

THE  
AVNCIENT  
ECCLESIASTICAL  
HISTORIES OF THE FIRST SIX  
HVNDRD YEARES AFTER CHRIST,

written in the Greeke tongue by three learned Historiographers, Eusebius, Socrates, and Euagrius.

EUSEBIVS PAMPHILVS Bishop of Casarea in Palestina wrote 10. bookes.  
SOCRATES SCHOLASTICVS of Constantinople wrote 7. bookes.  
EVAGRIVS SCHOLASTICVS of Antioch wrote 6. bookes. Whereunto  
is annexed DOROTHEVS Bishop of Tyrus, of the liues and ends  
of the Prophets, Apostles, and 70. Disciples.

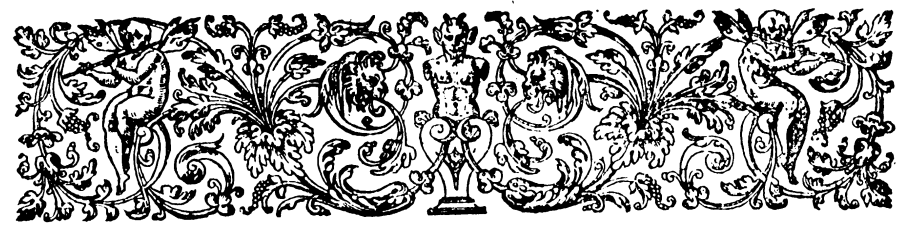
All which Authors are faithfully translated out of the Greeke tongue  
by MEREDITH HANMER Doctor of Diuinitie.

Last of all, herein is contained a brieft CHRONOGRAPHIE collected by the said Translator,  
with a copious INDEX of the principall matters throughout all the Histories.

The third Edition, corrected and amended.

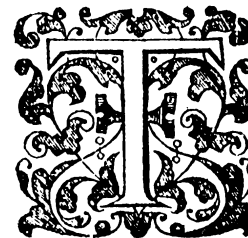


LONDON,  
Printed by RICHARD FIELD, dwelling in the Blackfriars.  
1607.



TO THE RIGHT  
HONORABLE, ROBERT EARLE  
OF LEICESTER, BARON OF DENBIGH,  
LORD HIGH STEWARD OF HER MAIESTIES HOVSEHOLD,  
Knight of the most noble order of the GARTER, Maister of her  
Maiesties horse, Chanceler of the famous Vniuerstie of Oxford, and  
one of her Hignesse most honorable priuie Counsell.

MEREDITH HAMMER wisheth increase of honour, continuance of godly  
zeale, perfection of wisdom, and health in Christ Iesus.



HERE are two things (right Honorable) the one mouing, the  
other emboldening me to commend vnto your Honour these  
Ancient histories. The first is the great goodnesse proceeding  
from your right noble disposition, heretofore shewed towards  
me, calling for thankfulness: The second is the fauor and zeale  
you beare to learning and professours of the same, leading to  
hope of acceptance, and alacritie of mind. *Ensebius* (my first  
author) was a reuerend Father of great credite with *Con-*  
*stantinus Magnus* the Emperour: *Socrates* was of Constantino-  
ple, in great fauour for his profound skill: *Euagrius* was Lieutenant of Antioch in the  
time of two Emperours, and as he testifieth of himselfe, preferred by them to two other  
honorable offices. *Dionysius* Bishop of Alexandria writing a booke of Repentance, sent  
it to *Conon* Bishop of Hermopolis, who by repentance had renounced the idolatrie of  
Pagans, and zealously cleaued to the Christian profession, as a fit reader of so worthie a  
theame. *Origen* writing of Martyrs, sent his treatise vnto *Ambrose* and *Proclitus* mini-  
sters of Cæsarea, such as had endured great affliction vnder *Decius* the Emperour, where  
they might haue a view of their valiant and inuincible courage. The Philosophers of  
Alexandria and Ægypt, such as in those dayes excelled in prophane literature, wrote  
great volumes of their profound skill, and sent them vnto the famous Philosopher and  
Christian doctor *Origen* the great clerk of Alexandria. Of mine owne part, not attrib-  
uting vnto my selfe anie such excellencie of wit and singularity of gifts as reigned in the  
aforesaid writers, when I had translated and compiled into one volume these reuerend,  
learned and honorable writers, I thought good also to dedicate them vnto one no lesse  
reuerend for graue and sage counsell, no lesse learned for studie and reading, and no  
lesse honorable for faithfull and profitable seruice in his countrey and commonweale.  
Howsoeuer it stand with my inferiour condition, be it lawfull for me (though not of



## The Epistle Dedicatorie.

worthinesse, at least wise of fauour) to direct vnto your Honour the liues of the Apostles and Disciples of our Sauour: the martyrdome of Saints and such as serued God in truth and vpright conuersation: the inuincible courage and constancie of zealous Christians: the godly sayings and sentences of true professours: the wise and politike gouernement of Common weales by Catholicke Emperours and Christian Princes: the carefull ouersight of the flocke of Christ by reuerend Bishops and learned Prelates: the confutation and ouerthrow of heretickes, with the confirmation of the truth by holy Councils and sacred Assemblies, and to say the whole in one word, as the principall drift of mine Epistle, to present vnto your Lordship these ancient Ecclesiasticall Historiographers, to wit, *Ensebius*, *Socrates*, *Euagrius*, and *Dorotheus*. Whole histories are so replenished with such godly doctrine, that I may verie well say of them all, as a learned writer reporteth of *Ensebius*, that they are able to perswade anie man be his minde neuer so farre alienated from the truth, to become a zealous Christian. Wherefore (my good Lord) seeing that as *Plato* saith, running wittes are delighted with Poetrie, as *Aristotle* writeth, effeminate persons are rauished with musicke, and as *Socrates* telleth vs, histories agree best with stayed heads: I present vnto your Honour these Histories, agreeing verie well with your disposition, and being the frutes of my trauell and studie. *Ruffinus* saith, that he wrote his historie to delight the Reader, to occupie the time, and to remoue the remembrance of the calamities (meaning the persecution which then lately had happened. As for Christian pleasure and godly delights, what can be more pleasant then the reading of the Ecclesiasticall histories? Touching the time, I know it full well you spend it as it becometh your calling: to speake of calamitie (vnlesse we behold the miserie and lamentable estate of other Realmes and dominions) presently there is giuen no such occasion. For it cannot be remembered that the subiects within this Realme of England had the Gospell so freely preached, Clerkes so profoundly learned, Nobilitie so wise and politicke, all successes so prosperous, as in this happie raigne of our most vertuous and noble Princesse Queene *Elizabeth*, and therefore are we greatly bound to praise God for it. Yet if ye call to memorie the corruption of late dayes, the blindness of such as would be called Gods people, the lamentable persecution of the English Church, then may ye read them after calamitie. But notwithstanding the premises it is not my drift to salve such sores, neither to prouide medicines for such maladies. God of his prouidence hath continually bene so carefull ouer his Church, that his seruants were neuer left desolate. Though *Elias* complained that he was left alone, yet were there thousands which bowed not their knees to *Baal*. *S. Paule* telleth vs there is of Israel a remnant left. Our Sauour speaking of his Church, though it be not of the greatest multitudes, yet is it according vnto his Epitheton, a little flocke. And sure I am there may be found a righteous *Abraham* in Chaldaea, a iust *Lot* in Sodome, a godly *Daniel* in Babylon, a deuout *Tobias* in Nineue, a patient *Iob* in Huffle, and a zealous *Nehemias* in Damasco. There is found wheate among tares, graine in the huske, corne among chaffe, a kernell within the shale, marrowe within the bone, a Pearle within the Cockle, and a Rose among thornes. There was a *Ionathas* in the Court of *Saul* to fauour *Dauid*: there was an *Obadia* in the Court of *Achab* to entertaine the Prophets: there was an *Abedmelech* in the Court of *Sedechias* to intreate for *Jeremie*: and in the Court of *Diocletian* there were manie young Gentlemen, namely *Petrus*, *Dorotheus*, *Gorgonius* with manie others which embraced the Christians, and suffered death for the testimonie of Christ, as your Honour may read in these Ecclesiasticall histories, which I haue not therfore commended vnto you for the remembrance of anie calamitie at all. But as for the Court of our most gracious

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Queene (a sight both ioyfull and comfortable) where there resorts so many learned Clerkes, so manie godly persons, so many graue Matrons, so manie vertuous Ladies, so many honorable personages, hauing so noble a head to gouerne them withall: There the Christian is no rare Phoenix, the godly is no blacke Swan, for the Gospell is freely preached, and the professors thereof had in honour and estimation. Wherefore in so godly a place, to be so vertuously disposed at vacant times, as to reade these or such like ancient histories, will be a commendation vnto your Honour, an increate of knowledge, a confirmation of faith, a maintenance of zeale, and a liuely beholding of Christ Iesus in his members. Here you may see the right Christian disposition of noble personages, whereof some haue bid Court farewell and all worldly dignities, in the quarell of our Sauour: other some in campe haue refused souldiers pay and throwne away sword and girdle signes of warfare, rather then sweare against Christ: others againe haue written friendly letters in the behalfe of the afflicted Christians, and thereby mitigated the fury and rage of persecuting Tyrants: and others moreouer with their owne hands haue buried the Martyrs, and both laide their neckes to the blocke and their bodies to the fire, rather then they would shrinke one iote from the faith. Here you may behold the modestie and shamesfastnesse of Christian maidens, the constancie of zealous women, the chaste mindes of graue Matrones, the godly disposition and wise gouernment of Queenes and Empresses. Here your Lordship shall find zealous prayers, sorowfull lamentations, godly Epistles, Christian decrees and constitutions. The father admonishing the sonne, the mother her daughter, the Bishop his clergie, the Prince his subiects, one Christian confirming another, and God comforting vs all. Manie now a daies had rather reade the Diall of Princes, where there is much good matter: the Monke of Bury, full of good stories: the tales of *Chaucer*, where there is excellent wit, great reading, and good decorum obserued: the life of *Marcus Aurelius*, where there are many good Morall precepts: the familiar and golden Epistles of *Anthony Gueuerra*, where there is both golden wit and good penning: the stories of King *Arthur*: the monstrous fables of *Gargantua*: the Pallace of pleasure, though there follow neuer so much displeasure after: *Reinard the Foxe*: *Benis* of Hampton: the hundred merrie tales: *Skoggan Fortunatus*: with many other infortunate treatises, and amorous toyes written in English, Latine, French, Italian, Spanish, but as for bookes of Diuinitie, to edifie the soule and instruct the inward man, it is the least part of their care, nay they will flatly answer, it belongeth not to their calling to occupie their heads with anie such kinde of matters. It is to be wished, if not all, at least wise that some part of the time which is spent in reading of such bookes (although manie of them containe notable matter) were bestowed in reading of holy Scripture, or other such writings as dispose the minde to spirituall contemplation. *Cecilia* a Romaine maiden of right noble parentage caried alwayes about her the New testament. *Cyprian* Bishop of Carthage would not suffer one day to passe without reading of *Tertullian*. *Alfredus* though a King of England, compiled Psalmes and Prayers into one booke, and called it a Manuel, which alwayes he had about him. *Alonsus* had alwayes in his bosome the Commentaries of *Cesar*, he was also so much delighted with the historie of *Titus Linius*, that on a time he commanded certaine Musicians (yea verie skilfull) to depart, saying: he heard a more pleasant harmonie out of *Linius*. Wherefore seeing you haue obtained honour with them that be present, fame for the time to come, riches for your posteritie, an estate for your successors, reputation among strangers, credite amongst your owne, gladnesse for your friends, and that which passeth all, a sure affiance in the goodness of God: thinke it not amisse seeing it agreeth with my vocation, that I exhort your

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Lordship, as you haue begun well, and now hitherto continued, that you go on still in well doing, accepting this my humble dutie and simple remembrance. Let your vertuous disposition and right honorable calling be a protection and defence, that these ancient Histories be not blemished in the hands of *Zoylus* sycophants, which as *Socrates* saith, being obscure persons, and such as haue no pith or substance in them, go about most commonly to purchase vnto themselues fame and credite by dispraising of others. God send your Lordship many ioyfull years. From Shordich the  
15. of December. 1584.

Your Honors most humble at commandement,

MEREDITH HANMER.



THE



## THE TRANSLATOR VNTO THE CHRISTIAN READER, AS TOVCHING THE TRANSLATION OF THESE ANCIENT HISTORIES.



AS I am giuen to vnderstand (good Christian Reader) there haue bene diuerse which attempted to translate these ancient Ecclesiasticall histories, yet haue giuenouer their purpose, partly being discouraged with the diuersitie and corruption of Greeke copies, and partly being dismayed with the crookednesse of Eusebius style, which is by reason of his vnperfect allegations, and last of all, being wholly overcome with the tedious studie and infinite toyle and labour. The occasion that moued me to take so great an enterprize in hand was, that I read them in Greeke vnto an honorable Ladie of this land, and hauing some leysure besides the lecture and other exercises agreeable vnto my calling, I thought good to turne the priuate commoditie vnto a publike profite, and to make the Christian Reader of this my natiue countrey partaker also of these learned, zealous, and pleasant histories. When I tooke pen in hand, and considered with my selfe all the circumstances of these Histories, and found in them certaine things which the authors peradventure might haue left vnwritten, but the interpreter in no wise vntranslated, I remembred the saying of *Augustine*, *Diuinitatis est non errare*, It belongeth to the Diuinitie, or to God himselfe not to erre, and that these Historiographers were but men, yet rare and singular persons. Daily experience teacheth vs, there is no garden without some weeds, no meadow without some vnseasonable flowers, no forest without some vnfruitfull trees, no country without some barren land, no wheate without some tares, no day without a cloud, no writer without some blemish, or that escapeth the reprehension of all men. I am sure there is no Reader so foolish as to build vpon the antiquitie and authoritie of these Histories as if they were holy Scripture: there is an historicall Faith which is not in the compasse of our Creed, and if you happen to light vpon any storie that fauoreth of superstition, or that seemeth vnpossible, penes authorem sit fides, resorte it to the Author, take it as cheape as ye find it, remember that the holy Ghost saith, *omnis homo mendax*. If so, peradventure the Reader to, then let the one beare with the other. Where the places did require, lest the Reader should be snared in error, I haue layd downe Censures of another letter then the text is of, where the Author was obscure, I haue opened him with notes in the margine, where I found the storie vnperfect, I haue noted it with a starre, and signified withall what my pen directed me vnto. Many Latine writers haue employed great diligence and labour about these Greeke Historiographers, one translating one peece, another another peece, one interpreting one of the Authors, another translating almost all, one perusing, another correcting. *Ierome* turned *Eusebius* into Latine, but it is not extant. *Ruffinus* tooke vpon him to translate *Eusebius*. Of him *Ierome* writeth in this sort: *Ecclesiasticam pulchre Eusebius historiam texuit, quid ergo de interprete sentiendum, liberum sit iam cuique iudicium. Eusebius hath very well compiled the Ecclesiasticall historie, but as for the interpreter, enery man hath to thinke of him what him list. Beatus Rhenanus, a man of great iudgement, saith thus of Ruffinus: In libris à se versis parum laudis meruit, quod ex industria non verba*

vel sensum authoris quem vertendum suscepit appendat, sed vel minus vel plusculum tanquam paraphrases, non velut interpretes pro sua libidine plerumque referat. Ruffinus deserued but small praise for his translations, because of purpose he tooke no heed vnto the words and meaning of the Author which he tooke upon him to translate, but interpreted for the most part at his pleasure, by adding and diminishing, more like a Paraphrast then a translator. I finde by perusing of him that he uttered in few wordes, that which Eusebius wrote at large: that he is tedious where Eusebius is briefe: that he is obscure where Eusebius is plaine: that he hath omitted where Eusebius is darke, words, and sentences, and pages, and Epistles, and in maner whole bookes. Halfe the eight booke of Eusebius (so hath Musculus to) and in maner all the tenth booke, he hath not once touched. Ruffinus wrote the historie of his time in two bookes, and erred fowly in certaine things, as Socrates doth report of him. Epiphanius Scholasticus translated the Tripartite historie. Ioachimus Camerarius giueth of him this iudgement: Tantam deprehendi in translatione non modo barbariem sed etiam inscientiam ac somnolentiam istius Epiphaniij, vt mirarer vlli Græcorum non adeo alienam linguam Latinam, sed ignoratam suam esse potuisse. I found in the translation of this Epiphanius, not onely such barbarous phrases, but also ignorance and palpable error, that I can not chuse but maruell how any Grecian could be vnskilfull, not so much in the strange Latine tongue, as ignorant in his owne language. Wolfgangus Musculus a learned interpreter, hath translated the histories of Eusebius, yet Edwardus Godsalvus giueth of him this censure: Hic autem satis correctis exemplaribus, vt credibile est destitutus, innumeris locis turpissimè labitur. Est porro adeo obscurus vt interpretes egeat interprete, adeo salebrosus vt lector identidem inhæreat, adeo lacunofus vt authores ipsi Græci historię suę sententias non fuisse expletas grauitur conquerantur. This Musculus as it is very like, wanting perfect copies, erred fowly in infinite places. Morcouer, he is so obscure that the Translator hath need of an interpreter, so intricate that the Reader is now and then grauelled, so briefe that the Greeke Authors themselves do grievously complaine, that the sentences in their Histories were not fully expressed. Though the reporter be partiall, being of a contrary religion, yet herein I find his iudgement to be true, and specially in his translation of the tenth booke of Eusebius. Yet not I onely, but others haue found it. Iacobus Grynæus a learned man, corrected many faults, explicated many places, printed in the margine many notes, yet after all this his labour which deserueth great commendation, there are found infinite escapes, and for triall thereof, I report me vnto the Reader. Christophorson (as for his religion I referre it to God and to himselfe, who by this time knoweth whether he did well or no) was a great Clarke, and a learned interpreter, he hath translated passing well, yet sometimes doth he addēt himselfe very much to the Latine phrase, and is caried away with the sound and weight thereof. If anie of the former writers had done well, what needed the later interpreters to take so much paines? I would haue all the premisses, and whatsoever hath bene spoken of these Latine Translators by me (although one of them chargeth another) to be taken, not that I accuse them of mine owne head, but by beholding their doings, to excuse the faults that might escape in this English translation. I found the Greeke copie of Eusebius in many places wonderfull crabbed, his Historie is full of allegations, sayings, and sentences, and Epistles, and the selfe same authoritie oftentimes alledged to the confirmation of sundrie matters, that the words are short, the sense obscure and hard to be translated. Yet the learning of the man, the authoritie of his person, and the antiquitie of his time will cause whatsoever may be thought amisse to be well taken. Socrates who followed Eusebius about an hundred and fortie yeares after, and continued the Historie, wrote an eloquent and an artificiall style, he useth to alledge whole Epistles, perfect sentences, and hath deliuered the Historie very plaine. His words are sweete, his veine pleasant, and his inuention very wittie. Though the historie be large, his bookes long, and the labour great in

in writing of them, yet was I very much recreated with the sweetnesse of the worke. Euagrius Euagrius who began where Socrates left, and continued his pen vnto the end of the first sixe hundred yeares after Christ, is full of Dialects, and therefore in Greeke not so pleasant as Socrates. He hath many superstitious stories, which might very well haue bene spared. But in perusing of him I would haue the Reader to note the great change that was in his time more then in the dayes of the former writers, and thereafter to consider of the times following, the difference that is in these our dayes betweene the Church and the Apostolike times. The increase, augmentation, and daily adding of ceremonies to ceremonies, seruice vpon seruice, with other Ecclesiasticall rites and decrees, is not the increase of pietie and the perfection of godlinesse: for our Saviour telleth vs in the Gospell, that towards the later dayes lone shall waxe cold, and iniquitie shall abound: but the malice and spite of the diuell, who with the change of time altereth (as much as he may) the state of the Ecclesiastical affaires, and thrusteth daily into the Church one mischief vpon another. Morcouer Euagrius being a temporall man, stuffeth his Historie with prophane stories of warres and warlike engines, of battels and bloudshed, of barbarians and heathen nations. In describing the situation of any soile, the crection of buildings, and vertues of some proper person, he doth excell. Dorotheus Bishop of Tyrus and Martyr, whom Dorotheus I haue annexed vnto these former Historiographers, being well seene in the Hebrew tongue, and a great Antiquarie, wrote briefly the lines of the Prophets, Apostles, and seuentie Disciples of our Saviour. The faults that are therein, I attribute them rather vnto the corrupt copies, then to any want of knowledge in him. Such things as are to be noted in him, I haue layed them in the Preface before his booke. After all these translations (gentle Reader) notwithstanding my great trauell and studie, I haue gathered a briefe Chronographie, with a supputation of the A Chronographie. yeares of the world from Adam to Christ, beginning with Eusebius, and ending with Euagrius, and there thou mayest see the yeares of the Incarnation, the raigne of the Emperours, the famous men and Martyrs, the Kings of Iudæa, and High priests of the Iewes in Ierusalem, from the birth of Christ vnto the ouerthrow of the Citie, the Councils, the Bishops of Ierusalem, Antioch, Rome, Alexandria, and all the heresies within the first sixe hundred yeares after Christ, deuised into columnes, where the yeare of the Lord stands right ouer against euery one. The profite that riseth by reading of these Histories, I am not able in few wordes to declare. Besides the workes of the Authors themselves, they haue brought forth vnto vs Sentences, Epistles, Orations, Chapters and Bookes of ancient writers, such as wrote immediatly after the Apostles, and are not at this day extant sane in them. Namely of Papias Bishop of Hierapolis, Polycarpus Bishop of Smyrna, Polycrates Bishop of Ephesus, Dionysius Bishop of Corinth, Apollinarius Bishop of Hierapolis, Dionysius Bishop of Alexandria, Melito Bishop of Sardis, Serapion Bishop of Antioch, Irenæus Bishop of Lyons, Alexander Bishop of Ierusalem, Theoctistus Bishop of Casarea, Anatolius Bishop of Laodicea, Phileas Bishop of Thmuis, Alexander Bishop of Alexandria, Eusebius Bishop of Nicomedia, Theognis Bishop of Nice, Athanasius Bishop of Alexandria, Gregorie Bishop of Nazianzum, Cyril Bishop of Alexandria, Eusebius Bishop of Dorileum, Peter Bishop of Alexandria, Gregorie Bishop of Antioch, Of Gaius, Cornelius, Iulius, Liberius, Bishops of Rome. Of the Councils, as the Synod in Palestina and Antioch, the Council of Nice, Ariminum, Ephesus, Chalcedon and Constantinople. Of learned writers, as Quadratus, Rhodon, Africanus, Miltiades, Apollonius, Maximus, Macarius, Origen, Euagrius, and Symeon. If we be disposed to see the Emperours, their Decrees, Epistles, Constitutions and Edicts, we may soone find them, euen from Iulius Cæsar the first, vnto Mauricius the last within the first sixe hundred yeares, namely, Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, Titus, Domitian, Nerua, Traian, Adrianus, Antoninus Pius, Verus, Commodus, Pertinax, Didius Iulianus, Seuerus, Caracalla, Macrinus, Heliogabalus, Alexander,

## The Translator vnto the Reader.

Maximinus, Gordianus, Philip, Decius, Gallus, Æmilianus, Valerianus, Claudius, Quintilius, Aurelianus, Tacitus, Florianus, Carus, Diocletian and Maximianus, Constantius and Maximinus, Constantinus Magnus and Licinius, Constantinus the younger, Constantius and Constans, Iulian the Apostata, Iouian, Valentinianus and Valens, Gratian, Valentinianus the younger and Theodosius Magnus, Arcadius and Honorius, Theodosius iunior, Martianus, Leo, Zeno, Anastasius, Iustinus, Iustinianus, Iustinus the second, Tiberius and Mauricius. We may see the Bishops how they gouerned, Ministers how they taught, Synodes what they decreed, Ceremonies how they crept into the Church, Heresies how they arose and were rooted out. If we stand vpon the Theater of Martyrs, and there behold the valiant wraстlers, and inuincible champions of Christ Iesu, how can we chuse but be raniſhed with Zeale, when ſee the profeſſors of the truth torne in peeces of wilde beaſts, crucified, beheaded, ſtoned, ſifted, beaten to death with cudgels, ſired to the bones, flaine alive, burned to aſhes, hanged on gibettes, drowned, brained, ſcourged, maimed, quartered, their neckes broken, their legges ſawed off, their tongues cut, their eyes pulled out, a dthe emptic place ſeared with ſcalding iron, the wrapping of them in oxe hides with dogges and ſnakes, and drowned in the ſea, the enioyning of them to kill one another, the gelding of Chriſtians, the paring of their fleſh with ſharper razors, the renting of their ſides with the laſh of the whip, the pricking of their veines with bodkins, and ſambling of them to death in deepe and noyſome dungeons. It is a wonder to ſee the zeale of their prayers, their charitie towards all men, their conſtancie in torment, and their confidence in Chriſt Ieſus. Theſe be they whom Saint Iohn in his Apocalypſe ſawe in a viſion vnder the altar, that were Martyred for the word of God and the teſtimonie of Chriſt Ieſus, which cried with a loud voice, ſaying: How long tarieſt thou Lord, holy and true, to iudge and to auenge our bloud on them that dwell on the earth? And long white garments were giuen vnto euery one of them, and it was ſaid vnto them, that they ſhould reſt yet for a little ſeaſon, vntill their fellow ſeruantes and their brethren that ſhould be killed as they were, were fulfilled. The Angell telleth him who they were that were arrayed in long white garments, and whence they came, ſaying: Theſe are they which came out of great tribulation, and haue waſhed their long robes, and made them white by the bloud of the Lambe, therefore are they in the preſence of the throne of God, and ſerue him day and night in his temple: and he that ſitteth in the throne will dwell among them. They ſhall hunger no more, neither thirſt, and God ſhall wipe away all teares from their eyes. Very comfortable wordes. But the executioners, the tyrantes, and tormentours hearts were ſo hardened, that neither voices from aboue, nor ſignes in the aire threatning vengeance and the wrath of God to light vpon them, neither the ſweating of ſtones, nor the monſters that the earth brought forth, could mollifie their ſtonie mindes. The ſea ouerflowed the land: the earth opened and left dangerous gulphes: earthquakes ouerthrew their Townes and Cities: fire burned their houſes, yet would they not leaue off their furie. They were as Saint Paule ſaith, turned into a reprobate ſenſe, they leſt no villanie vnpractiſed, in the ende many of them fell into frenſie and madneſſe, they ranne themſelues vpon naked ſwordes, they brake their owne neckes, they hanged them ſelues, they tumbled themſelues headlong into riuers, they cut their owne throates, and diuerſly diſpatched themſelues. This is the viſall full of the wrath of God, which the Angell in the Reuelation powred vpon the waters, and the voice that followed after may verie well be ſpoken of them: O Lord which art, and waſt, thou art righteous and holy, becauſe thou haſt giuen ſuch iudgements, for they haue ſhed out the bloud of Saints and Prophets, and therefore haſt thou giuen them bloud to drinke, for they haue deſerued it. The aforeſaid Martyrs gaue ſooth godly ſayings, diuine precepts for the poſterity, they ſealed their doctrine with their owne bloud, they ſpared not their liues vnto the

Apoc. 6.9.

Apoc. 16.

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the death: they are gone before, they ſhewed vs the way to follow after: theſe (good Chriſtian Reader) with other things are to be ſcene throughout theſe Hiſtories. The Chapters in the Greeke were in many places verie ſmall; if I ſhould haue followed the Greeke diuiſion, then had I left much waſt paper: I haue ſometimes ioyned two or three together, ſome other times taken them as they lay, yet where I altered the diuiſion, I noted in the margent the number of the Greeke Chapters. There is no raigne of any Emperour, no ſtorie almoſt worthie the noting, but thou haſt in the margent the yeare of the Lord for the better vnderſtanding thereof. Whatſoeuer I found in the Greeke, were it good or bad, that haue I ſaithfully, without any partialitie at all, layd downe in Engliſh. Wherefore if ought be well done, giue the praiſe vnto God. Let the paines be mine, and the profite the Readers.

PSAL. 115.

Non nobis Domine, non nobis, ſed nomini tuo da gloriam.



## THE LIFE OF EVSEBIVS PAMPHILVS, OVT OF SAINT IEROME.

Besides the works within named, Eusebius wrote foure bookes of the life of Constantine: against Hierocles 8. bookes: against fatall destinie one booke: all which I haue seene. Moreouer Socrat. lib. 2. Eccles. hist. cap. 16. 17 saith he wrote three bookes against Marcellus, & there he alledgeth some peeces thereof.

**E**VSEBIVS Bishop of Cæsarea in Palæstina, one that was very studious in holy Scripture, and a diligent searcher together with *Pamphilus* Martyr of the diuine Librarie, wrote infinite volumes, and amongst others these which follow. Of Euangelicall preparation, 15. bookes, as preparatiues for such as were to learne the doctrine of the Gospell. Of Euangelicall demonstration, 20. bookes, where he proueth and confirmeth the doctrine of the new Testament, with a confutation of the aduerfarie. Of diuine apparition, five bookes. Of the Ecclesiasticall historie, ten bookes. Of Chronicall Canons a generall recitall, with an Epitome therof. Of the disagreeing of the Euangelists. Ten books vpon the Prophet *Esay*. Against *Porphyrius* who wrote then in Sicilia (as some do thinke) thirtie bookes, whereof onely twentie came to my hands. One booke of *Topiks*. An Apologie or defence of *Origen*, in sixe bookes. The life of *Pamphilus*, in three bookes. Of Martyrs certaine other bookes. Vpon the 150. Psalmes verie learned commentaries, with fundrie other works. He flourished chiefly vnder the Emperour *Constantinus Magnus*, and *Constantius* his sonne, and for his familiaritie with *Pamphilus* Martyr, he was called *Eusebius Pamphilus*. So farre *Ierome*.



## THE FIRST BOOKE OF THE EC- CLESIASTICAL HISTORIE OF EVSEBIVS PAMPHILVS, BISHOP OF CÆSARĒA IN PALESTINA.

*The Proeme of Eusebius to his Historie.*



**I**N the successions of the holy Apostles, together with the times from our Saviour vnto vs hitherto continued, and those things which are said to be done according vnto the Ecclesiasticall historie, what they are, how great, and who decently haue governed the Church, specially in the most famous Provinces: also who in all ages haue set forth the heavenly doctrine, either by preaching or by writing: and againe, what men, how many, and when, though desirous of noueltie & error, falling into extremities, haue published themselves authors of knowledge, falsely so called, and cruelly rent asunder as rauening wolues the flocke of Christ: moreover, what evils forthwith haue salne vpon the whole nation of the Iewes, because of their conspiracy against our Saviour: and againe, by what and how many meanes, and in what times the word hath bin of the Gentiles impugned, and what singular men in all times haue passed through bitter conflicts for his names sake, euen by shedding of their blood, and suffering of torments: and besides all this, the martyrdomes done in our time; together with the merciful and comfortable aide of our Saviour towards every one lowingly exhibited. I determining to publish the same in writing, will not take my entrance from any other place, then from the first dispensation of our Saviour and Lord Iesus Christ. But truly the circumstance it self euen in the beginning craveth pardon, being greater then our strength can sustaine. I confesse indeed that which we promise, to be absolute, and that which we promise to omit nothing, to be a thing incomprehensible: for we first taking this argument in hand, endeavouring to tread a solitary and vntrouen way, praying that God may be our guide, and the power of our Lord and Saviour our present helper and aider; yet can we nowhere find as much as the bare steps of such as haue passed the same path before vs, hauing onely small shewes and tokens wherewith diuers here and there in their severall times haue left vnto vs particular declarations as it were certaine sparkles, whilst that they lifting their voices from farre and from aboue, from whence crying as out of a certaine watch-tower do direct vs what way we ought to go, and how without error and danger to order our talke. Whatsoever things therefore we thinke profitable for this present argument, chusing those things which of them are here and there mentioned, and as it were culling and gathering the commodious and fit sentences of such as haue written of old, as flowers out of meadowes bedecked with reason, we will endeavour in shewing the way of historie to compact the same as it were into one body; being also desirous to preserve from obliuion the successions, although not of all, yet of the most famous Apostles of our Saviour, according vnto the Churches most notable and memoizable. I suppose verily that I haue taken in hand an argument very necessary, because I haue not found any Ecclesiasticall writer which vnto this day hath in this behalfe employed any diligence. I hope also it wil be a very profitable work for the studious, who intend to know the vtilitie of this historie. And of these things heretofore, when that I compiled certaine Chronicall Canons, I wrote an Epitome; but the more ample declaration thereof, I thought good to reserve vntill this present. And the beginning (as I said) wil I take from the dispensation & diuinity of our Saviour Christ, higher and deeper to be considered, then that which concernes his humanity. For it is requisite for him that committeth to writing an Ecclesiasticall historie, thence to begin, euen from the chiefe dispensation of Christ, diuiner then it seemeth to many, insomuch that of him we are termed Christians.

The argument of this Ecclesiasticall Historie.

Where Eusebius beginneth his historie. The difficulty thereof.

The necessity

The vtilitie.



A summarie recitall of things concerning the diuinitie and humanitie  
of our Lord and Saviour Iesus Christ.

**B**ecause therfore the maner of the consideration in Christ is twofold, the one  
consisting as a head on the body, by the which he is understood to be God; the  
other rightly compared to the sate, by the which he hath put on man, like  
vnto vs, subiect to passions for our saluations sake: we shall make a right re-  
hearfall of those things which follow, if we beginne the declaration of the  
whole historie from these two heads, which are the principall and most pro-  
per pillars of this doctrine. In the meane space the auncientry and dignitie of Christian an-  
tiquitie shall be declared, against them which suppose this Religion new, strange, of late, and  
neuer heard of before: but to declare the generation, dignitie, essence, and nature of Christ,  
no speech can sufficiently serue, sithens that that the holy Ghost in the Prophets hath testified:  
His generation who shall be able to declare? For the Father no man hath knowne but the Sonne,  
neither at any time hath any knowne the Sonne but the Father alone which begat him. This light  
going before the world and all worlds, the intellectuall and essentiall wisdome, and the li-  
uing Word of God being in the beginning with the Father, who but the Father alone hath  
rightly knowne, which is before every creature and workmanship both of visible and inui-  
sible things, the first and onely Sonne of God, chiefe captaine of the celestiall, rationall and  
immoztall host, the Angell of the great counsell, and executoz of the secret will of the Father,  
maker and workz of all things together with the Father, which after the Father is cause and  
author of all things, the true and onely begotten Sonne of God, Lord, God and King of all  
things which are created, receiuing dominion and rule of the Father by the same diuinitie,  
power and glory. For according to the mystical theologie of the Scriptures concerning him:  
In the beginning was the Word, and the Word was with God, and God was the Word. The same  
was in the beginning with God. All things were made by it, and without it nothing was made  
that was made. The same doth Moses the most auncient of all the Prophets testifie: for descri-  
bing by inspiration of the holy spirit the substance and disposition of the vniuersall world, he  
sheweth the framer and workman of all things, to wit, God to haue granted to Christ himself  
and none other, that is his diuine and onely begotten Word, the framing of these inferiour  
things. For vnto him, conferring about the creation of man, God said (sayth he) Let vs make  
man after our owne image and likenesse. And with this saying agreeth another Prophet, thus  
speaking of God in hymnes, and saying: He spake, and they were made: he commaunded, and  
they were created. By which words he bringeth in the Father a maker, commanding as vni-  
uersal captain with his kingly becke: but the Word of God next to him (not another from that  
which is preached amongst vs) obseruing in all things his fathers ordinances. As many ther-  
fore from the first originall of mankind as appeared iust, godly, vertuous, and honest liuers, ei-  
ther about the time of Moses that great worshipping of the great God, or before him, as Abra-  
ham and his sonnes, or as many in the times following as were accounted iust, and the Pro-  
phets also which conceived of God with the clenfed eyes of the mind, haue knowne him, and  
haue worshipped him as the Sonne of God with conuenient and due honoz: but he not dege-  
nerating from his fathers holinesse, is appointed a teacher of his fathers knowledge vnto  
all men.

CHAP. II.

That the Sonne of God appeared to the fathers in the old Testament, and was present with the eter-  
nall Father at the creation of the world, he proueth by the testimonies of the holy Scriptures:  
and sheweth his diuinitie as well by his apparitions, as by creating of the world.

**T**he Lord God therfore appeared as a common man vnto Abraham, as he saie in the  
oke-groue of Mambre. But he forthwith falling downe vpon his face (although with  
outward eye he beheld but man) worshipped him as God, and made supplication vnto  
him as Lord. With the same words he confesseth that he knew him, when he sayd: O Lord  
which iudgeth the whole earth, wilt not thou iudge rightly? For if no reason permit the vnbegot-  
ten and immutable essence of the Almighty to transfigure himselfe into the likenesse of man,  
neither

neither again the imagination of any begotten suffer to seduce the sights of them that see, nei-  
ther the Scriptures to saie such things falsly: the Lord God which iudgeth the whole earth,  
and executeth iudgement, being seene in the shape of man, what other should be praised (if it be  
lawful for me to mention the author of all things) then his onely pseriffent word: of whom  
it is sayd in the Psalmes: He sent forth his Word and healed them, and deliuered them out of all  
their distresse. The same Word next after the Father Moses plainly setteth forth, saying: The  
Lord rained brimstone and fire from the Lord out of heauen vpon Sodom and Gomorrha. The  
same both the sacred Scripture call God, appearing againe vnto Jacob in the figure of man,  
and saying vnto Jacob: Thy name shall no more be Jacob, but Israel shall be thy name, because  
thou hast wrestled and preuailed with God. At what time Jacob termed that place the vision of  
God: saying: I haue seene God face to face, and my life is preserved. Neither is it lawfull once to  
surmise that the apparitions of God in the Scriptures may be attributed to the inferiour An-  
gels and ministers of God; for neither doth the Scripture, if at any time any of them appeared  
vnto men, conceale the same, calling them neither God nor Lord, but Angels or messengers,  
which may easily be tried by innumerable testimonies. His same also doth Iesus the successoz  
of Moses call grand captaine of the great power of the Lord, being as prince of all supernatu-  
rall powers, and of celestiall Angels and Archangels, and the famous power and wisdome  
of the Father, to whom secondarily all things concerning rule and raigne are committed,  
when as he beheld him in no other forme or figure then of man: for thus it is written: And it  
happened when Iosua was in Iericho, he lifted vp his eyes, and beheld a man standing ouer against  
him, hauing a naked sword in his hand: and Iosua comming vnto him, said, Art thou on our side, or  
on our aduersaries? And he said vnto him: I am chiefe captaine of the host of the Lord, and now  
am come hither. And Iosua fell on his face to the earth, and said vnto him: Lord what commaun-  
dest thou thy seruant? And the captaine of the Lords host said vnto Iosua: Loose thy shooe from  
off thy foote, for the place where thou standest is an holy place, and the ground is holy. By these  
words thou mayst perceiue the very selfe same, not to differ from him with talked with Mo-  
ses, for there also the Scripture vseth the same words: When the Lord saw that he came for  
to see, God called him out of the midst of the bush, and said, Moses, Moses. And he answered,  
What is it? And he said, come not hither, put thy shooes off thy feete, for the place where thou  
standest is holy ground. And he said vnto him: I am the God of thy father, the God of Abraham,  
the God of Isaac, and the God of Jacob. And that it is a certaine essence liuing and subsisting  
with the Father, and the God of all things before the foundations of the world were layed,  
ministring vnto him at the creation of all creatures, termed the Word, and the wisdome of  
God; beside these demonstrations, wisdome her selfe, in her proper person by Salomon  
plainely and pithily speaking, is to be heard: I (sayth wisdome) haue fixed a taberna-  
cle. Counsell, knowledge, and vnderstanding, I haue by calling allured vnto me. Through me  
Kings do raigne, and Potentates put in practise iust lawes. Through me mightie men and Princes  
are made much of. Through me Princes beare rule on earth. To this the addeth: The Lord him-  
selfe fashioned me the beginning of his wayes, for the accomplishing of his workes. I haue  
bene ordained before the foundations of the world were layed, and from the beginning, or euer  
the earth was made, before the wel-springs flowed out, before the foundations of the moun-  
taines were firmly set, and before all hilles begat he me. When he spread and prepared the hea-  
uens, I was present: and when he bound in due order the depth vnder heauen, I was by. I was she  
wherewith he dayly delighted; reioycing continually when he reioyced at the perfect finishing  
of the world. What he was before all things, and to whom (though not to all men) the hea-  
uently word was declared, it followeth that in few words we intreate.

CHAP. III.

Why before the incarnation the word was not preached and published among all people,  
and knowne of all, as after the incarnation?

**F**or what cause therfore the word was not preached of old, vnto all men, and vnto all  
nations, as it is now, thus it shall evidently appeare. That old and auncient age of man  
could not attaine vnto this most wise and absolute doctrine of Christ. For the first man  
being careless of the commandment of God, fell immediately from this happy estate into this

neither prophesied after the maner of the auncient Prophets: neither obtained any preeminence or prerogative among the Jewes: yet for all this, *Christ* being by the diuine spirit adorned with all these dignities, though not in types, yet in truth it selfe, and enioying all the gifts of those men (whereof mention is made) he hath bin moze published and preached, and hath powred vpon vs the perfect nature of his most reuerend and holy name, not leauing henceforth vnto types and shadowes such as serue him, but vnto the naked truth, the heavenly life, and vndoubted doctrine of verity. This anointing was not corporall, but spiritual, by participation of the vnbegotten deitie of the Father, the which thing *Esai* declareth, when as in the person of *Christ* he breaketh out into these wordes: The spirit of the Lord vpon me, wherefore he anointed me to preach glad tidings vnto the poore, he sent me to cure the contrite in heart, to preach deliuerance vnto the captiues, and sight vnto the blind. Not *Esai* alone, but *Dauid* also touching the person of *Christ* listeth by his voice, and saith: Thy throne (O God) lasteth for aye, the scepter of thy kingdom is a right scepter, thou hast leued righteousness and hated iniquitie, wherefore God, euen thy God hath anointed thee with the oyle of gladnesse about thy fellowes. Of the which the first verse termeth *Christ*, God, the second honoreth him with regall scepter: thence consequently passing vnto the rest, he sheweth *Christ* to be anointed, not with oyle of corporall substance, but of diuine, that is of gladnesse, whereby he signifieth his prerogative and surpassing excellency and difference, scuering him from them which with corporall and typicall oyle haue bin anointed. And in another place, *Dauid* declaring his dignitie saith: The Lord said vnto my Lord, sit thou on my right hand, vntill I make thine enemies thy foot stooles. And, Out of my wombe before the day starre haue I begotten thee. The Lord swaie, neither will it repent him, thou art a Priest for euer after the order of *Melchisedech*. This *Melchisedech* in the sacred Scriptures is sayd to be the Priest of the most high God, so consecrated and ordained neither by any oyle prepared of man for that purpose, neither by succession of kindred attayning vnto the priesthood, as the manner was among the Hebrewes. Wherefore our Saviour according vnto that order, not of them which receiued signes and shadowes, is published by an oath, *Christ* and *Priest*. So that the history deliuereth him vnto vs neither corporally anointed among the Jewes, nor borne of the priestly tribe, but of God himselfe before the day starre, that is, being in essence before the constitution of all worldly creatures, immortall, possessing a priesthood that neuer perisheth by reason of age, but lasteth world without end. Yet this is a great and an apparent argument of his incorporeall and diuine power, that alone of all men that euer were, and now are, among all the wights in the world, *Christ* is preached, confessed, testified, and euer where among the Grecians and Barbarians, mentioned by this name, and hitherto among all his followers honored as King, had in admiration above a Prophet, glorified as the true and onely high priest of God, surpassing all creatures, as the word of God, consisting in essence before all worlds, receiuing honor and worship of the Father, and honored as God himselfe, and which of all other is most to be marvelled at, that we which are dedicated vnto him honour him not with tongue onely, and garrulous talke of whispering wordes, but with the whole affections of the mind, so that willingly we preferre before our liues, the testimony of his truth.

## CHAP. V.

That the Christian Religion is neither new nor strange.

In the greek both these chapters were one.

The Christian nation

Esai. 66.

These things therefore haue bin necessarily placed by me in the beginning of this history, lest that any should surmise our Saviour and Lord *Iesus Christ* to be a new vpstart by reason of the time of his being in the flesh. Now againe lest any should blame his doctrine new found and strange, deliuered by one so thought of, and nothing differing from other mens doctrines: let vs in few wordes debate hereof. It is most certaine, when as the coming of our Saviour *Christ* was now fresh in the minds of all men, that a new nation neither small, nor weak, neither such as was conuersant and situate in corners of fountaines and well springs, but of all other most populous and most religious, secure as touching danger, and of invincible mind, ayded continually by the diuine power of God, at certaine secret seasons suddenly appeared, the same I say being beautified among all men by the title and name of *Christ*: the which one of the Prophets foreseeing to come to passe, with the single eye of the diuine spirit, being astonished spake thus: Who hath heard such things? or who hath spoken

spoken after this maner? hath the earth traveling brought forth in one day: hath any nation sprung vp suddenly and at one time? In another place also he hath signified the same to come to passe, where he saith: They that serue me shalbe called after a new name, which shalbe blessed on earth. Although presently we plainly appeare to be vpstarts, and this name of Christians of late to haue bin notified vnto all nations: yet that the life and conuersation of Christians is neither new found, neither the inuention of our owne brayne, but from the auncient creation of mankind, and as I may say rectified by the naturall cogitations and wisdom of the auncient goodly men, we will thus by goodly examples make manifest vnto the world. The nation of the Hebrewes, is no new nation, but famous among all people for their antiquity, and knowne of all. They haue booke and monuments in writing containing auncient men. Though their nation were rare, and in number few, yet they excelled in piety, and righteousness, and all kind of vertues, some notable and excellent before the flood, and after the flood others, as the sonnes and nephewes of *Noe*, as *Atar* and *Abraham*, in whom the children of the Hebrewes do glory as their cheife guide and forefather. If any affirme these famous men set forth by the testimony of righteousness, though not in name, yet in deed to haue bin Christians, he shall not erre therein: for he that will expresse the name of a Christian, must be such a man as excelleth through the knowledge of *Christ* and his doctrine, in modesty and righteousness of mind, in continency of life, in vertuous fortitude, and in confession of sincere piety towards the one and the only vniuersall God. They of old had no lesse care of this then we: neither cared they for the corporall circumcision, no moze do we, neither for the obseruation of Sabaoths, no moze do we, neither for the abstinence from certaine meates, and the distinction of other things which *Moses* first of all instituted and deliuered in signes and figures to be obserued; no moze do Christians the same now: but they perceiue plainly the very *Christ* of God to haue appeared to *Abraham*, to haue answered *Isaac*, and reasoned with *Israel*, that he communed with *Moses*, and afterwards with the Prophets, as we haue shewed before. Whereby thou maist find, the goodly of old to haue taken vnto themselves the surname of *Christ*, according vnto that saying: See that ye touch not my *Christ*, neither deale perucily with my Prophets. It is manifest that the same seruite of God, intended by the goodly of old about the time of *Abraham*, and published of late vnto all the Gentiles, by the preaching of the doctrine of *Christ*, is the first, the eldest, and the auncientest of all. But if they object, that *Abraham* a long time after receiued the commandement of Circumcision, yet afore the receipt thereof by the testimony of his faith he was accounted righteous, the Scripture declaring thus of him: *Abraham* beleued God, and it was imputed vnto him for righteousness, and being the same before circumcision heard the voyce of God, which also appeared vnto him. The same *Christ* then, the word of God, promised vnto the posterity following, that they should be iustified after the manner of *Abraham*: iustification, saying: And all the tribes of the earth shal be blessed in thee. Againe, Thou shalt be a great and a populous nation, and all the nations on earth shal be blessed in thee. This is manifest, in somuch that it is fulfilled in vs: for he through faith in the word of God, and *Christ* which appeared vnto him, was iustified, when as he forsooke the superstition of his native countrey, and the error of his former life, and confessed the onely God of all, and worshipped him with vertuous works, and not with the Iudaical ceremonies of the law which afterwards ensued. Vnto him in this case it was said: In thee shal all the tribes and all the nations of the earth be blessed. The same manner of sanctimony was made euident by *Abraham* in workes, far excelling the wordes usually exercised among Christians alone throughout the world. What then hindreth, but that we may confesse the sole and the same conuersation of life, the same manner of seruite to be common vnto vs (after the time of *Christ*) with them which haue sincerely serued God of old: so that we shew the same to be neither new, nor strange, but (if it be lawfull to testifie the truth) the auncientest, the onely, and the right re-auration of piety, deliuered vnto vs by the doctrine of *Christ*. Of these things thus farre.

## CHAP. VI.

Of the time of our Saviours coming into the world.

Now that we haue conueniently propounded hitherto by way of preface this our Ecclesiasticall history, it remaineth that we begin after a compendious sort from the coming of our Saviour *Christ* in the flesh. And that this may take effect, we pray God

Esai. 62.

The life of Christians very auncient.

The fathers of the old testament were Christians.

I suppose this Atar to be Terah, mentioned in the 11. of Genes. The definition of a Christian.

Esai. 10. 3. \*Christ, that is, anointed.

Genes. 15 Rom. 4.

Rom. 4 Genes. 12. Genes. 22.

Genes. 22.

Chap. 5. after the greek.

father, deriving the pedigree of *Jacob* from *Salomon*, of *Heli* from *Nathan*. And first how *Jacob* and *Heli* being two brethren, then their fathers, *Matthan* and *Melchi*, borne of diuers kindreds, may be proued grandfathers to *Ioseph*, *Matthan* therefore and *Melchi*, marrying the same wife, may be proued grandfathers to *Ioseph*, *Matthan* therefore and *Melchi*, marrying the same wife, may be proued grandfathers to *Ioseph*, the law not forbidding a widow, either dismissed from her begat brethren by the same mother, the law not forbidding a widow, either dismissed from her husband, or after the death of her husband, to be coupled vnto another man. First therefore *Matthan* descending from *Salomon*, begat *Jacob* of *Estha*, for that is said to be her name. After the death of *Matthan*, *Melchi* (which is said to haue descended from *Nathan*) being of the same Tribe, but of another race, hauing married this widow to his wife, begat *Heli* his sonne. Thus do we find *Jacob* and *Heli* of a different race, but by the same mother to haue bin brethren. Of the which, *Jacob* taking to wife his sister the wife of *Heli*, his brother being deceased without issue, begat on her the third, to wit, *Ioseph*, by nature and the order of generation vnto himselfe: whereupon it is written, *Jacob* begate *Ioseph*, by the Law vnto his brother *Heli* deceased, whose sonne *Ioseph* was. For *Jacob* being his brother, raised seede vnto him: wherefore neither that genealogie which concerneth him is to be abolished, the which *Matthew* the Euangelist reciting, sayth, *Jacob* begate *Ioseph*, and *Luke* on the other side, Which was the sonne (sayth he) as it was supposed (for he addeth this withall) of *Ioseph*, which was the sonne of *Heli*, which was the sonne of *Melchi*. And the word of begetting he ouerskippt with silence vnto the end, with such a recitall of sonnes, making relation vnto *Adam*, which was of God: neither is this hard to be proued, or to small purpose proposed. The kinsmen of Christ according vnto the flesh, either making apparant, or simply instructing, yet altogether teaching that which is true, haue deliuered these things vnto vs, how that the Idumean thecues inuading the citie *Ascalon* in *Palæstina*, tooke captiue together with other spoiles out of the Temple of *Apollo* adioyning vnto the walles, *Antipater*, sonne to one *Herod* that was Minister in that Temple. When the Priest was not able to pay ranfome for his sonne, this *Antipater* was brought vp after the manner of the Idumeans, and became very familiar with *Hyrcanus* the high priest of the Iewes. And hauing bene in embassage with *Pompey* in *Hyrcanus* stead, he restored vnto him the kingdome which was taken from his brother *Aristobulus*, assigned himselfe gouernour of *Palæstina*, and proceeded forwards in felicitie. When this *Antipater* was enuied for his great felicitie, and was traiterously slaine, there succeeded him his sonne *Herod*, which at length of *Antonius* and *Augustus* by decree of the Senate receiued rule ouer the Iewes, whose sonnes were *Herod*, and the other Tetrarches. These things are common among the Græke histories. And when as vnto that time the genealogies of the Hebrewes, yea of them also lineally descending of Proselytes, as *Achior* the Ammonite, and *Ruth* the Moabite, likewise as many as escaped out of *Egypt*, and mixt with the Israelites, were recored among their auncient monuments: *Herod* (whom the Israeliticall genealogie auayled nothing) being pricked in minde with the basenesse of his birth, burned their auncient recored genealogies, supposing thereby to deriue himselfe of noble parentage, if none other (holpen by publike records) were able to proue their pedigrees from the Patriarches, or Proselytes, or such as were strangers bozne, and mingled of old among the Israelites. Very few studious in this behalfe do glorie that they haue got vnto themselues proper pedigrees or remembrances of their names, or other wise records of them, for the retaining of their auncient stocke in memorie, which these men mentioned of before haue attained vnto, being called because of their affinitye and kindred with our Saviour after the name of the Lord, and traouelling from the Nazareites and *Cochaba*, castles of the Iewes, into other regions, they expounded the aforesayd genealogie out of the booke of *Chronicles*, as farre south as it extendeth. Whosoever then the case stand, either thus or otherwise, no man (in my iudgement) can find a plainer exposition. Whosoever therefore he be that ruleth himselfe aright, he will be carefull also of the selfe same with vs, although yet he want proue to preferre a better and a truer exposition. The Gospel in all respects uttereth most true things. About the end of the same epistle he hath these wordes: *Matthan* descending of *Salomon* begate *Jacob*, *Matthan* deceased, *Melchi* which descended of *Nathan*, on the same woman begat *Heli*; then were *Heli* and *Jacob* brethren by the mothers side. *Heli* dying without issue, *Jacob* raised vnto him seede by begetting of *Ioseph* his owne sonne by nature; but *Heli* his sonne by the law. Thus was *Ioseph* sonne to both. So farre *Aphricanus*. Withens that the genealogie of *Ioseph* is thus recited, after the same maner, *Mary* is termed to be of the same tribe together with him. For by the law of *Moses*, the mingling

Matthan and Melchi husbands to one wife, begat feuerall sonnes to wit: Matthan begate Jacob and Melchi his sonne Heli. Jacob brother to Heli on his sister the wife of Heli begate Ioseph. Mat. 1. Mat. 1. Luk. 3.

Herod burned the genealogies of the Hebrewes to make him selfe a gentleman.

Josephus. Domimici.

Paralip.

Aphricanus epist ad Aristodem.

of tribes was not permitted, which commaundeth that matching in marriage be made with one of the people and family, lest the lot of inheritance due to the kindred be tolled from tribe to tribe. Of these things thus much.

## CHAP. II.

Of the slaughter of the Infants by Herod, and the lamentable tragedie touching the terme and end of his life.

Chap. 8. after the Græke.

When Christ was bozne in Bethlechem of Iewrie, according vnto the prophecies, and in the times foretold, *Herod* (because of the wise men which came from the East, enquiring where the King of the Iewes should be bozne, they hauing seen his starre, and therefore had taken so great a iourney in hand, to the end they might worship God which was bozne) being not a little moued, supposing his principallitie to be in perill, and his rule to go to wracke and ruine: he enquired of the Doctors of the Law among the Iewes, where they looked that Christ should be bozne. But when he understood the prophecy of *Micheas*, foretelling the birth of Christ to be in Bethlechem, by and by he commaundeth the sucking babes in Bethlechem, and in all the borders thereof, as many as were two yeares old and vnder (according vnto the time that he had exactly enquired and knowne of the wise men) to be slaine, supposing thereby (as it was very likely) to destroy *Iesus* in the same perill, with his equals of the same age. But the babe *Iesu* preuented this deceitfull presence of his, being conueyed into *Egypt* his parents also being forewarned by the appearing of an Angell of that which should come to passe: this the holy Ghost doth declare. Whereouer, I think not amisse to let the world vnderstand how that vengeance from aboue with all speed fell vpon *Herod*, because of his bold enterprises against Christ & the infants, while breath was yet in his body, shewing as it were by certaine preambles what was like to befall him after his death. And how he stained his princely affaires (which in his owne censure seemed prosperous) by his interchangeable domesticall calamities, that is, by the cruell slaughter of his wife, of his children, of his nearest kindfolkes, and of his most familiar friends: so that it is impossible to repeate the whole. The matter it selfe was so shamefull, that it exceeded euery tragical action. The which *Iosephus* hath prosecuted at large in his histories, how that for his conspiracy and craftie counsell which he intended against Christ and the other infants, an heauy scourge from aboue apprehended him, vbering him to the death. It will seme pertinent to the purpose, presently to heare the wordes of the Historiographer himselfe in the 17. booke of the Antiquities of the Iewes, describing the lamentable end of his life, in these wordes: *Herods* disease vexed him more and more, God executing iustice on him for the things which he had maliciously committed. It was a slow or slacke fire, yet yeelding not so great inflammation outwardly to the beholders, as vexation inwardly to the internall parts: he had a vehement desire, greedily set to take something, yet was there nothing that sufficed him. Moreouer inward rotting of the bowels, and specially a grievous fluxe in the fundament, a moist and running humour about his feet; and the like maladie vexed him about his bladder. His priue members putrified, ingenerating wormes which swarmed out. He had a short and vsauorie breath; he had a great paine in breathing: hauing throughout all the parts of his bodie such a crampe, as strength was not able to endure. It was reported by them which were inspired from aboue, and to whom the gift of diuination was graunted, that God enioyned the Prince this punishment for his great impietie. These things the aforesayd *Iosephus* in his Commentaries hath made manifest vnto vs: and in the second part of his histories, the like he noteth vnto vs, writing thus: From that time forth, sickness invaded his whole bodie, and brought him subiect to diuers passions. It was a hote burning feuer, an intollerable itch ouerrunning the outward parts of his bodie, a continuall paine in the fundament, hydropicall swellings in the feete, an inflammation of the bladder, putrification of the priuities, which ingendred swarmes of lice. Besides this, often & difficult drawing of breath, with the crampe, contracting the sinewes throughout all the members of his bodie: so that the wise men reported these diseases to be nothing else but sure and certaine plagues or punishments. He, although struggling with so many sores, yet for all that, wholly set to saue his life, hoped for health, and sought after remedies. Passing ouer Jordan, hee vsed for helpe the hote bathes neare Calliroe, which runne vnto the lake *Asphaltitis*, which also by reason of their sweetnesse

Math. 2.

Herod commaundeth the infants to be slaine, anno Christi 3. Augusti 44. Eusebius in Chronic. Math. 2.

The domesticall tragedie and crueltie of Herod.

Ioseph Antiq. Iud. lib. 17. ca. 8. 14. Anno Christi 6. Augusti 47. Euseb. Chronic.

Ioseph. bel. Iud. lib. 1. cap. 21.

are



Iosephus Antiq. iud. lib. 18. cap. 6. testifieth thus of Iesus Christ.

then that change, with danger, being come in place, he should repent him & say: Had I wist. Thus Iohn because of Herods suspicion, was sent bound to Machærous the ward (mentioned of before) and there beheaded. **When he had thus spoken of Iohn in the same history, he writeth of our Saviour in this sorte:** There was at that time one Iesus, a wise man, if it be lawfull to call him a man, a worker of miracles, a teacher of them which embraced the truth with gladnesse. He drew after him many, as well of the Iewes, as Gentiles. This same was Christ. And though Pilate, by the iudgment of the chiefe rulers, amongst vs, deliuered him to be crucified: yet there followed not them which from the beginning loued him. He appeared vnto them aliuie the third day after his passion; as the holy Prophets haue foretolde. Not onely these, but innumerable more maruelous things of him; and to this day the Christian people, which of him borrow their names, cease not to encrease. **Now when as this Historiographer, by blood an Hebrew bozne, hath of old deliuered in writing these and the like thinges, concerning Iohn Baptist, and our Saviour Christ, what refuge or shift, now haue they, but that they be condemned for impudent persons, which of their owne bzaine, haue fained commentaries, contrary to these allegations? And of these things also thus much.**

## CHAP. XIII.

Of the disciples of our Saviour: that there were more then 12. Apostles, and 70. disciples.

Cap. 12. after the grecke.

The catalogue of the 70. disciples is to be seen in the end of this volume, written by Dorotheus in grecke, & translated to English, but in Eusebius time not extant. Galat. 2. 1. Corinth. 1. Clemens. Galat. 2. Act. Barnabas. Sothenes. Cephas. Mathias. Barabas. Thaddæus. 1. Corinth. 15.

**T**he names of the Apostles are apparent vnto euery one out of the holy Euangelists, but the catalogue of the 70. disciples is no where to be found. Barnabas is sayd to be one of the number whom the Actes of the Apostles remembreth, and no lesse did S. Paul remember him, writing to the Galathians. Among these they number also Sothenes, which together with Paule wrote to the Corinthians. The history also of Clemens Alexandrinus, in the fist of his Hypotyposicon affirmeth Cephas to be one of the 70. of whom Paule said: When as Cephas came to Antioch, I withstood him to his face, because he was culpable. This Cephas was of the same name with the Apostle. And Mathias who of the Apostles was elected in the roome of Iudas the traitor, and Barabas also, who is said by the same lot to haue bene woorthely preferred to be of the number of the 70. disciples, also Thaddæus whom Thomas by the commandment of Iesu sent to cure Agbarus, is counted one of the number, concerning whom I will shortly declare a certaine history which came to my hands. Thou shalt find by diligent obseruation, that there were more then 70. disciples of our Saviour, for those wherof thou maist see the testimony of Paule, which sayth: that after Christs resurrection from the dead, He appeared first to Cephas, then to the twelue, after them to more then fiftie hundred brethren at once, wherof (he sayth) some to haue fallen a sleepe, but more to haue remained aliuie, at that time when he wrote those things. Afterwards to haue appeared to Iames, which was of the disciples, and one of the brethren of Christ. Last of all, as though besides these, there were more Apostles after the manner of the twelue (such as Paule himselfe was) he addeth saying: He was seene of all the Apostles. But of this so farre.

The Translator touching the doubt rising about him whom Paul reprehended at Antioch; whether he was Peter the Apostle, or Cephas, one of the seuentie.

**W**hereas Eusebius in the former chapter, affirmed Cephas, to be one of the number of the 70. disciples and the same to be reprehended by S. Paule at Antioch, it seemeth repugnant to the plaine words of the holy Scripture, deliuered vnto vs by the holy Ghost. The aduersaries of the truth, thought better to erre with Eusebius, by saying that Cephas was rebuked by Paule, and not Peter, rather then they would graunt Peter (whom they terme the Prince of the Apostles) to be controuled of Paule, supposing hereby a president to ensue against the primacie of the Pope, or taking of this opinion as a bare shift to stop the scandalous mouth of Porphyrius, which here tooke occasion to reprehend the Christians for their sedition. But let vs confesse the truth, and shew the denill. The words of Saint Paule are these: ὅτι δὲ Ἰλθα Πέτρος ἐν Ἀντιόχεια κατὰ πρόσωπον ἀπὸ πάντων. When Peter came to Antioch, I withstood him to his face. And a little after: ὅτι πάντῳ Πέτρῳ ἐπὶ πρόσωπον πάντων. I sayd vnto Peter in the presence of them all. Augusine, and Ierome had great contention about the interpretation of this place, but neither of them denieth the partie to be Peter, let vs giue vnto

Galat. 2.

to the historiographer the credit due vnto him, he might call Peter Cephas, as our Saviour said in the Gospell, vnto Peter: Thou shalt be called Cephas, which is a Syrian word, sounding in Greeke, or La. Iohn. 1. time, nothing else but Peter, or Petra a rocke. In that he calleth him another from the Apostle, I do not see how it can stand. Ierome denyeth any other Cephas knowne of vs, saving Peter. The conclusion is this: Eusebius calleth the person reprehended by Paule, Cephas: the holy Ghost in the Scripture calleth him Peter. Eusebius sayth, he was another from the Apostle: the holy Ghost in discourse, calleth him Peter the Apostle, (in the same chapter) to whom the Apostleship of Circumcision was committed, and most like to be the Apostle for there (that is at Antioch) he was first placed Bishop.

## CHAP. XIII.

The history concerning the Prince of the Edesseans. The Epistle of Agbarus vnto Christ, and the Epistle of Christ vnto him againe.

Chap 13. after the grecke.

**T**he history touching Thaddæus (of whom we spake before) was after this sort. After that the diuinitie of our Lord and Saviour Iesus Christ, was made manifest vnto all men, through the working of miracles, he drew vnto him an innumerable sort of strangers, farre distant from Iudæa, affected with sundry diseases, and euery sort of maladies, hoping to recover their health, of which number king Agbarus, gouernour of the famous nations inhabiting beyond the riuer Euphrates, grievously diseased in body, incurable by mans cunning, bearing the renowned fame of Iesu, and the wonderfull workes which he wrought agreeable vnto the same, published of all men, made petition vnto him by letters, requiring deliuerance from his disease. Iesus (though not presently yielding vnto his petition, vouchsafed to answer him by an epistle, that shortly he would send one of his disciples which should cure his disease, promising withall, that he should not onely cure his disease, but as many as belongeth vnto him, which promise not long after he perfozmed. For after his resurrection from the dead, and ascension into heauen, Thomas one of the twelue Apostles, sent his brother Thaddæus, accompted among the seuentie disciples of Christ, by diuine inspiration, into the city Edessa, to be a preacher and Euangelist of the doctrine of Christ, by whom all things, which concerned the promise of our Saviour, were perfozmed. The reader hath an approued testimony of these things in writing, taken out of the recozded monuments, of the princely citie Edessa: for there are found enrolled in their publike registry, things of Antiquity, and which were done about Agbarus time, yea and preserved vnto this day. There is no reason to the contrary, but that we may heare the letters themselves, copied out of their registry, and translated by vs, out of the Syrian tongue in this manner.

The fame of Christ went throughout the whole world. Agbarus.

Thomas the Apostle sent Thaddæus into Edessa.

## The Epistle of Agbarus vnto our Saviour.

**A**gbarus gouernour of Edessa, vnto Iesu the good Saviour, shewing himselfe in Ierusalem, Agbarus writeth to Christ, sendeth greeting. I haue heard of thee, and thy cures which thou hast done, without medicines, and herbes. For as the report goeth, thou makest the blind to see, the lame to go, the leapers thou cleansest, foule spirites and deuils thou castest out: the long diseased thou restorest to health, and raisest the dead to life. When that I heard these things of thee, I imagined with my selfe one of these two things: either that thou art God come from heauen, and doest these things: or the Sonne of God, that bringest such things to passe. Wherefore by these my letters I beseech thee, to take the paines to come vnto me, and that thou wilt cure this my grievous malady, wherewith I am sore vexed. I haue heard moreover, that the Iewes murmure against thee, and go about to mischief thee, I haue here a little city and an honest, which will suffice both. These things he wrote after this manner, being a little lightened from above, I think also not amisse to heare the letters of Iesu, sent backe to Agbarus by the same bearer.

What Agbarus gathered by miracles.

## The Epistle of our Saviour vnto Agbarus, though brieue, yet pithy.

**A**gbarus, blessed art thou, because thou hast beleueed in me when thou sawest me not; for it is written of me, that they which see me shall not belecue in me, that they which see me not may belecue, and be saued. Concerning that thou wrotest vnto me, that I should

Christ writeth to Agbarus.

come vnto thee, I let thee vnderstand, that all things touching my message are here to be fulfilled, and after the fulfilling thereof I am to returne againe vnto him that sent me. But after filled, and after the fulfilling thereof I am to returne againe vnto him that sent me. But after my assumption I will send one of my disciples vnto thee, which shall cure thy maladie, and restore life to thee, and them that be with thee. **Into these Epistles, there were also these things added in the Syrian tongue:** When *Iesus* was taken vp, *Indas* (which also is called *Thomas*) sent vnto him *Thaddæus* the Apostle, one of the seuentie, who, when he came, remained with one *Tobias*, the sonne of *Tobias*. When that the fame was spread of him, and that he was made manifest by the miracles which he wrought, it was signified vnto *Agbarus*, and said: the Apostle of *Iesus* come, of whom he wrote vnto thee. *Thaddæus* by that time began, through the power of God, to cure euery sore and sicknesse, so that all men greatly marvelled. *Agbarus* hearing of the weighty and wonderfull workes which he wrought, that he cured in the name and power of *Iesu*, forthwith suspected the same to be he, of whom *Iesus* had written, saying: After my ascension I will send one of my disciples vnto thee, which shall cure thy malady. And when he had called vnto him *Tobias*, where *Thaddæus* hosted, he said vnto him: I heare say, that a certaine mighty man come from Ierusalem, is lodged with thee, and cureth many in the name of *Iesu*. Who made answer, and said: Yea Lord, there came a certaine stranger and hosted at my house, which hath done wonderfull things. To whom the King said: Bring him vnto me. *Tobias* returning vnto *Thaddæus*, said vnto him: *Agbarus* the gouernour sent for me, and commanded that I should bring thee vnto him that thou mayest cure his disease. *Thaddæus* answered: I go, for it is for his sake that I am sent thus mightily to worke. *Tobias* stirring betimes the next day, tooke with him *Thaddæus*, and came to *Agbarus*. As he came, euen at his entrance, there appeared vnto *Agbarus* in the presence of his chiefe men, a great & strange shew in the countenance of *Thaddæus* the Apostle, at which sight *Agbarus* did reuerence vnto *Thaddæus*, so that all they which were present marvelled. None of them saw the sight saue *Agbarus* alone, which questioned with *Thaddæus*, and said: Art thou of a truth a disciple of *Iesus* the sonne of God, which made me this promise: I will send vnto thee one of my disciples, which shall cure thy disease, and shew life vnto thee, and all thine? To whom *Thaddæus* made answer: Because thou hast greatly beleueed in the Lord *Iesu* which sent me, therefore am I sent vnto thee, but in case that thou beleuee in him as yet, thy heartie petitions according vnto thy faith thou shalt obtaine. To whom *Agbarus* said: I haue continued so beleueing in him, that I could haue found in my heart mightily to destroy the Iewes which crucified him, were not the Romaine Empire a let vnto my purpose. *Thaddæus* said againe: Our Lord and God *Iesu* Christ fulfilled the will of his Father, which being finished, he is ascended vnto him. *Agbarus* answered: And I haue beleueed in him and in his Father. To whom *Thaddæus* replied: Therefore in the name of the selfe same Lord *Iesu* I lay my hand vpon thee. Which when he had done, he was forthwith cured of his malady, and deliuered of the paine that pressed him sore. *Agbarus* marvelled at this, that euen as it was reported vnto him of *Iesu*, so in truth by his disciple and Apostle *Thaddæus*, without Apothecarie stuffe and vertue of herbes he was cured. And not onely he, but also *Abdus* the sonne of *Abdus* grieved with the goutte, and falling at the feete of *Thaddæus*, recovered his former health by the laying on of his hands. He cured also many other of his fellow citizens, working marvellous and miraculous things, and preaching the word of God. To whom *Agbarus* said againe: Thou *Thaddæus* through the power of God do these things, and we haue thee in admiration, I pray thee moreover that thou expound vnto me the comming of *Iesu*, how he was made man, his might, and by what power he brought such things as we heard to passe. To whom *Thaddæus* At this season (saith he) I wil be silent, though I am sent to preach this word, but to morrow call together to my sermō al thy people and fellow citizens; then wil I shew vnto them the word of God, and sowe the word of life, and teach the maner of his coming, how he was made man, of his message, and to what end he came, being sent from the Father. Moreover of his Miracles and mysteries vttered in this world, and power in bringing things to passe. Besides this, his new preaching, and how base, slender and humble he seemed in outward appearance. How he humbled himselfe, & died, & abated his diuinity, what great things he suffered of the Iewes, how he was crucified, and descended into hel, and rent that hedge and mid-wal neuer seuered before, and raised the dead that of long time had slept: how that he descended alone, but ascended vnto the Father accompanied with many: how that he sitteth in glory at the right hand of God the Father in heauen, and last of al how he shal come againe with glory & power to iudge both the quick & dead. When the morning was come, *Agbarus* commanded his citizens to be gathered together, to heare the sermon

The conference which *Thaddæus* had with *Agbarus*.

*Agbarus* is cured by *Thaddæus*.

*Abdus* is healed of the goutte.

mon of *Thaddæus*. Which being ended, he charged that gold coyned and vncoynd should be giuen him. But he receiued it not, saying: In so much that we haue forsaken our owne, how can we receiue other mens? These things were done the thirde and fortieth yeare: which being translated word for word out of the Syrian tongue, we thought not amisse to declare in this place.

### The censure of the Translator, touching the aforesayd Epistles.

**B**E it true or be it false, that there were such epistles, it forceth not greatly: as the effect and contents thereof is not to be preferred before all other writing in truth, so on the contrary, it is not to be reiect-ed for fullhood and forged stuffe. Ierome with other graue writers, affirmeth such circumstances to haue bene. Eusebius whose credit herein is not small, reporteth the same to haue bene taken out of their records in the city of Edessa, registred there in the Syrian tongue, and by him translated out of the Syrian into the Greeke tongue. Isidorus and Gelasius the first of that name, Bishop of Rome, about the yeare of our Lord 494. together with 70. other Bishops, decreed, that the church of God should receiue the same epistles for no other then Apochrypha. One thing I may not here runne ouer with silence, but admonish the Reader of, how that late writers, namely Damascenus, and that fabulous Historiographer Nicephorus haue added vnto this history fabulous reports, how that *Agbarus*, gouernour of Edessa, sent his letter vnto *Iesu*, and withall a certaine painter which might view him well, and bring vnto him backe againe the lively picture of *Iesu*, the which painter (as they report) being not able (for the glorious brightnesse of his gracious countenance) to bring his purpose to effect, our Saviour himselfe tooke an handkercher, and laid it to his diuine and lively face, and by the wiping of his face, his picture was therein impressed, the which he sent to *Agbarus*. Nicephorus patcheth other fables thereunto: first he sayth, that the King of Persia sent a painter vnto *Iesu*, which brought vnto him the picture of *Iesu*, and also of *Mary* his mother. Again, that the Edessians in the time of Iustinianus the Emperour, being besieged and brought to such a narrow strait that there remained no hope of deliuerance, but a present foyle and overthrow, in the same lamentable plight to haue runne vnto his picture for a refuge, where (as they say) they found present remedy. Beleuee it who will. Eusebius, who searched their records, who laid downe the copie of the Epistles, who translated faithfully all that he found there touching Christ, neither saw, neither heard of any such thing: for he promised in the preface to his history, to omit nothing that should seeme pertinent. If the other writers found it, why did not Eusebius find it? If the other writers thought expedient to publish the same, why did Eusebius omit it? Nay it was not there found at all, but forged. Therefore recount them for fables. The first that reported them, was an hundred yeares after Eusebius.

The end of the first booke.



## THE SECOND BOOKE OF THE ECCLESIASTICAL HISTORIE OF EVSEBIUS

PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CHAP. I.

Of the ordaining of Disciples, after the ascension of Christ.

**I**N the former booke (by way of proeme to our Ecclesiasticall historie) we haue briefly intreated of the ancient principles of our doctrine, of the antiquitie of Evangelicall policie among Christians, of the diuinitie of the word of saluation, of his late appearing among men, of his passion, and of the election of his Apostles. Now it remaineth that we looke into those things which ensued after his assumption: which we may note, partly out of the sacred Scriptures, and partly out of pro-

Mat. 1.  
Matthias chosen to be an Apostle.  
Act. 6.  
7. Deacons.  
All 7.  
Stephen signifieth a crowne.  
Matth. 1.  
James the first bishop of Ierusalem.  
Clemens lib. 6.

Clemens lib. 7.

James bishop of Ierusalem thrown down from a pinnacle of the temple, and brained.  
Act. 12.

The persecution of the Apostles by the Jewes.  
Act. 8.  
The dispersion of the disciples.  
Paula persecutor.  
Act. 8.  
Philip preaching in Samaria.  
Act. 8.  
Simon Magus a sorcerer.  
Simoniani.

Simonia.

Act. 8.

An Ethiopian Eunuch.

phane histories, knitting to our historie those things which we haue committed to memory, first of all the Apostleship is allotted vnto *Matthias*, in the roome of *Indas* the traytor, which (as it is manifest) was one of the disciples of the Lord. There were also seuen appoynted (as it is manifest) was one of the disciples of the Lord. There were also seuen appoynted men ordained Deacons, through prayer and imposition of the Apostles hands, for the publique administration of the Churches affaires ioynted with *Stephen*, which first after the Lord, as some as he was ordained (as though he were appointed for this purpose) is stoned vnto death by them which slue the Lord; and for this cause, as the first of the triumphing Martyrs of Christ, according to his name, he beareth a crowne. After him followed *James*, called the brother of Christ, and counted the sonne of *Ioseph*. This *Ioseph* was thought to be the father of Christ, to whom the virgin was betrothed, who before they came together, was conceived by the holy Ghost, as the holy Gospel declareth. This *James* (who of old for his vertue, was surnamed *Iustus*) is sayd to be the first which occupied the bishops See at Ierusalem. *Clemens*, in the sixth of his Hypotyposeon writeth thus: *Peter* (sayth he) and *James*, and *John*, after the assumption of our Saviour, though they were preferred by the Lord, yet challenged after this prerogative vnto themselves, but appointed *James* the first Bishop of Ierusalem. The same *Clemens* in the seventh of his Hypotyposeon, also maketh mention of him thus: The Lord after his resurrection, endued with knowledge *James* the first, *John*, and *Peter*. They deliuered of the same vnto the rest of the Apostles, the Apostles afterwards vnto the seuentie disciples, of which number was *Barnabas*. There were two *Jameses*, the one termed *Iust*, which was throwne downe headlong from the pinnacle, and brained with a fullers club, the other beheaded. Of him that was called *Iust*, *Paul* made mention, saying: I haue none of the Apostles saue *James* the brother of the Lord. Those things, which the Lord promised the Ieing of the Osroenians, then were performed. *Thomas* by diuine inspiration sent *Thaddaeus* vnto the city *Edessa*, to be their preacher, and an Euangelist of the doctrine of Christ, as a little before out of the records we haue alledged. But he after his coming, hauing cured *Agbarus*, by the word of God, and alledged all them with his strange miracles and workes which he wrought, brought them to the worshipping of the diuine power of Christ, and ordained disciples of the doctrine of our Saviour. From that time vnto this day, the whole city of the *Edessians* being addicted vnto the name of Christ, shew forth no small argument of the great godnes of our Saviour towards them. But these things may suffice, taken out of their auncient historிக்கal records. Now let vs returne vnto the sacred Scripture. The first and the greatest persecution being raised of the Jewes against the Church at Ierusalem about the time of the martyrdom of *Stephen*, and all the disciples, the twelue onely excepted, being dispersed throughout Iudaea and Samaria, certaine of them, as the holy Scripture beareth witnesse, came vnto Phoenices and Cyprus, and Antioch: but these as yet durst not deliuer vnto the Gentiles the word of faith, but shewed it onely vnto the Jewes. At that time also *Paul* raged against the Church, entering into the seuerall houses of the faithfull, and giuing forth precepts, that both men and women should be imprisoned. And *Philip* one of the ordained Deacons with *Stephen*, and of the dispersed, came to Samaria, and being plenteous as touching the diuine power, first of all preached vnto the inhabitants there the word of God. The grace of God so mightily preuayled with him, that he drew vnto him by his preaching *Simon Magus* with many more. *Simon* at that time was so famous, holding in awe them that were bewitched with his sorcery, that they supposed him to be the great power of God. He was then so amazed with the miracles which *Philip* wrought by diuine power, that he came and grew so farre forthwards to mens saming, that he dissembled euen vnto the baptism that is through faith in Christ. Which dissembling at this day is wonderfull in them that now wallowing in that most detestable heresie, tread the trace of their forefather, inroaching vpon the Church, as a pestilent and noisome disease, infecting them which cannot thoroughly discern the incurable and intractable venime, lying hid within them. But diuerse of them (there impiety being reuealed) were thoroughly knowen and reiected, of which number *Simon* himselfe, being apprehended of *Peter*, receiued the sentence of damnation due to his desert. When that the preaching of the Gospel dayly proceeded with increase, it came to passe by reason of some domestical affaires, that there came from the land of the *Ethiopians*, the chiefe gouernour of the Quene, which after the custome of their countrey held the kingdom: for as yet the people of that countrey haue to their Prince a Quene. He was the first of the Gentiles, which obtained of *Philip* the holy mysteries by the inspiration

of the heavenly word; he was made the first fruite of the faithfull throughout the world, and as it is reported after his returne vnto his native soyle, he preached the knowledge of the vniuersall God, which giueth life vnto men, and the coming of our Saviour: whereby the Prophecy was fulfilled which said: *Ethiopia shall stretch her hand before vnto God*. At our this time *Paul* the chosen vessel, is declared an Apostle not of men, neither by men, but by reuelation of *Iesus Christ*, and God the father which raised him from the dead, and obtained this vocation, by a vision, and a voice reuealed from heauen.

## CHAP. II.

The report of *Pilate*, the censure of *Tiberius* the Emperour, and the Roman Senate, concerning Christ.

When as the wonderfull resurrection of our Saviour, and his assumption into the heauens, was now made manifest vnto many, and the ancient maner among the heathen Princes had so preuailed, that if any nouelty by any were enterprised, the same forthwith should be signified vnto him that held the princely scepter, lest that he should be ignorant of any thing which was done: it came to passe that *Pilate* made *Tiberius* the Emperour priuy of those things, which concerned the resurrection of our Saviour *Iesu*, and were published throughout *Palastina*, adding thereunto his maruelous works, wherof he was credibly informed, and how that now after his resurrection, he was of many taken for a God. The report goeth, that *Tiberius* made relation therof vnto the Senate, which reiected his saying, for no other cause, but for that they had not first appoynted the same, the auncient custome obserued, that none should be accounted of the Romanes among the number of Gods, vnlesse he were canonized by the sentence and decree of the Senate, which no doubt was done for this end, that the wholesome doctrine of the diuine preaching, should not neede the approbation and commendation of men. Though this matter touching our Saviour was reiected of the Roman Senate, after it was dilated vnto them, yet *Tiberius*, reseruing vnto himselfe his former opinion, conceived no absurdity preiudiciall vnto the doctrine of Christ. These things *Tertullian*, a man well experienced in the Roman lawes, and besides famous among them which flourished at Rome, in his Apologie which he wrote for the Christians in the Roman tongue, and by translation writeth thus: And that we may reason touching the original of these lawes, it was an auncient decree: that no God should be consecrated by the Emperour, vnlesse it were first agreed vpon by the Senate. The like did *Marcus Aemilius* practise, concerning a certaine Idol of *Alburnus*, and this maketh for vs, that the deitie is wayed amongst you after mans will and iudgement. Vnlesse that God please man, he is not made God. So that by this decree, man must be gracious and fauourable vnto God. *Tiberius* then, in whose time the Christian name was spread abroad in the world, when this doctrine was signified vnto him out of *Palastina*, (where it first sprang) communicated the same vnto the Senate, declaring withall, that this doctrine pleased him right well. The Senate reiected it, because they had not allowed the same. But he perscuered in his opinion, threatening them death, that would accuse the Christians: This was the wisdom of the diuine providence lightning his mind, that the preaching of the Gospel should passe at the beginning throughout the world without let or hinderance.

## CHAP. III.

How that in short space the Gospel was published throughout the world.

By the diuine power, & helping hand of God, the wholsom doctrine, as it were sun-beams, suddenly shined throughout the world, & forthwith (according vnto the sacred Scripture) the sound of the holy Euangelists & Apostles passed throughout the whole earth, & their words vnto the ends of the world. So that throughout all cities & villages (after the maner of barne stozes replenished) forthwith very many, & the same very populous Churches were established: & they which by ancient succession were blinded, through old errors, & the rooted disease of superstitious Idolatry, now at length through the power of Christ, by the doctrine of his disciples, together with the wonderfull works wrought by them, were at liberty fro their cruell wordes, & loosed out of their lothsome fetters, wholly abandoning the Idolatricall wordes.

The Eunuch converted by Philip, preacheth the Gospel to the *Ethiopian*.  
Psal. 68.  
Act. 9.  
Galat. 1.

*Tiberius* would haue had Christ canonized in the number of the Gods.  
The wisdom of God in this behalfe.

*Tertullian* in Apolog. aduersus gentes cap. 5.

Ship of many Gods, confessing one and the alone God, the woꝝker of all things, and woꝝhipping him with the rites of true piety, thꝛough diuine and pure religion, graſſed in the heart of man by our Saviour himſelfe. But the diuine goodneſſe, and grace of God ſped it ſelfe abroad among other nations, and firſt of all, *Cornelius* of Caſarea in Palaſtina, with all his houſhold, by a diuine viſion, and miniſtery of *Peter*, embraced the faith of Chriſt, and many Græcians of Antioch, heard the preaching of thoſe which diſperſed themſelues at the ſtoning of *Stephen*, when as at this time the Church of Antioch flouriſhed and multiplied exceedingly, and many Prophets of Ieruſalem (with whom were *Paule* and *Barnabas*) frequented thither; and beſides them, there was another multitude of bꝛethꝛen there, ſo that the Chriſtian name there ſprang firſt, as of a freſh and fertile ſoile, and *Agabus* one of the Prophets then preſent, foꝛetold them of the famine to come. *Paule* and *Barnabas* were choſen meſſengers foꝛ the miniſtery by the bꝛethꝛen.

## CHAP. IIIII.

*How that Caius Caligula, exiling Herod with perpetuall baniſhment, created Agrippa King of the Iewes. The commendation of Philo Iudeus.*

Anno Chriſti 36. 42.  
Caius Caligula.  
Herod the Tetrarch exiled with his harlot Herodias.  
Herod Agrippa King of the Iewes  
Ioseph. Anti. lib. 18. cap. 14.  
Philo Iudeus.

**T**iberius when he had reigned about two and ſtwentie yeares died: *Caius* ſucceeding him, preſently committed the principalltie of the Iewes vnto *Agrippa*: and beſide that kingdome, he gaue him the Tetrarchies of *Philip* and *Lysanias*, and not long after alſo the Tetrarchie of *Herod*, which *Herod* together with *Herodias* being condemned foꝛ diuerſe crimes and enozmities, was committed to perpetuall baniſhment. The ſame *Herod* was he which liued about the paſſion of Chriſt: theſe things *Iosephus* both witneſſe. About this time *Philo* did flouriſh, a man not onely excelleng our owne men, but alſo ſuch as paſſed in pꝛophane knowledge. He was by lineall deſcent an Hebrue boꝛne, inferioꝛ to none of them which excelled at Alexandria. But what labour and induſtrie he hath employed in diuine diſcipline, and the profit of his native countrey, his woꝝks now extant plainely do declare: and how farre foꝛth he pꝛeuailed in philoſophicall, and liberall artes of pꝛophane knowledge, I ſuppoſe it not very needfull to repeate. But imitating the doctrine of *Plato* and *Pythagoras*, he is ſayd to haue excelled all the learned of his time.

## CHAP. V.

*How Philo behaued himſelfe being ſent in Embaſſage foꝛ the Iewes vnto Caius the Emperour.*

**W**hat befall vnto the Iewes vnder *Caius*, this *Philo* hath written in five bookes: wherein he ſetteth foꝛth the madneſſe of *Caius*, how he pꝛoclaimes himſelfe God, and beſides dealt ſpitefully innumerable ſortes of wayes. Hoꝛeouer what calamities happened vnto the Iewes in his time, though *Philo* himſelfe was ſent in Embaſſage foꝛ his owne nation which inhabited Alexandria, vnto the city of Rome, and how that he pleading foꝛ the lawes of his countrey people, gayned nothing but gibes and iſtes, returning with great hazard of his life. *Iosephus* made mention of theſe things, in the eighteenth booke of his Iudaicall Antiquities, thus writing woꝛd foꝛ woꝛd. When diſſention aroſe among the Iewes and Græcians inhabiting Alexandria, both parties ſeuerally ſent three legates vnto *Caius*, whereof *Apion* one of the legates foꝛ the Græcians of Alexandria, ſhamefully intreated the Iewes, with many opprobrious and blaſphemous termes, adding this withall, that they deſpited the maiſtie of *Cæſar*. And when as all they which were tributaries to the Romanes, dedicated altars and temples vnto *Caius*, and eſteemed of him in all other reſpects as God; theſe Iewes onely diſdainedly withſtood this honour done vnto him of men, and accuſtomed to prophane his name. After that *Apion* had thus ſpoken many and grievous things, to the ende he might incenſe *Caius* againſt them (as it was very like,) *Philo* one of the Iewes legates drew nigh, a man excelleng in all things, and brother of *Alexander Alabarchus*, not ignorant in Philoſophie, and of abilitie ſufficient to anſwere the opprobrious crimes laide to their charge. But *Caius* excluded him, commanding him ſorthwith to departe, and becauſe he was thoroughly moued, he ſeemed as though he went about to praſtife ſome miſchiefe towards him. *Philo* being reuiled, went forth, and vnto the Iewes which were with him in company, he ſayd: We ought to be of good cheare: foꝛ by right God ſhould take out part, ſith *Caius* is angry with vs.

Philo.

As farre *Iosephus*: And *Philo* himſelfe declareth at large, in his written Embaſſie, the things which then were done. Whereof omitting many things, I will preſently touch that where, it may evidently appeare vnto the Reader, what euils not long after happened vnto the Iewes, foꝛ thoſe things which they raſhly enterprised againſt Chriſt. Firſt of all, *Sejanus* in the city of Rome vnder *Tiberius*, in great credit with the King, endeouored with all might poſſible to deſtroy all the Jewiſh nation. And *Pilate* in Iudæa, vnder whom that vilianny was committed againſt Chriſt, praſtified againſt the temple which ſtood at Ieruſalem, that which ſeemed vnto the Iewes vnlawfull and intollerable, whereby he grievouſly vexed them.

## CHAP. VI.

*What miſeries happened vnto the Iewes, after that hainous offence which they committed againſt Chriſt.*

**P**hilo both write, that after the death of *Tiberius*, *Caius* hauing obtained the empire, vexed many with manifold and innumerable afflictions, but cheſſy the nation of the Jewes, which by ſcwo of his woꝛds may be gathered, writing thus: So grievous (ſayth he) was the dealing of *Caius Caligula* towards all men, but ſpecially againſt the nation of the Iewes, with whom he was greatly diſpleaſed, that among other cities, beginning at Alexandria, he claimed vnto himſelfe their prayers, & ſet vp his owne picture euery where, (foꝛ he that ſucceedeth others who haue ſucceeded, doth greatly aduance himſelfe) and dedicated the temple in the holy city (vntill that it was deſiled, and free euery way, vnto himſelfe and his proper vic, tranſlating and conſecrating the ſame to new *Caius* as a famous God. And infinite moze miſchiefes which cannot be told, the ſame *Philo* repoꝛteth, to haue happened vnto the Iewes at Alexandria, in his ſecond booke of ſortues. And *Iosephus* agreeth with him, who likewiſe declareth all the miſeries of theſe times, to haue had their originall from the time of *Pilate*, and their raſh enterpriſe againſt Chriſt. Heare then what he ſheweth in the ſecond booke of the Iudaicall warres, thus writing by woꝛd: *Pilate* being ſent from *Tiberius*, as Lieutenant into Iudæa, couertly conueyed by night into Ieruſalem, the vayed pictures of *Cæſar*, which they call his Armes: which thing, when day appeared, moued the Iewes not a little. Foꝛ they which were neareſt vnto them, at the ſight thereof, ſtamped them with their ſeete, as if they had bene abrogated lawes. Theſe iudged it an hainous offence, that any carued Image ſhould be erected in the city. But if thou conſider theſe with the truth in the Goſpell, thou ſhalt eaſily perceiue, how that not long after, the voyce toke hold of them which they pꝛonounced befoꝛe *Pilate*, ſaying: We haue no other King but *Cæſar*. Hoꝛeouer the ſame hiſtologiographer repoꝛteth an other calamity to haue eſſeſſed ſonnes enſued the former, ſaying: After this he raiſed another tumult; foꝛ their holy treaſure which they call Corbon, was waited vpon a conduite, reaching the ſpace of three hundred furlongs. This was the cauſe of the commotion among the Iewes, and when *Pilate* was preſent at Ieruſalem, they came about him, crying out vnto him. But he ſeeing their tumult, assigned certain ſouldiers, in outward ſhew of apparrell like vnto the common people, which he mingled with the multitude, commanding that no ſword ſhould be vsed, but ſuch of the multitude amorouſly murmured: a ſigne being giuen from the tribunall ſeate, he cauſed to be beaten to death with clubs. The Iewes being thus ſoyled, many periſhed of their wounds, and many in flight being troden vnder ſoote of their fellow citizens, died. At this lamentable ſlaught the multitude being diſcouraged, was ſilent. Hoꝛeouer *Iosephus* declareth innumerable miſe in nouations to haue happened at Ieruſalem, teaching how that froo that time, ſeditious, ſes, and often praſtices of miſchiefes inceſſantly did bere not onely the city, but Iudæa, vntill at length the ſetter ſoyled by their beſieging vnder *Veſpaſian* layd hold on it. Thus hath vengeance lighted vpon the Iewes, foꝛ their horrible fact committed againſt Chriſt.

## CHAP. VII.

*How Pilate ſue himſelfe.*

It is neceſſary to know this alſo, how the ſame *Pilate* that was pꝛeſident in the time of Chriſt vnder *Caius*, of whoſe time we made mention befoꝛe, fell into ſuch miſery, that neceſſity conſtrained him to vs violence vpon himſelf, and became his owne murderer,

Sejanus an enemy vnto the Iewes  
Pilate vexed the Iewes.

Philo Iudeus.  
The cruelty of Caius Caligula.

Ioseph. bell. Iud. lib. 2. cap. 8.

Iob. 19.

Ioseph. bell. Iud. lib. 2. cap. 8.

to plague the Iewes.

The death of Pilate.



the iustice of God, as it seemeth best vnto his wisdome, not long winking at his wickednesse. Whereof the Gracians are witnesses, which commit to memory in their histories the Olympiads of times.

## CHAP. VIII.

*Of the famine in the time of Claudius.*

Alt. 11.  
Claudij Anno. 4. Christi.  
1. Corin. 16.  
2. Corin. 9.  
Galat. 2.

**W**hen as *Caius* had held the royall scepter not fully the space of foure yeares, *Claudius* the Emperour, succeeded him, vnder whom a great famine afflicted the whole world. The same also haue they deliuered in their commentaries vnto vs which farre dissent from our doctrine. And the prophesy of *Abias* the Prophet, foreshewing in the Actes of the Apostles, the famine that should ouerspread the world, came thus to passe. *Luke* in the Actes signifieth this famine to be vnder *Claudius*, saying: that the brethren of the Church of Antioch sent reliefe euery one after his ability vnto the faithful inhabiting Iudaea, by the hands of *Paul* and *Barnabas*.

## CHAP. IX.

*Of the martyrdom of James the Apostle.*

Alt. 12.  
Clement. lib. 7. Hypot.

The tormentor of James  
suffered martyrdom  
with him.  
Alt. 12.

**A**bout that time (that is vnder *Claudius*) *Herod* the king stretched forth his hand to vex certain of the Church, and slue *James* the brother of *John* with the sword. Of this *James* *Clement* in the seventh of his Hypotyposicon, reporteth a certaine history worthy of memory, which he receiued by relation of his predecessors, saying: He truly which drew him before the tribunall seate, when he saw that he would willingly suffer martyrdom, was therewith moued, and voluntarily confessed himselfe to be a Christian. Then were they both brought together, but he in the way requested *James* the Apostle to pardon him, which after he had paused a little vpon the matter, turning vnto him, answered: Peace be vnto thee, and kissed him, and so they were both beheaded together. Then *Herod*, as the holy Ghost witnesseth, perceiuing the death of *James* to haue pleased the Iewes, layed waite for *Peter*, whom when he had taken, he cast into prison, whose death he had procured, had not the Angel of the Lord by diuine apparition assisted him by night, miraculously loosing his setters, and restoring him to the office of preaching.

## CHAP. X.

*How that Agrippa otherwise called Herod, persecuting the Apostles, and extolling himselfe, felt the heavy hand of God, to his destruction.*

Alt. 12.

Ioseph Anti.  
lib. 5. cap. 7.

**T**he enterprizes of the king against the Apostles of Christ, passed not long unpunished. For immediatly after his priuy practices against the Apostles (as it is in the Actes) when he was in Caesarea, vpon an high solempne day, arrayed in a gorgeous & princely robe, speaking vnto the people from his lofty tribunall seate, the plague of God (as messenger of iustice) apprehended him. And when as the whole assembly had shouted to his praise, that to their hearing the voice of God and not of man proceeded from him, the Angel of the Lord as the Scripture witnesseth, smote him, so that he was consumed of worms, and miserably finished his mortal life. And that consent is worthy of memory which is found betwene holy Scripture in this miraculous fact, and the history of *Iosephus*, where he believeth vnto vs a manifest testimony of the truth, to wit, in the nineteenth booke of Iudaicall Antiquities, writing this miracle in these words: Now was the third yeare of his Lieutenantship throughout all Iudaea come to an end, when he went to Caesarea, which of old was called the tower of Straton. There he published spectacles, and stage playes in the honour of *Caesar*, and ordained those which were chiefe in that prouince, and advanced to highest promotion and dignitie. The second day of these spectacles, the king putting on a robe of siluer wonderfully wrought, at the dawning of the day came to the theatre, where his siluer robe by reflexe of the sunne beames yeilded soe gorgeous a glistening to the eye, that the shining thereof seemed terrible, and intolerable to the beholders. Flatterers forthwith, one one thing and other an other thing, bolted out such sentences, as turned in the ende to his confusion, and saluting him as God,

by added therewithall, Be gracious, for though hitherto we haue feared thee as man, yet henceforth we confesse thee to be aboute mortall nature. These things the king rebuked nor, neither called this impious flatterie. But when a little after he looked about, he beheld an Angell hanging ouer his head. The same forthwith he supposed to be a messenger of euill, who before of goodnesse. Sodenly he felt himselfe pricked at the heart, with extreame and vehement paine in his bowels, and heauily beholding his friends, sayd: I which seeme to you a God, am now constrained to ende the race of this life: fatal destinie hath found fault with your fonderies, which of late you sounded to my prayse. I which was saluted immortall, am now to be tried away, and ready to yeeld vp the ghost. This destinie no doubt is to be borne withal, which hath decreed. For we haue liued not miserably, but in that prosperous estate which is termed blessed. When he had vttered these wordes he sickned more and more. Then was he cruelly, and circumpetely carried vnto the Pallace: but the ramour was spread abroad, ouer all the country, that without peradventure he would die shortly. The multitude forthwith together with women, and children, couered with sackcloth, after their country manner, made supplication vnto God for their king, so that all founded of sorrow and lamentation. The king lying in an high lodging, and beholding the people prostrate vpon their knees, could not relesse him from teares. But after that he had bene vexed, the space of siue dayes with bitter gnawing of his bowels, he ended this life, being the fiftie and fourth yeare of his age, and the seventh of his reigne. For the space of foure yeares he reigned vnder *Caius Caesar*, gouerning the Tetrarchie of *Philippi* three yeares, and the fourth yeare he gouerned that Tetrarchie which was *Herod's*. In other three yeares, he passed vnder *Claudius Caesar*. I wonder that *Iosephus* and others do alludge those things truly and agreeable to the diuine scriptures. But if any same to disagree among them selues touching the name of the king, the time it selfe, and the Acte done to be done him to be the same, so that either by the error of the writer, the name was changed, or that he had two names, as many others haue had.

This Angell  
in Iosephus  
is an Owle.

The oration  
of Herod  
Agrippa a  
little before  
his death.

Herod Agrippa  
well knowne  
doubt thou  
shouldest haue  
died well, thy  
life was very  
ill thine end  
farre worse.  
Herod Agrippa  
king of the Iewes  
seuen yeares.  
He was called  
sometimes  
Herod, sometimes  
Agrippa.

The censure of the translator touching the doubt raised about the name of Herod, which was smitten of the Angell with mortalitie.

**E**usebius in this former chapter seemeth to cleare a certaine doubt, which may rise about the name of this king, whether he were called Herod (as *Luke* writeth in the Actes of the Apostles) or *Agrippa*, as *Iosephus* euerywhere termeth him. *Luke* sayth: Herod the king stretched forth his hand &c. *Agrippa*, *Luke* sayth: Herod went downe from Iudaea to Caesarea. *Eusebius*, and *Iosephus* do say, *Agrippa* after he had continued three yeares in the kingdome of Iudaea, went downe to Caesarea. *Antiqu. lib. 19. cap. 7.* *Luke* sayth: Vpon a day appointed, Herod arrayed himselfe in royall apparrell and sate on the iudgment seate, and made an oration vnto the people, and the people gaue a shout saying: The voyce of God, and not of man. *Eusebius* and *Iosephus* say: *Agrippa* the second day of these spectacles, or stage playes, putting on a robe of siluer which glistened &c. The flatterers saluted for God, *Luke* sayth: The Angell of the Lord smote him. *Eusebius* sayth: He beheld an Angell hanging ouer his head. *Iosephus* sayth: he saw an Owle sit ouer his head, and forthwith he supposed her to be a messenger of ill lucke. Last of all *Luke* sayth: He was eaten of wormes and gaue vp the ghost. *Eusebius* and *Iosephus* say: that he was pricked at the hart with extreame paine, and bitter gnawing of bowelles. All which circumstances tend to one effect. The greatest disagreement that I see, is in the name. By perusing the histories of *Iosephus* and *Eusebius* I cannot perceiue, that there were more Herods from the birth of Christ (which were kings of the Iewes) vnto the utter overthrow of Ierusalem, but *Titus*, and *Vespasian*, (when as their kings, and highpriests were quite cut off) then two: the first: *Herod the Idumean*, who slue the infants, called also *Herod the great*. The second: *Herod the Tetrarche*, called *Herodes minor*, whose beginnings and endings, the reader may behold in the Chronologie printed in the ende of this present volume. *Eusebius*, (*lib. 2. cap. 4.* also in his chronicon and *Antiqu. lib. 18. cap. 11. & 14. & bell. Iud. lib. 1. cap. 10. 11.*) do write: that *Agrippa* touching in this present doubt doth rise) being the sonne of *Aristobulus*, nephew to *Herod the great*, brother *Herodias* came to Rome, the yeare before *Tiberius* died, and was a suter vnder the Emperour *Tiberius*, some office or other. *Tiberius* vpon displeasure conceiued against him, clapt him in prison. This *Agrippa* after the death of *Tiberius*, grew in such fauour and credit with *Caius Caligula* (who succeeded

Tiberius) that hee accused Herod the Tetrarch before the Emperour of treason, for which crime Herod (being conuicted) together with Herodias was commaunded to perpetuall banishment, and he appointed King of the Iewes. This Agrippa was king seuen yeares, foure vnder Caius Caligula, and three vnder Claudius. Of Claudius he obtained, besides his other dominions as Iosephus doth witness (Antiqu. lib. 19. cap. 5.) the kingdom which Herod his grandfather had ouer Iudæa and Samaria, and withall the Tetrarchy of Lyfania. His end and manner of death, Luke, Eusebius, and Iosephus haue thus described to be very lamentable. The time very well agreeth, his death to haue bene in the fourth year of Claudius, Anno. Christi. 46. though they differ in the name, Luke onely calleth him Herod, all other writers call him Agrippa. Yet in Iosephus (Antiqu. lib. 19. chap. 5.) I find, that this Agrippa had to his brother one Herod. Agrippa (sayth he) begged of Claudius, for his brother Herod, the kingdom of Chalcis. Again Iosephus sayth, there met Agrippa certaine kings, Pariter & Herodes frater eius, quæ & ipse Chalcidis habebat imperium: and withall his brother Herod, which also was king of Chalcis lib. 19. Antiqu. cap. 7. Claudius wrote vnto the president of Alexandria, in the behalf of the Iewes, supplicantibus sibi regibus, Agrippa, pariter & Herode, at the request of both Agrippa and Herod the kings. Antiqu. lib. 19. cap. 5. A. aine in the same place Claudius himselfe in his edict sayth: Petentibus me regibus, Agrippa & Herode charissimis &c. libenter hoc præbui: When as Agrippa and Herod, our deare princes, made the petition vnto me, I willingly condescended thereto. I finde moreouer mention made, that this Herod furnished his brother Agrippa. Iosephus writeth thus Antiqu. lib. 20. cap. 1. Herod the brother of the late deceased Agrippa, then king of Chalcis, requested of Claudius Cæsar, authority ouer the temple, the ordaining of Priestes, all which he obtained. A little after it followeth: Herod remoued Canthara from the highpriesthood, and substituted Ioseph the sonne of Camus. Moreouer Ioseph sayth: Antiqu. lib. 19. cap. 7. that after the departure of his brother, he conspired the death of Syllas. This is all, but I finde to haue bene done by this Herod. Finally he died in his bed, his end being come without any manifest or knownen defense. Iosephus sayth Defunctus est Herodes frater regis Agrippæ maioris. octauo anno Claudij principatus, cuius regnum, Claudius Agrippæ iuueni dedit. Herod the brother of king Agrippa the greater, died the eighth yeare of the raigne of Claudius, whose kingdome Claudius assigned vnto young Agrippa, Antiqu. lib. 20. cap. 5. bell. Iud. lib. 1. cap. 10. 11. We may in no wise thinke that Luke erred herein, he might peraduenture meane this Herod, who had some doing in the temple, some dealing among the priests, some authority ouer the Iewes, who was carefull for them together with his brother Agrippa. But his end hath no affinity with that of Luke, if we may credit Iosephus, who no doubt (being a Iew then liuing) was most skilful, and best seene in the Iewish affaires. Wherefore to reconcile this disagreement, let vs call him Herod with Luke, and Agrippa with Eusebius and Iosephus. Nay lest that we seeme contrary to our selues, in taking contrary parts, let vs make them friends, and ioyning their hands together, name the man Herod Agrippa, which Eusebius meant, when he gathered the summaries of his chapters, saying: ως Ἀγρίππας ὁ Ἡρόδης τῶν Ἀποστόλων διώξας, how that Agrippa and Herod persecuted the Apostles. Eusebius also in the latter end of the chapter, supposeth the name either to haue bene chaunged, by some error of the writer, or else that he was διόνυκος, called after two names. In as much as hitherto in this our censur together with the other writers, we haue layde downe the names of the kings which gouerned the Iewes since the birth of Christ: there remaneth yet one (which Eusebius lib. 2. cap. 19. toucheth) to be spoken of, that the reader may find the history, laid downe in an ample, and perfect manner. The same is Agrippa the younger or lesser. After Herod the Idumean the great which reigned thirtie seuen yeares (four onely after the birth of Christ) succeeded Archelaus, which continued king nine yeares. The third was Agrippa maior (touching whose name this controuersie arose) who reigned seuen yeares. The fift and the last was Agrippa minor, sonne to the former Agrippa, whom the Angell stroke. This Agrippa reigned sixe and twentie yeares to the destruction of Ierusalem, and the utter ouerthrow of the Iewes. Iosephus writeth of him (Antiqu. lib. 19. cap. 8.) that he was but 17 yeares old when his father died. This was he before whom Paule pleaded in the Actes of the Apostles, when he said: I thinke my selfe happy king Agrippa, because I shall auersere this day before thee &c. because thou hast knowledge of all customes, and questions which are among the Iewes. In the end Paul said: O king Agrippa beleueest thou the Prophets? I know that thou beleueest. Then Agrippa said vnto Paule: almost thou perswadest me to be a Christian, &c. When all was done, Agrippa said vnto Festus: this man might haue bene loosed, if he had not appealed vnto Cæsar. Act. 26. He began his raigne vnder Claudius, he continued the raigne of Nero, Galba, Otho, Vitellius, and part of the raigne of Vespasian, and his sonne Tiberius. Iosephus

commendeth him for diuers vertues, he exhorted the Iewes to cut off all sedition, and not to venture in that most dangerous warre, with the Romanes: volens & Romanis conseruare Iudæos, & Iudæis opulum atque patriam, willingor being desirous to saue for the Romanes the Iewes, and for the Iewes, the temple and their native soile. Bell. Iud. lib. 2. ca. 17. He entertained Vespasian, in the time of the warres Tiberius. Ioseph. bell. Iud. lib. 3. cap. 16. Ioyning with Vespasian at the siege of Gamala, he is wounded in arme with a stone out of a sling. Bell. Iud. lib. 4. cap. 1. He is sent to Rome by Vespasian (who then was generall captaine) vnto Galba the Emperour, and bearing by the way that Galba was dead, and that he succeeded him, went on his iourney neuertheless. Bell. Iud. lib. 5. cap. 6. His last end I finde nowhere written. But touching the kingdome, the rule, and the gouernment of the Iewes, after the viterme, and ouerthrow of Ierusalem, with the confusion of the Iewes: Vespasianus wrote vnto Tiberius Iulius lieutenant of Iudæa, that he should sell all the land of the Iewes, reseruing onely a place called Betsaida, vnto certaine souldiers. Ioseph. bell. Iud. lib. 7. cap. 26. Now (gentle reader) thou maist hereby see the wisdom and prouidence of God touching this wicked broode, that as Iosephus (Antiqu. lib. 18. cap. 1) writeth: Inter centum annorum spacium, cuncta Herodis origo consumpta est, within the course of one hundred yeares all the progeny of Herod was rooted out.

## CHAP. XI.

Of Theudas the forcerer and his adherents.

As much as Luke in the Actes, brought in Gamaliel, who (when consultation was about the repressing of the Apostles) said: that before that time there arose by one Theudas, which came to nought, and as many as hearkened vnto him: now therefore let vs alledge testimony of Iosephus concerning him. We writeth in the place afoze cited these words: Ioseph. Ant. lib. 20. cap. 4. Fadus was Lieutenant of Iudæa, a certaine forcerer named Theudas, perswaded a great multitude to follow him vnto the riuer Jordan, bringing with them their whole substance. For he persuaded himselfe to be a Prophet, and that at his commandement the riuer should deuide it selfe, parting in the midst, yeelding vnto them a free passage through, and in so saying he seduced many. But Fadus suffered not their folly to take effect, for he sent out a troope of horsemen, apprehended them vnawares, slue many, and tooke many alie: but Theudas himselfe beheaded, they beheaded, and brought his head to Ierusalem. After this consequently Iosephus reth of the famine, which was vnder Claudius, in this manner.

## CHAP. XII.

Of Helen quene of the Osroenians, and of Simon Magus.

After this there fell a great famine in Iudæa, where Quene Helen bought much corne of the Egyptians, and distributed to them that wanted. And these things accord with that in the Actes of the Apostles, how the disciples of Antioch, after their ability, sent vnto the Saints inhabiting Iudæa, to be deliuered vnto the elders, by the hands of Barnabas. But of this Helen (whereof also this Hystoriographer mentioned) there cometh vnto this day certaine famous monuments, in the suburbs of Adiabeni. It is said of old, that she was quene of the nation called Adiabeni. When that now the faith in our Saviour Lord Iesus Christ was published among all people, the mostall enimie of mankind, mouing to withdraue the Regal citie from the truth, conueyed thither Simon (whereof mention was made before) & furthering his diuelli enchauntments, seduced many of them to dwell at Rome. This Iustinus doth also declare, who a little after the Apostles time was as touching our doctrine: concerning whom, I will lay downe those things that seeme agreeable vnto the time. This Iustinus in the former Apologie, which he wrote in defence of our doctrine, saith thus.

## CHAP. XIII.

Of Simon Magus, and Helena a certaine witch his yoke-fellow.

After the ascension of our Saviour into the heauens, the diuell brought forth certaine men which called themselves gods, who not onely suffered no vexation of you, but attained vnto honour amongst you, by name one Simon a Samaritan, borne in the village

Act. 5.

Ioseph. Ant. lib. 20. cap. 4.

Act. 11.

These Adiabeni were a nation dwelling beyond Euphrates Ioseph. bell. Iud. lib. 6. cap. 7.

Iustinus Martyr in Apologie.

Gitton, who (vnder *Claudius Caesar*) by the art of duels, through whom he dealt, wrought diu-  
lish enchantments, was esteemed and counted in your Regal cite of Rome for a God, and  
honoured of you as a God, with a picture betwene two bridges vpon the river Tiberis, having  
this Romane superscription: *Simoni deo sancto*: To Simon the holie God. And in manner all the  
Samaritans, and certaine alio of other nations do worship him, acknowledging him for the chiefe  
God. And together with him one *Helena*, who at that time wandered to and fro with him,  
which first of all had her abiding in Tyrus a cite of Phœnicia at the receipt of custome, and was  
termed of him The principall vnderstanding. Thus farre *Iustinus*. Agreeable vnto this is that  
of *Irenæus* in his first booke against Heresies, where he writeth of this man, and of his impious  
and damnable doctrine, which at this present I thinke superfluous to recite: in as much as  
euery one that is disposed, may easily vnderstand the original, the liues, the fond arguments,  
and the whole enterprises of the grand heretikes of these later times, which of purpose are  
largely published in the aforesaid worke of *Irenæus*. This *Simon* we learne to haue bene the  
first author of all heresies, and they that of him hold this heresie vnto this day, faining  
through puritie of life the chaste philosophie of Chyztians renoumed among all men, put in  
bye againe the pestilent superstition of pictures, from the which they tamed onco to be free,  
falling posture before the pictures and carued Images of *Simon* and his gill *Helena* (men-  
tioned before) worshipping them with incense, and sacrifices, and swete odours. They haue as  
yet certaine moze detestable mysteries, which are said to amaze him that first heareth the  
same, and they haue a written oracle among them, which bringeth astonishment. These men  
indeede are so full of astonishment, ecstasie, and more madnesse, that not onely they may  
not be committed to writing, neither also with modesty be uttered of chaste lippes, so much do  
they ouerflow in filthinesse and obscenitie. For whatsoeuer may be imagined moze foule  
then any filthinesse, the same hath their damnable heresie surpassed: and indeed they delude  
moze wretched women with an heape of all kind of euils.

## CHAP. IIIII.

*How Simon Magnus after his diuinish dealing in Iudea, got him to  
Rome, where he was met of Peter the Apostle.*

**T**he malicious power of Sathan, enemy to all honestie and foe to all humane saluati-  
on, brought forth at that time this monster *Simon*, a father and worker of all such mis-  
chiefs, as a great aduersary vnto the mighty and holy Apostles. But the diuine, and su-  
percelestiall grace so succoured her ministers, that by their presence the kindled flame of wic-  
kednesse was quenched, and all pride by them abated and humbled, which did set it selfe  
against the knowledge of God. Wherefore neither the struing of *Simon*, neither of any other  
that then started vp, was able to withstand those Apostolike times. For the brightnesse of  
truth, and the diuine word, lately shining from above, preuailing on earth and working in  
the Apostles, vidoziously overcame, and mightily ouergrewe all things. But the aforesaid  
fozcerer (hauing the eyes of his mind sodenly stricken as it were with some diuine illumina-  
tion, when he was manifestly knowen to haue maliciously dealt against *Peter* the Apostle  
in Iudæa) fled a long iourney by sea, from the East vnto the West, thinking by that flight  
to liue afterwards at his hearts ease. And coming into the cite of Rome, he was so ayded  
by that power which preuaileth in this world, that in short time he brought his purpose to  
such a passe, that his picture was there placed with others, and he honoured as a God. But  
this impiety did not long prosper: for incontinently vnder the raigne of *Claudius*, the great  
providence of the God of all things louing to mankinde, guided vnto Rome *Peter* that great  
and constant Apostle, chiefe of all the rest for courage, against this so great a corruptor of  
Chyztian life: who like a valiant Captaine (fenced with the diuine armour of God) transpor-  
ted from East vnto West, the precious marchandise of spirituall brightnesse, the whole  
some doctrine, and light of soules, that is, the preaching of the glad tidings of the celestia-  
ll kingdom.

## CHAP.

## CHAP. XV.

*The soyle of Simon, and mention of the Gospel written by S. Marke.*

**W**hen the heavenly word came thither, immediatly the power of *Simon* together  
with himselfe came to naught, but on the contrarie such a light of piety shined in  
the minds of such as heard *Peter*, that they were not sufficed with once hearing, nei-  
ther satisfied with the unwritten doctrine that was deliuered, but earnestly besought *Saint*  
*Marke* (whose Gospel is now spzed abroad) that he would leane in writing vnto them the  
doctrine which they had receiued by preaching: neither ceased they, vntill they had perswaded  
him, and so giuen an occasion of the Gospel to be written, which is now after *Marke*. It is  
reported, that the Apostle vnderstanding of this by inspiration of the holy spirit, was pleased  
with the motion of those men, and commaunded this Gospel now written to be read in the  
Churches. *Clemens* in the first of his Hypotipolcon, reporteth this story. With him agreeth *Pa-*  
*pian* Bishop of Hierapolis in Asia, who sayth, that of this *Marke* mention is made by *Peter* *Papias*.  
in his former Epistle, which he compiled being at Rome, and of him the cite of Rome figura-  
riely to be called Babylon, the which is signified when he saith: The Church which is at Baby-  
lon, selected together with you, saluteth you and *Marke* my sonne.

## CHAP. XVI.

*How that Marke first of all others, preached vnto the Egyptians the  
knowledge of Christ.*

**M**arke is sayd first of all to haue bene sent into Egypt, and there to haue both prea-  
ched the Gospel which he wrote, and first to haue settled the Churches of Alexandria:  
and so a great multitude of belauers, both men and women at the first meeting,  
was gathered together, by a certain philosophicall and diligent exercise, so that *Philo* thought  
god to commit in writing vnto vs, their exercise, their conuenticles, their diet, and all the o-  
ther trade of their life. \* It is reported that this *Philo* came to Rome vnder *Claudius*, and had  
conference with *Peter*, who then preached vnto the Romanes, neither is it unlike. That  
Commentary, which we know to haue bene compiled by him in his latter dayes, containeth  
manifestly the Canons hitherto conserued in the Church. And in so much as curiously he hath  
described vnto vs the liues of our religious men, it is very like that he did not onely see those  
Apostolike men of his time, being by originall Hebrewes, and therefore obserued the ancient  
rites and ceremonies of the Iewes, but also allowed of them, as godly and honest.

## CHAP. XVII.

*Eusebius reporteth out of Philo, the liues, the manners, the studies, the habita-  
tions, the assemblies, the iudgement of the interpretation of the Scrip-  
tures, of the religious men in Egypt and there about,  
flourishing in his time.*

**F**irst of all this plainly appeareth, that *Philo* passed not the limits of beritie, in repo-  
ting those things which he wrote (either of himselfe or from others) in that booke  
by him entituled: Of the life contemplatiue, or Worshippers, saying: That the men and  
women were called worshippers, either because like running Whistians, they cured and hea-  
led such as came vnto them of their malicious passions: or els because that religiously they  
worshipped the celestia-ll Godhead with pure and sincere worship. But whether he of himselfe  
gave them this name for the aforesaid causes, or whether at the beginning they were so cal-  
led, when as yet the name of Chyztians was not euery where published, I think it not need-  
full curiously to sift out. Yet first of all this he witnesseth: That they renounced their substance,  
and they which professed Philosophy abandoned their owne proper goods, and seuered them-  
selves from all the cares of this life: and forsaking the cities, they liued solitarily in fields and gar-  
dens: they accompted the companie of them which followed the contrarie trade of life, as vnpro-

These 2. cap.  
in the grecke  
were one.

The Romans  
request Saint  
Marke to write  
a Gospel.

Clemens.  
request Saint  
Papias.

1. Pet. 5.  
Rome figura-  
tively called  
Babylon.

Cap. 15. after  
the grecke.

Marke the  
first preacher  
of the Egypt-  
tians.

\* Cap. 6. in  
the grecke.  
Philo came  
to Rome vn-  
der Claudius.

Philo Iudæ

fitable and hurtfull vnto them; who then liued thus (as it was likely) to the end, that with earnest and feruent desire they might imitate them which led this propheticall life. **For in the Actes of the Apostles, whence no doubt this is rehearsed, it is written that all the schollers of the Apostles sold their substance and possessions, distributing to euery one as neede required, so that none wanted among them.** For as many (saith the text) as had lands or houses, sold them, and bringing the price thereof, layed it at the Apostles feete, to this purpose, that seuerally euery ones want and necessity might be supplied. **The like both the same Philo testifie, writing thus:** In many places this kinde of people liueth, (for it behooueth as well the Gracians as the Barbarians, to be partakers of this absolute goodnesse) but in *Egypt* in euery prouince (so they terme them) they abound, and especially about *Alexandria*. From euery where the best withdrew themselves (as it were into their native country) into the foyle of these worshippers, as a most commodious place, adioyning to the lake of *Marie* in a lowe vale, very fit, both for the security, and temperature of the ayre. **Afterwards describing the manner of their mansions, he writeth thus of the Churches of that region:** In euery village there is a religious house, which they call *Semion*, and a *Monasterie*, wherein they inhabiting do celebrate the mysteries of honest and holy life, caryng thither nothing, neither meate nor drinke, neither any other thing necessarie for the sustentation of the body, but the lawes and the oracles of the Prophets, Hymnes, and such like, whereby knowledge and piety is encreased and consummated. **And a little after he sayth:** All the time that is from morning to euening, is of them spent in godly exercise; for reading the holy Scriptures, they meditate thereupon, handling allegoricallie the diuine philosophy of their native country. And they suppose those secret types which by figures are signified, to be made manifest by the exposition of the Scriptures. They haue certaine Commentaries of auncient writers, who being ringleaders of their opinions, haue left vnto their posteritie monuments of many things allegoricallie handled, which they vsing as patternes, do imitate the drift of their intent. **These things same to haue bene vttered by this man, as though he had bene an auditor vnto their exposition of the Scriptures.** It is also very like, that the Commentaries which he repositeth to haue bene among them, were the Gospels, and the woordes of the Apostles, and certaine expositions of the auncient Prophets, such as partly that Epistle vnto the Hebrewes, and also the other Epistles of *Paul* do containe. **To be mozt, that they newly compiled and collected Psalmes, thus he writeth:** They contemplate not onelie diuine things, but they make graue canticles, and hymnes vnto God in a more sacred rime, of euery kind of metre and verse. **And many moze things he declareth in that booke which we here mention.** But those things seemed necessarily selected of him, which paint vnto vs the sure and certaine notes of their Ecclesiasticall conseruation. **But if any man suppose these things now spoken of, not properly to appertaine vnto the policie of the Gospell, but to be applied vnto others besides these forementioned worshippers, let him at leastwise credit that, which out of his woordes we will alledge, and no doubt if he indge indifferently, he shall finde an infallible testimonie.** **For thus he writeth:** First of all, they place continencie in the mind, as a certaine foundation; next they build thereupon other vertues. Not one eateth, or drinketh before sunne set, adiudging the diuine meditating of wisdom, to be a worke of light, and the curious feeding of the carkasse, to be a worke of darkenesse, giuing vnto the one the day, vnto the other the lesser part of thenight. **Manie thinke not vpon meate, no nor in whole three dayes, being rauished with a greater desire of knowledge then of foode.** Manie are so delighted and enamoured with the foode of wisdom, which abundantly, copiously, and plentifully ministrerh all kinde of learning, that they abstaine from meate twice as long, and scarce in six daies they receiue their necessarie foode. **These woordes of Philo, in our opinion, concerne (without all contradiction) our men.** **But if any man as yet misdoyne gainesay, and loke to be further perswaded, let him credit moze euident demonstrations, which he shall not find among any others, saue onely the Christians, who religiously rule themselves according vnto the Gospell; for he saith:** Among them of whom we speake, there are women to be found, whereof diuers are elderly virgines, vowing chastitie, not by compulsion or necessitie, (as the guise and manner is of holy virgines among the Gentiles) but rather voluntarily, for the zeale and desire they haue to wisdom, with whose company, these women acquainting themselves, despite corporall lust, desirous not of mortall but immortall children, which soly the amiable and godly mind of it selfe begetteth. **And afterwards**

be

he setteth forth the same moze plainly, For the interpretations (saith he) of the sacred Scriptures, are among them Allegoricall and figuratiue. For vnto these men the whole Scripture seemeth like a liuing creature, so that the externall shew of words, resemblesh the superficies of the bodie, and the hid sense or vnderstanding of the words, seeme in place of the soule, which their religion began to contemplate, by the beholding of names, as it were in a glasse, obseruing a passing beautie with the bright beames of shining sentences. **What neede we to adde vnto these, how that they assembled together, seuerally men, and seuerally women, and so had their conuersation: and what exercise they practised among them: which as yet are in vse among vs, and especially, such as we haue bene accustomed to vse in our fastings, vigils, and reading of diuine Scripture about the festiuall day of the blessed passion, which the aforesaid author hath diligently noted, after the same manner as they are obserued among vs, and deliuered it in writing, but especially describing the vigils of that great feast, and the exercises thereof, with hymnes, as the manner is among vs. And how that one singing in verse, and the rest giuing diligent care with silence, they all close in the end, and sing with him the last verse of the hymne.** **We hath written also, how that on the foresaid dayes, they lye on pallets, tasting at all neither wine, neither any liuing creature, but their drinke cleare water, and their foode bread with salt and Hyssope.** **We writeth mozeouer of their government.** I say of them to whom the Ecclesiasticall Liturgies are committed, of their Deaconships, and of the presidency of Bishops, placed aboue all. **But if any man be desirous to know these things exactly, let him repaire vnto the history of the aforesaid author.** **Now that Philo writing of these things, intreated of the first preachers of the Gospell, and the rites deliuered them of the Apostles of old, it is manifest to euery man.**

Allegoricall interpretations.

Synods. Conference.

Fastings.

Vigils.

Beds made of leaues, chaffe, and grasse. Bread and water.

Bishops. Deacons.

## CHAP. XVIII.

*The commendation of Philo, the catalogue of his workes, whereof many are not extant.*

**T**his Philo flowered in woordes, he was deepe of vnderstanding, high and profound in the contemplation of holy Scripture, he compiled a diuerse and variable exposition of the Scriptures, prosecuting after his order and manner, as well the tract of the booke of Genesis with the Allegories thereof, as the summe in the chapters contained, laying downe the questions incident and solutions to the same, intitling his booke: The questions and solutions throughout Genesis and Exodus. **There are besides extant of his, seuerall tracts of his Problemes: namely, two bookes of husbandry, as many of drunkenesse, and certaine others, hauing their proper and peculiar title, whereof one is:** What the sober mind prayeth or voweth? Also Of the confusion of tongues, Of wandring and finding, Of Assemblies about discipline. **Of that: Who can be heire of the goods of God? or: What diuision can be of equals and contraries? Of the three vertues, whereof Moses with others hath written. Mozeouer: Of them whose names are changed, and why they were changed: where he witnesseth himselfe to haue written againe and againe of testaments. There is extant a volume of his, Of banishment, and Of the life of a perfect wise man, according vnto righteousness, or: Of vnwritten lawes. Again, Of Gyants. or: That the Godhead is not changed. Of dreames, which according vnto Moses, are giuen from aboue, five volumes. And thus much of them which he wrote on Genesis, that came to our hands. **We haue also known vpon Exodus, five bookes of Questions, and, Of the tabernacle and Of the ten commandments, and foure bookes of them which by nature of lawes may be referred vnto the ten commandments, Of the sacrifices of beasts, what kinds of sacrifices there be of that: What rewardes are set forth vnto the good and godly, in the law: what punishments, and curses to the wicked. There are found also certaine seuerall bookes of his, as of Providence, and Of the Iewes, of Politickes, and Of Alexander, and concerning that: That brute beasts haue reason. Again: That he is a slave which is wicked, and there followeth another booke: That he is free which is godly. **After these he wrote Of the life contemplatiue, or worshippers, whence we borrowed these things, which we alledged concerning the Apostelike mens liues: The interpretations of the Hebrew names in the law and Prophets, are attributed vnto his industry. This Philo comming to Rome in the time of *Caius*, wrote a booke of the Impiety of *Caius*.******



wittily cloaking it with the title of vertue: which booke being read befoze the Roman Senate in the time of *Claudius*, was so well thought of, that his booke were chayned in the public library, as famous monuments. At the same time, when *Paule* had traualled in compasse, from Jerusalem to Illyricum, *Claudius* vered the Jewes, when *Aquila* and *Priscilla* with certaine other Jewes were expelled Rome, and came to Asia, where they had their conuersation together with *Paule*. who then confirmed the Churches whose foundations he had lately laid: where of the holy Scripture in the Actes of the Apostles, sufficiently instructeth vs.

## CHAP. XIX.

*What calamity happened vnto the Jewes in Jerusalem upon Easter day.*

When *Claudius* yet reigned, so great a sedition and stirre was raised in Jerusalem about the feast of Easter, that of them onely which were pressed to death in the porches of the temple, and troden underfoote, there were slaine thirty thousand Jewes; and that festiuall day was vnto the whole nation a day of mourning, lamentation being raised throughout all their dwelling places. And this *Iosephus* both with word by word. *Claudius* assigned *Agrippa* (the sonne of *Agrippa*) King of the Jewes, sent *Felix* to be Lieutenant of the whole prouince of Samaria, Galilee, and the region beyond Iordan; and when he had reigned thirteene yeares and eight moneths he died, leauing *Nero* to succeed him in the Empire.

## CHAP. XX.

*What calamity happened at Jerusalem vnder Nero: the sedition betwene priest and people. The death of Ionathas the highpriest.*

Vnder *Nero*, *Felix* being procurator of Iudæa, there was then raised a sedition betwene the Priests, which *Iosephus* in the twentieth booke of Antiquities describeth, thus: There arose dissention betwene the high priests, and inferior priests and chiefe of the people at Jerusalem. Every one gathering vnto him a company of Rustians and cutters, played the captain, they skirmished among themselves, they vexed one another, they slinged one at another, but there was none to bridle them: and these things freely were done in the citie, as though there had bene no President. So impudent and past all shame were the high priests become, that they stucke not to send, and take away from the barne floores, the tythes due vnto the inferior priests, so that in the end it fell out, that the priests were seene to perish for pouerty; in such sort did the violence of these seditious persons preuaile beyond all right and reason. Againe the same Historiographer writeth, that at Jerusalem, about that time there arose a certaine multitude of thæues or robbers, which due them by day that met them in the strates, and specially on the holy dayes, mingling themselves with the multitude, and carrying weapons couered vnder their garments, they wounded the chiefe men, and when the wounded fell downe, they drew themselves to them that were incensed against the thæues, & so brought to passe through the cloaking of their pranks, if they could not be apprehended. To be brieife, he writeth that *Ionathas* the highpriest was slaine of them first, & daily after him many, & the feare to haue bin greater the calamity it selfe, because that every man euery houre looked for death, as in warre.

## CHAP. XXI.

*Of the sedition that the Egyptian forcerer moued, whereof the Actes make mention.*

Consequently after these he annexeth other things, saying: With a greater plague did the Egyptian, being a false Prophet, assaile the Jewes. For when he came vnto those parts, and being a forcerer had gotten vnto himselfe the credit of a Prophet, he gathered together about thirty thousand seduced people, whom he guided from the wilderness vnto mount Oliuet, whence he might make an embusment vpon Jerusalem: and if he obtained his purpose, so exercise tyranny, partly vpon the Roman watch, and partly vpon the people: vsing to his wicked enterprife, the company of heady and willfull swashbucklers. But *Felix* preuenting his violence,

lence, met him with armed souldiers that were Romans, with whom all the rest of the people conspired, ready to reuenge themselves of them. After their meeting, and assault giuen, the Egyptian with a few fled his way, and many of his adherents were soyled and taken aliue. Thus farre *Iosephus* in the second booke of his histories. I thinke it also very expedient, to conferre with these that which is read in the Actes of the Apostles concerning this Egyptian, where it is sayd vnto *Paule* by the Tribune of the souldiers, (that was at Jerusalem, vnder *Felix*) when the multitude of the Jewes had raised a tumult against him: Art thou that Egyptian, which a few dayes ago, hast raised with thee foure thousand common theecues, and leddest them vnto the wilderness? And such were the things that happened vnder *Felix*.

## CHAP. XXII.

*The going of Paule vnto Rome, and his pleading there, with his Martyrdom.*

*Festus* is sent by *Nero* to succede *Felix*, vnder whom *Paule* pleading for himselfe, is brought bound to Rome. There was with him *Aristarchus*, whom insly in some place of his Epistles, he calleth his fellow captive, and *Luke* when he had finished the Actes of the Apostles, concluded his historie here, saying: That *Paule* liued peaceably at Rome two whole yeares, and preached the word of God without impediment. The which being expired, same goeth that the Apostle (after accompt made of his doctrine) returned vnto the office of preaching, and afterwards when he came the second time vnto the city, vnder the same Emperour, to haue bene crowned with martyrdom. When he lay in prison he wrote the latter Epistle vnto *Timothie*, instructing him both of the accompt of doctrine that he made in his former captivity, and also of his death appoaching nigh. Take heere of his owne testimony, for thus he writeth: At my former apparence none assisted me, for all forsooke me, I pray God that it be not soide to their charge. But the Lord assisted me, and strengthened me, that by me the preaching should be accomplished, and that all nations might heare. And I was deliuered out of the Lions mouth. By these words he plainly sheweth that he was befoze deliuered out of the Lions mouth (meaning as it appeareth *Nero*, because of his cruelty) that the preaching might be supplied by him. For he foresawing in the spirit that his death drew nigh, immediatly sayth: I haue bene deliuered out of the Lions mouth. And againe, the Lord will deliuer me from euerie call worke, and referue me vnto his heavenly kingdome: noting his martyrdom to draw nigh, the which more evidently he foresheweth in the same Epistle saying: For I am now ready to be offered, and the time of my dissolving is at hand. In the same latter Epistle to *Timothie*, he declared *Luke* alone to be with him, but in his former apparence and pleading, not one, no not *Luke* to be with him. Wherefore it is plaine that *Luke* wrote the Actes of the Apostles vnto that time, knitting by his history with his absence from *Paule*. These things haue we spoken to this end, that we may warrant the martyrdom of *Paule* not to haue bene consumed when *Luke* finished his history, that is, when *Paule* came to Rome. It is very like that the apologie of *Paule* for his doctrine, might haue bin at the beginning sooner accepted, when *Nero* was somewhat milder in affection and dealing: but after that he fell vnto such outrageous wilfulness, he was quick with others for the Apostles sake.

## CHAP. XXIII.

*Of the martyrdom of Iames called the brother of Christ.*

When the Jewes were out of hope to accomplish their plot against *Paule*, who after his appeale vnto *Cæsar* was sent by *Festus* vnto Rome, they turned themselves against *Iames* the brother of Christ, who was placed of the Apostles Bishop of Jerusalem. The like they practised against him, placing him in the midst, and requiring of him, that in presence of all the people, he would renounce the faith of Christ. When as he contrary to their expectation, freely and with greater audacity then they hoped, in presence of all the multitude, had confessed *Iesus* to be the sonne of God, our Saviour, and Lord, they could no longer abide his testimony, for he was counted of all most iust, for his excellent wisdom and piety which he shewed in life, but slue him, having gotten opportunity to the accomplishing of this heynous fact, by the vacancy of the Regall seat. For *Festus* gouernour of Iudæa being

Coloff. 4.

Act. 18.

Whereof  
reade the 15.  
chap. of this  
booke.

2. Timoth. 4.

Iames bishop  
of Jerusalem.

dead, the pꝛouince wanted a President or Procurator. But how *Iames* was slaine, the testimony of *Clemens* (heretofore of vs allecged) hath largely declared, that he being thꝛown down from a pinnacle of the temple, and brained with a fallers club, gaue vp the ghost. And *Aggeppus* who immediately succeeded the Apostles, repeateth the circumstance hereof exquisitely in his first booke, after this manner: *Iames* the brother of Christ, tooke in hand the gouernment of the Church after the Apostles, termed a iust and perfect man of all men from the time of our Sauour vnto vs. For manie other were called *Iames* beside him, but this man was holy from his mothers wombe. He dranke neither wine, nor strong drinke, neither eate any creature wherein there was life. He was neither shauen, neither annointed, neither did he vse bath. Vnto him alone was it lawful to enter into the holy places; he vsed no wollen vesture, but wore a Sindone, & alone frequented he the temple, so that he was found prostrate on his knees, praying for the finnes of the people. His knees were after the guise of a camels knee, benumbed and bereft of the sense of feeling by reason of his continuall kneeling in supplication to God, and petition for the people. For the excellency of his righteousnesse he was called *Iust*, and *Oblus*, which founded by interpretation the bulwarke or defence of the people in righteousnesse, as prophecies do go of him. When diuers asked him touching the heresies among the people, whereof we mentioned before, Which was the gate or doore of *Iesu*, he answered: the same to be the Sauour; by whose meanes they beleueed *Iesu* to be Christ. But the aforesaid heresies acknowledge neither the resurrection, nor the conuincing of any iudge, which shall reward to euery one according to his works. For as many as beleueed, they beleueed by meanes of *Iames*. When many of the Princes were perswaded, there arose a tumult of the Iewes, Scribes, and Pharises, saying: It is very dangerous lest the whole people looke after this *Iesu*, as though he were Christ: and being gathered, together they said to *Iames*: We pray thee stay this people, for they erre in *Iesu*, as though he were true Christ. We pray thee perswade this people, which frequent to the feast of the Pasche, concerning *Iesu*, for we all obey thee; yea we, and all the people, testifie of thee, that thou art iust, and respectest not the person of any man, perswade therefore this multitude, that they erre not in *Iesu*: for the whole multitude, and we, obey thee. Stand therefore vpon the pinnacle of the temple, that thou maist be seene aloft, and that thy word may be heard plainly of all the people; for because of this Pasche all the tribes are met here together with the Gentiles. The aforesaid Scribes and Pharises placed *Iames* vpon the pinnacle of the temple, and shouted vnto him, and said: Thou iust man, at whose commandment we all are here, in so much as this people is seduced after *Iesu*, who was crucified, declare vnto vs, which is the doore or way of *Iesu* crucified? And he answered with a loude voyce: Why aske ye me of *Iesu*, the sonne of man, when as he sitteth at the right hand of the great power in heauen, and shall come in the clouds of the aire? When as he had perswaded many, so that they glorified God at the testimony of *Iames*, and said: *Hosanna* in the highest to the sonne of *Dauid*: then the Scribes, and Pharises said among themselves, We haue done very ill, in causing such a testimony of *Iesu* to be brought forth. But let vs clime vp and take him, to the end the people being stricken with feare may renounce his faith. And they shouted saying O, O, & the iust also is seduced, and they fulfilled the Scripture, which saith in *Esay*: Let vs remoue the iust, for he is a stumbling blocke vnto vs. Wherefore they shall gnaw the buddes of their owne works. They climed vp, and threw *Iustus* downe headlong, saying: let vs stone *Iames Iustus*. And they began to throw stones at him, for after his fall he was not fully dead, but remembering himselfe fell on his knees, saying: I beseech thee Lord God, and Father, forgive them, for they wote not what they do. And as they were a stoning of him, one of the Priests, the son of *Rechab*, the sonne of *Charabim* (whose testimony is in *Ieremie* the Prophet) cried out: Cease, what do you? this iust man prayeth for you. And one of them that were present, taking a fullers club (with which they pounce and purge their clothes) strooke *Iustus* on the head, and brained him, and so he suffered martyrdom, whom they buried in that place. His pillar or picture as yet remaineth hard by the temple, grauen thus: This man was a true witnesse both to the Iewes and Gentiles, that *Iesu* was Christ. And *Iespasianus* immediately, hauing ouerrunne Iudæa, subdued the Iewes. These things at large recorded by *Aggeppus*, are correspondēt to those which *Clemens* wrote. This *Iames* was so famous and renowned among all men for his righteousnesse that the wise among the Iewes, imputed the cause of this sodaine besieging of Ierusalem after his martyrdom (which no doubt therefor hapned vnto them) to be for the presumptuous offence pꝛactised against him. *Iosephus* testified not to testifie the same, in these wordes: These things happened vnto the Iewes in way of reuenging

uenging the death of *Iames* the *Iust*, which was the brother of *Iesu* whom they call *Christ*. For the Iewes slue him when he was a very iust man. The same *Iosephus* describeth his death in the twentieth booke of Antiquities, saying: *Cæsar* hearing of the death of *Festus* sendeth *Albinus* President into Iudæa. But *Ananus* the younger, whom we reported before to haue taken vpon him the high priesthood, was a very presumptuous and heady cock-braine, he claue vnto the sect of the Sadduces, which were mercilesse in iudgment among all the Iewes, as we signified before. *Ananus* then being such a one, hauing gotten oportunitie to his mind, in so much that *Festus* was dead and *Albinus* not yet come, called vnto him a Councell, commanding the brother of *Iesu* called *Christ*, whose name was *Iames*, with certaine others to be brought forth, accusing them that they had transgressed the law, and deliuered them to be stoned. As many in the citie as were iust and due obseruers of the law, tooke this fact greiuously, sending priuily vnto the King, and beseeching him to write vnto *Ananus*, that thenceforth he should not attempt the like, in so much as his former fact was vnadvisedly, and impiously committed. Certaine of them met *Albinus* as he came from Alexandria, and instructed him hereof, that it was not lawfull for *Ananus* to summon a Councell contrary to his commandement. *Albinus* being thus perswaded, wrote angerly vnto *Ananus*, threatening reuengment vpon him for this fact. And king *Agrippa*, when he had gouerned the high priesthood three moneths, deprivied him, placing in his roome *Iesus* the sonne of *Damianus*. Thus farre touching *Iames*, whose Epistle that is repoꝛted to be, which is the first among the vniuersal Epistles. Yet haue we to vnderstand, that the same is not boide of suspition, for many of the ancient writers make no mention thereof, like as neither of that which is vnder the name of *Iudas*, being one of the seuen called vniuersal, yet notwithstanding we know them to be publickly read in most Churches.

### The Translator for the remouing of all suspition, concerning the canonicall Epistle of Iames.

Touching this *Iames* whose Epistle hath bin suspected, take this lesson of *Ierome* against *Heluidius*, Discer Scripturæ consuetudinem eundem hominem diuersis nominibus nuncupari, Learne the manner of the Scripture which calleth one and the same man after diuers names, he is called *Ierome*. in *Matth.* 10. *Mark.* 3. *Act.* 1. *Iacobus Alpha*, and numbred among the 12. Apostles. Though *Ierome*. *Mat.* 10. lib. 5. cap. 17. vpon the Prophet *Esay*, call him decimum tertium Apostolum, and *Dorotheus* Bishop *Mark.* 3. of *Tyrus* do terme him one of the 70. Disciples. He is called *Iacobus frater Domini*, *Iames* the brother of the Lord, in *Matth.* 13. 27. *Mark.* 6. 15. *Galat.* 1. and in this present history. But in what sense he might be called his brother, being his mothers sisters sonne, reade *Hierome* against *Heluidius*, which handleth that question purposely. He is called *Iacobus Iustus*, and *Oblus*, in the former chapter of *Eusebius*. This history reporteth him to haue bene placed by the Apostles Bishop of Ierusalem, and there to haue governed the Church the space of 30. yeares, for oft in the Scripture he is found at Ierusalem, as *Act.* 1. 15. 21. 14. 21. 1. *Corinth.* 15. *Galat.* 1. 2. Concerning his Epistle, and other parcels of holy Scripture, that they were not generally receiued, no maruell at all, considering the malice of the diuell, in obscuring those things which proceed from the holy Ghost. *Eusebius* writeth, that besides the Epistle of *Iames*, the Epistle of *Iude*, the latter of *Peter*, the 2. and 3. of *Iohn*, with the *Reuelation*, were called into controuersie, so that some reiected them, some cleaued vnto them, tanquam certis & indubitatis Scripturis, as certaine and vndoubted Scriptures. *Ierome* in *Catolog. Eccles. Scrip.* of *Iames* writeth thus: Vnam tantum scripsit epistolam, quæ & ipsa, ab alio quodam sub nomina eius ædita asseritur. He wrote one epistle, which is thought to haue bene published by another, vnder his name. If this be the whole, no danger at all. The Canons commonly called the Apostles, Canone. 84. haue decreed this of the Epistle of *Iames* together with the other parcels of the holy Scripture, that it was to be receiued for canonical. So hath the Councell of *Laodicea*, vnder *Damasius*, cap. 59. about the yeare of our Lord 371. And the third Councell of *Carthage*, vnder *Siricius*, about the yeare 417. cap. 47. *Innocentius* the first, about the yeare of our Lord 408. in his Epistle to *Euxperius*, cap. 7. and *Gelasius* the first, about the yeare 494. together with seuen Bishop, haue receiued them for canonical. Of this mind is *Ierome* ad *Paulinum*, & *Augustine* de doctina *Christiana* li. 2. ca. 8. So that from that time vnto this day, they were generally allowed, and receiued for Canonical Scripture. Thus much I thought good here to note, lest that the simple reader, snared by the subtilty of Satan, (which in these perillous dayes throweth in bones for the true Christians to gnaw vpon) should doubt of any part or parcell of holy Scripture, that might tend to his confusion.

Antiq. lib. 20  
cap. 16.

*Ierome*.  
*Mat.* 10.  
*Mark.* 3.  
*Act.* 1.  
*Iacobus*  
in Synops.  
*Mat.* 13. 27.  
*Mark.* 6. 15.  
*Galat.* 1.  
*Act.* 1. 15. 21.  
*1. Corinth.* 15.  
*Galat.* 1. 2.  
*Euseb. Eccl.*  
hist. lib. 3. cap. 21.  
*Lib.* 3. cap. 22.  
*Ierom. Cata.*  
*Eccles. Scrip.*  
*Canon. Apo.*  
*canon.* 84.  
*Council.* 1. 40.  
*dic.* cap. 59.  
*Council.* Carthage. 3. ca. 47.  
*Innocent.* epi.  
ad *Euxperiu*.  
cap. 7. *Gela.* 1.  
*Ierome* ad  
*Paul.* *August.*  
de doctina  
*Christi*. lib. 2.  
cap. 8.

## CHAP. XXIIII.

How that after Marke, Anianus was appointed Bishop of Alexandria.

**W**hen Nero had reigned the space of eight yeares, first after Marke the Apostle and Euangelist, Anianus took the gouernement of the Church of Alexandria, a man both vertuous, and renowned in all respects.

## CHAP. XXV.

Of the persecution which happened under Nero, when as Peter and Paul suffered martyrdom at Rome,

**N**ero now settled in his seate, fell into abhominable facts, and took armour against the service due vnto the vniuersall and almighty God. How detestable he was become, it is not for this present time to declare: for there be many that haue painted out his wilful malice: which may easily appeare, if we consider the furious madnes of that man, through the which, after that beyond all reason he had destroyed an innumerable company, he fell into such a sucking veine of slaughter, that he obtained not from his most deare and familiar friends: yea he tormented with diuers kinds of death, his owne mother, his bethzen, his wife, and many of his nearest kinsfolkes, as if they had bene enemies and deadly foes vnto him. But it behoued vs to note this one thing of him above the rest, that he was counted the first enemy of all the Emperors vnto the service of God. Of him both Tertullian the Romane writeth thus: Reade your authors, there shall ye find Nero chiefly to haue first persecuted this doctrine at Rome: when the whole East was now subdued, he became cruell vnto all men. We boast and brag of such a famous persecutor. For they which knew him may easily perceiue, that this our doctrine had neuer bene condemned by Nero, had it not bene passing good. This enemy of God set by himselfe to the destruction of the Apostles (wherein he was first discovered.) For they write that Paul was beheaded, and Peter crucified of him at Rome. And that maketh for the credit of our history which is commonly reported, that there be churchyards vnto this day, bearing the name of Peter and Paul. In like manner Gaius a Romane and an Ecclesiasticall person, and after Zepherinus Bishop of Rome, writing vnto Proculus capitaine of the bestie which the Cataphrygians held, speaketh thus of the tombes wherein the Apostles were laid. I (saith he) am able to shew the banners of the Apostles. For if thou wilt walke vnto Vaticanum or the way Ostiensis, thou shalt find there victorious banners of such as haue builded this Church. And that they were both crowned with martyrdom at the same time, Dionysius bishop of Corinth affirmeth in his Epistle vnto the Romans: And you obtaining so goodly an admonition, haue coupled in one, the building of the Romane and Corinthian Churches, performed by Peter and Paul, for they both instructed vs, when they planted our Church of Corinth.

## CHAP. XXVI.

How the Iewes were wonderfully vexed at Ierusalem under Florus, and of the stirre in Syria raised against them.

**L**ikewise such as taught together in Italy suffered martyrdom at the same time. And that this history may bring with it y more credit, Iosephus, after he had declared many things of the miseries which happened vnto the nation of the Iewes, both set downe word for word, that among many others there were an innumerable company of Iewes of accompt whipped and crucified in the cite of Ierusalem, by the commandement of Florus. We writeth, that Florus was Lieutenant of Iudæa, when as the warres being begun of old, increased in the twelfth yeare of the raigne of Nero. Again, because of the rebellion of the Iewes throughout all Syria, there arose such a tumult, that the Gentiles without all compassion, as deadly foes destroyed the Iewes which inhabited the cities; so that the cities were filled with graues, and yong and old lay dead together, and women also were scene lying all along, hauing that vncouered which nature commanded to be kept secret, and the whole prouince miserably afflicted with vspeakable calamities. And greater was the feare (saith he) of that which was like to ensue, then the harme already committed. So farre Iosephus. Such was then the lamentable state of the Iewes.

The end of the second booke.

Tertullian A-  
poloig. cap. 5.

Gaius.

Dionysius Bi-  
shop of Co-  
rinth.

# THE THIRD BOOKE OF THE EC- CLESIASTICAL HISTORIE OF EVSEBIUS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

## CHAP. I.

In what countries the Apostles preached Christ.

**W**hen as the Jewish affaires stood as before is declared, the holy Apostles and Disciples of our Sauour were dispersed throughout the world: Thomas (as by tradition we receiue) chose Parthia: Andrew, Scythia: John, Asia: where he made his abode, and died at Ephesus. Peter is reported to haue preached to the dispersed Iewes throughout Pontus, Galatia, Bithynia, Cappadocia, and Asia, who about his latter time, tarrying at Rome, was crucified with his head downwards, which kind of death he himselfe desired. What shall I say of Paul, which from Ierusalem to Illyricum filled all places with the Gospel of Christ, and at the last suffered martyrdom at Rome under Nero? These things are manifestly, and word by word declared by Origen, in the third tome of his Commentaries vpon Genesis.

## CHAP. II.

Who was the first Bishop of Rome.

**L**inus first, after the martyrdom of Peter and Paul, was chosen Bishop of Rome. Paul in the end of his Epistle which he wrote vnto Timothy from Rome, in the salutation, maketh mention of him, saying: Enbulus saluteth thee, and Pudens, and Linus, and Claudia.

## CHAP. III.

Of the Epistles which the Apostles wrote.

**T**he Epistle of Peter which is called the first, hath bene received without controuersie. The elders of old without any doubting, haue alledged this in their works: but the latter Epistle we haue learned not to be allowed. And yet because it seemed profitable, it was read of many amongst the rest of the Scriptures: but the Actes which are called Peters, and the Gospell vnder his name, and the preaching of his Revelation termed his, are no where receiued as canonical scripture: neither hath any ancient or late writer alledged testimonies out of them. But in the proceesse of our history, we thought good to signify, together with the diligent annotations of successions: what ecclesiasticall writers haue flourishd at several times: and what contrary allegations they died: and what writings they lawfully receiued: and what they reiected. But of the writings attributed to Peter (whereof we acknowledge one Epistle lawfully receiued, and neuer doubted of among the ancient fathers) thus much shall suffice. Fourteene Epistles of Paul are manifest and well knowne. But how that diuers reiected the Epistle which is vnto the Hebrews, alledging the contrabition of the Church of Rome, that it was not Pauls, I thinke it requisite for to know: and what our Predecessors hercof haue thought, I will lay downe when occasion serueth. The Actes which go vnder the name of Paul, were neuer taken as vndoubted for his. And because the same Apostle in his Epistle vnto the Romanes saluteth certaine, and amongst other Hermes, therefore appoint they the booke called Pastor to be his, which hath bene gainesaid of many, therefore not to be numbred among those books which are for certaine. Others thought this booke very necessary, especially vnto them that haue made of an elementall introduction, but we haue known it to haue bene publicly read in the Church, and alledged of many ancient writers in their works. Let thus much be spoken of the holy Scriptures, as well of the generally receiued, as of the doubtfully reiected.

1. Pet. 1.  
Peter the A-  
postle was  
martyred at  
Rome. Anno.  
Christi. 70.  
Rom. 15.  
Paul behea-  
ded at Rome  
vnder Nero.  
The first of  
the 10. per-  
secutions,  
vnder N.

Lintus Anno.  
Christi. 70.  
1. Timoth. 4.

2. Epistles of  
Peter.

Forged wri-  
tings publi-  
shed vnder  
the names of  
the Apostles

14. Epistles of  
Paul.  
The Epistle  
vnto the  
Hebrews.  
The Actes of  
Pauls coun-  
terfet.

Rom. 16.  
The booke  
of Hermes  
called Pastor  
was wont to  
be read in  
the Church.

Ro. 15.  
Aul. from 14.  
v. 1. chap.  
1. 1. 1.

Peter & Paul  
had many te-  
low laborers.

Timothy the  
first Bishop  
of Ephesus.  
Thus the first  
Bishop of  
Creta.

Luke wrote  
a Gospel and  
the Actes of  
the Apostles.

Luke  
2. 1. 1.  
Zacharias faith  
Crescens was  
sent into  
France, Saint  
Paul (1. Tim.  
4) faith, he  
sent him to  
Galatia.

Hereby we  
may gather  
that the Epi-  
stle to the Ga-  
latians was  
written by S.  
Paul to the  
Fideli.

What *Paul* preaching unto the Gentiles, planted the Churches from Jerusalem unto Il-lyricum, it is manifest, both by his owne words, and the testimony of Luke in the Actes. In what prouinces *Peter* preached unto them of the circumcision, and deliuered the doctrine of the new testament, it appeareth by his words, and also by the Epistle which of truth is said to be his, the which he wrote to the Hebrewes that were scattered throughout Pontus, Galatia Cappadocia, Asia and Bythinia. But how many, and what sincere followers haue gouerned the Churches planted by the Apostles, it cannot be affirmed, but so far forth as may be gathered out of the words of *Paul*. We had many fellowe laborers, and companions as he called them, wherof diuers haue purchased immortall memozy, in as much as he maketh continual mention of them in his Epistles, and *Luke* in the Actes repeating the most famous, remembzeth them by name. *Timothee* is reported to be the first Bishop of Ephesus, and *Titus* of the Churches in Creta. *Luke* by birth of Antioch, by profession a Christian, hauing his conuersation of purpose for the most part with *Paul* and the rest of the Apostles, left vs proofes of skill compised in two volumes, medicinable for our soules health, & which he sought out among them. One of the Gospell, which he reporteth to haue published according as he receiued it of them which from the beginning were beholders and ministers of this doctrine, so that he searched all from the originall: the other of the Actes of the Apostles, where he compiled not onely the things he heard with his eares, but also the things which he sawe with his eyes. And of *Paul* they say, that he accustomed to mention the Gospell of *Luke* when he spake, as of his owne, saying: According vnto my Gospell. Among the other fellowes of *Paul*, *Crescens* is witnessed to haue bene sent by the Apostle himselfe into France. Touching *Linus* we spake before, that he was the first Bishop of Rome after *Peter*, whom he remembzeth to haue bene with him at Rome, in his latter Epistle vnto *Timothee*. And *Clement* the third Bishop of Rome, is proued by his testimony, to be *Paul*'s fellowe laborer and companion. Whereouer *Dionysius* the Arcopagite, whom *Luke* in the Actes reporteth to haue first beloued at the Sermon of *Paul* vnto the Athenians preached in Arcopagus, was the first Bishop of Athens. But an other *Dionysius* there was, Bishop of the Church of Corinth. In proceesse of our history, we will dilate of the successors of the Apostles, in their severall times succeeding. Now let vs returne vnto that which consequently dependeth vpon the history.

## CHAP. V.

Of the viter besieging of the Iewes after the passion and resurrection of Christ.

After that *Nero* had reigned thirtene yeares, *Otho* and *Galba* one yeare, and six monethes *Vespasianus* was counted a potent Prince in Iudaea, among the armies appointed against the Iewes, and being proclaimed Emperour of the world that was there, forthwith he is sent to Rome, committing vnto his sonne *Titus* the warres then in hand against the Iewes. Wherefore after the ascension of our Saviour, because the Iewes, besides the heinous offence committed against Christ, had wrought also manifold mischiefes against his Apostles: first slaying *Stephen* to death, next beheading *James* the sonne of *Zobede* and the brother of *John* with the sword, and aboue all, *James* their first Bishop after the ascension of our Saviour, after the manner afore mentioned: and diuen out of Iudaea the rest of the Apostles, pursuing them to death with innumerable wyles, when as now they were sent by the power of Christ to preach vnto all nations, saying vnto them: Go teach all nations in my name: pea and the congregation of the faithfull in Jerusalem was commanded by an oracle reuealed vnto the best appoued among them, that before the warres beganne, they should depart the citie, and inhabit a billage beyond Iordan, called Pella; into the which, when the Christians leauing Jerusalem had entred, and the holy men had forsaken the princely and head citie of the Iewes, together with all the land of Iudaea, the heauie hand of God apprehended that wicked generation, utterly to rote them from among men, which had practised so presumptuously against Christ and his Apostles. But how many mischiefes happened

Vespasian is  
proclaimed  
Emperour.  
Anno Do. 72.

Stephen slay-  
ned. Act. 7.  
James behead-  
ed. Act. 12.  
James the  
first Bishop  
of Jerusalem  
martyred.  
The Apostles  
persecuted.  
Matth. 23.

at that time vnto this whole nation: and how they chiefly which inhabited Iudaea, were diu-  
nen to extreme misery: and how many millions of men throughout euery age, together  
with women and children, perished with the sword, with famine, and with infinite other  
kinds of death: and how many, and what cities of the Iewes were destroyed: to be short, how  
many calamities, and more then calamities they saw which fled vnto Jerusalem as the spe-  
copolitane and best fortified citie. Whereouer the state of the whole warre, and the severall  
actes thereof: and how at length the abomination of desolation setethed by the Prophets,  
was set vp in the temple of God, sometime famous, but now suffering al manner of destruction,  
was utterly ouerthrowne by fire: he that listeth to know, let him reape the history of *Iosephus*,  
where all these are diligently described. I thinke it necessary to note, how *Iosephus* writeth,  
that vpon the solemn dayes of Easter, there were gathered together at Jerusalem out of all  
Iudaea, to the number of thirty Myriads of men, and there shut vp as it were in a prison, say-  
ing: It was requisite that destruction due for their desert, drawing nigh by the iust iudgement of  
God, should apprehend them vpon those dales (being as it were shut vp in prison) in the which  
they before had drawne the Saviour and benefactor of all men, the annointed of God, vnto his  
passion. Omitting those things which particularly happened vnto them, either by sword, or  
by any other calamitie, I thinke it expedient to expresse their oneie miserie by famine, so  
that the reader may partly hereby coniecture, how that God not long after was reuenged on  
them, for their impiety practised against Christ. Go to then; hauing our course againe vnto  
the first booke of the histories of *Iosephus*, let vs peruse their tragicall affaires.

Matth. 24.  
Dan. 9.

A Myriad is  
ten thousand.  
*Iosephus*, bell.  
Iud. lib. 7. cap.  
17. faith that  
the iust num-  
ber came to  
seuen and  
twenty hun-  
dred thou-  
sand.

## CHAP. VI.

Of the great famine that fell among the Iewes, and their  
miserable estate.

For the rich men to abide in the Citie (saith *Iosephus*) was nothing but death. And vnder pre-  
sence of their trayterous flight vnto the enemy, they were slaine for their substance. The mad-  
nesse of these seditious men increased together with the famine, and both mischiefes daylie  
as a double fire waxed hott. Food was no where openly to be found: they rushed into the hou-  
ses, and made search: if they found any, they beate them which denied it: if they found none, they  
tormented them as though they had with diligence hid it from them. The carcases of the poore  
wretches declared whether they had foode or no. They which were of strong bodies seemed to  
haue abundance of meate, but such as pined away, were ouerskipped, for it was iudged an absurd  
thing to slay them which were ready to die for want of victuals. Many exchanged prily their  
wealth, the richer sort for a measure of wheate, the poorer sort for a measure of barley; then  
they hiding themselves in the inner and secret corners of their houses, some for meere poutery,  
chewed the graynes of rawe wheate, some other sodde it, as necessitie and feare constrained  
them. There was no where any table couered. The intricate as yet rawe, was snatched from the  
coales. The meate was miserable, the sight lamentable; the mightier sort abounded, the weaker  
sort lamented. Famine exceedeth any dolefull passion. For nothing sayleth in this case so much as  
shamefastnes; the thing otherwise requerented is here quite contemned; wifes from their husbands,  
children from their parents, and that which was most miserable, the mothers snatched the meate  
from their infants mouthes, and when their dearest friends pined away in their armes, they pitied  
them not so much, as to giue them one droppe of drinke to saue their liues. Neither yet escaped  
they thus miserably feeding. For on euery side they were beset with seditious persons, greedily  
bent vpon their spoile; where they espied any doore shut, they coniectured straight, that there was  
meate in preparing, and forthwith rushing in, with the breaking open of the doores, they violently  
tooke the bread euen out of their mouthes. The old men were buffeted, if that eagerly they ende-  
uored to retaine their victuals: the women were drawne by the haire of the head, if they hid ought  
of that they had in their hands. No compassion was had of the hoare headed, or of the tender suck-  
lings. But the infants together with their nourishment, wherewith they hong and held fast, were list-  
ed vp and throwne downe to be crucified against the pavement. Towards them which to pre-  
uent their assault, did eate their meate aforehand (which was preiudiciall to their raueing,)  
they vied more cruelty, as if they had bene injured by them. They inuented cruell kindes of tor-  
ment for the searching out of victuals. They stopped vnto miserable men the passage of their

*Iosephus*, bell.  
Iud. lib. 6. cap.  
12.

The cruelty  
of seditious  
persons toge-  
ther with  
this famine  
vexed them  
fore.



Josephus bell.  
lib. 6.  
cap. 14.

Or Ecclesiast.  
lib. 6.

Titus fore-  
told at the mi-  
serable sight  
of the Jewes  
that were  
dead.  
Josephus with  
grievous re-  
ferred these  
words bell.  
lib. 6.  
cap. 16.  
Lib. 7. cap. 7.

Joseph lib. 7.  
Cap. 3.

priny members with the graines of the herb Orobus: & pricked their fundamēt with sharp twigs  
so that horrible things to be heard of, were exercised and suffered, for to extort the confessio of one  
loafe of bread, and knowledge of one handfull of meale: but the tormētors themselves tasted not of  
hunger (that is euer lesse cruell which is of necessity,) but thus practising their rage, made prouision  
against the daies following: and meeting them which in the night season crept out as far as the Ro-  
mane watch, to gather pot-herbs and greene grasse, now being escaped the enemy, then they spo-  
led. And when as they had often made supplication, and called the dreadfull name of God to help,  
that at last wife they might haue some portion of that which they had gotten with danger, nothing  
was granted; so that at length it seemed gratefull vnto them that were spoyled, that they peri-  
shed not with their victuals. **Unto these things Josephus addeth saying:** All hope of safety was de-  
nied the Jewes, together with their passage excluded, and the famine increasing throughout their  
houses and families, deuoured the people. The houses were full of carcases of women and chil-  
dren, and the crosse-ways replenished with the carcases of old men. Children and yong men  
wandering came to the market place like images, and euery one fel down where the fit tooke him.  
The weake were not able to burie their kinsfolkes, and therefore waxed faint by reason of the  
multitude of dead men. And because that euery one doubted of his owne life, many fell downe  
dead vpon the carcases that they buried. Many seeing no way but one, went and layd them down  
vpon the beeres, to welcome death. Neither was there lamentation or weeping in these calami-  
ties, for famine suppressed euery ones passion. They which were very loth to die, beheld with drie  
cheekes the death of those which hastened out of this life vnto rest. The cite was in deep silence,  
the night ful of death, and the eues more intollerable then all these miseries. They digged vp houses  
and tombes: they spoyled the dead: they tooke off the winding sheetes or coverings of the dead  
carcases: in a mocke they tried the sharpnesse of their swordes vpon the dead bodies. They  
launched certaine of them which lay along, and yet alieue, for the triall of their speares. Such as  
praised them to exercise their might and crueltie vpon them, being wearie of their liues, them  
they contemptuously refused for famine. Euery one yeelding vp the Ghost, beheld the Temple  
with immouable and stedy countenance, sorowing that he left there behind seditious persons  
alieue. They which first by commandement received reward out of the publike treasure to burie  
the dead by reason of the intollerable stinck and greatnesse of the multitude, threw them in-  
to a great trench or pit. When **Titus** passing by, saw the trench filled, and the noisome putre-  
faction distilling and issuing out of the dead carcases, and running downe the sinkes, he sighed,  
and stretched forth his hands, and called God to witness, that he was not the cause of this cala-  
mitie. **Againe after a few lines he addeth, saying:** I cannot reframe my selfe, but that I breake  
out, and signifie my griefe: If the Romanes were slack in ouercomming wicked persons, I thinke  
verilie that the cite would either sink at the gaping of the earth, or be drowned with a deluge:  
or after the manner of Sodome, be ouerthrowne with fire. It brought forth a broode farre more  
pernicious, then they are that suffer this: and for their impiety all this people walloweth in de-  
struction. **And in the seventh booke he writeth thus, of them which perished by famine:** The  
multitude was infinite, the afflictions which did fall on them cannot be vttered. In euery house,  
where there appeared but a shadow or shew of meate there was variance, so that the dearest  
friends stroue among themselves, one silly soule depriuing another of his daily sustenance and  
prouision. And lest the dying should be thought to want, the thecues searched them that were rea-  
dy to die, lest peraduenture any had hid meate in his bosome, and therefore feigned himselfe  
to die. They which greedily gaped by reason of their want, wandered and trotted like mad  
dogges, falling vpon doores like mad men, rushing into the same houses twise and thrise in an  
houre, as men bereft of their wits. Necessitie made all meate that came to the mouth, enduring  
those things which were not fit, no not for the vncleanest brute beastes. At length they  
abstained not from girdles and shoes; they ate the leathern skins that covered their targets,  
Many ate chopt hay, or minced grasse that was withered, other some gathered swept and scrap-  
ped dust, and doun, selling the lest measure thereof for foure pence. But why should I rehearse,  
how famine spareth not things without life, vnlesse withall I declare this worke of her, whose like  
was neuer reported to haue bin done among the Gentiles nor Barbarians, horrible to be spoken of,  
but true to the hearer. I for mine owne part would gladly passe ouer this calamitie with silence, lest  
I should seeme to lay forth most rouslic vnto the world, vnlesse I had infinite witnesses in this be-  
halfe. For otherwise I should recompence my country with cold thanke, if I should conceale the  
rehearsall

rehearsall of such things as they smarted for. A certaine woman which dwelt beyond Iordan  
called **Marie**, the daughter of **Eleanor**, of the village **Bathetor**, which signifieth **Hylope**, of good  
kindred and great wealth, fled with the rest of the multitude vnto Ierusalem, and there was be-  
sieged. Where part of her substance, which she had procured vnto her out of the region beyond  
Iordan, and caused to be caried into the cite, the tyrants tooke away: the rest that was left for  
prouision of foode, the catchpols rushing in dayly, snatched away. A certaine grievous indig-  
nation inuaded this silly woman, so that oftentimes she prouoked against her selfe (by railing  
and scolding) the cruell rauēners. But when as none of them either moued with pittie, or pro-  
uoked with anger, flue her; and she labored about seeking victuals and could no longer finde  
any, and famine had entred into her bowels and inward parts, furious motions more then famine,  
inflamed her mind so, that she being led with the heate of anger, and pinching or pining neces-  
sity, offered violence vnto nature. For taking her sonne in her armes, which was a sucking, she said:  
**O wretched infant, for whom shall I reserue thee in these warres, in this famine, in this sediti-  
ous conspiracie? Among the Romanes, if so be that we shall liue vnder them, there shalbe bon-  
dage: this bondage hath famine foregone: these seditious persons do afflict vs more grievously  
then both. Goto, be thou meate vnto me: a furie vnto these seditious men: a fable vnto the  
world: which yet alone hast not felt the Jewish calamities. And immediatly with these words,  
she flue her child, and boyled him: being boyled, she ate halfe, the rest she saued, and hid se-  
cretly. Anone the seditious company came in, stamping and staring, threatening present death  
vnto her vnlesse with speede she bring forth what meate she had prepared. She answered, that  
she reserued the better portion for them, bringing forth and shewing withall the remainder of  
her little child. A sodaine horror and extasie of mind so tooke them, that they were astonied  
at the sight thereof. But she said: This is my naturall sonne, and this is the worke of myne owne  
hands: Eate, for I haue eaten: be not you more tender then a woman, or proner to compassion  
then a mother. If you are so godly, and mislike this my sacrifice: I truly haue eaten in your name,  
and that which remaineth I reserue for my selfe. Which when she had said, they all trembled  
at this horrible fact, and scarce leauing this meate for the mother they departed with great feare.  
In a while after, this hainous offence was bruted ouer the whole cite, so that euery man behol-  
ding before his eyes this affliction, was no lesse moued, then if the fact had bene committed against  
himselfe. But they that were pressed with famine, desired death earnestly, and happy were they  
accompted whom death so preuented, that they neither heard nor saw the great misery that hap-  
pened. Such were the rewards of iniquitie, & impiety committed by the Jewes against **Christ**  
and God. But it is requisite to adde the true prophesie of our Saviour, declaring these things  
after this manner to be accomplished.**

#### CHAP VII.

*The prophecy of Christ, touching the destruction of  
Ierusalem.*

**W**Oe be to them which are with child and giue sucke in those dayes, (**saieth Christ**) **Matth. 24.**  
but pray that your flight be neither in winter, nor on the Sabaoth day, for then  
shall be great tribulation, such as was not from the beginning of the world vnto  
this time, neither shall be. **When the Historiographer had collected the number of them that  
perished by sword, and famine, he reporteth that it amounted to a hundred and ten Myriads.** **\*Josephus** bell.  
lib. 7. cap. 17. saith the  
number was  
1000000.  
**Besides the seditious and theuish rauēners, betrayed one by another, and slaine after the  
winning of the cite: and yong men high of stature & comelines of body, that were reserued  
for their exercise in triumph: of the rest of the multitude, as many as passed the age of seuen-  
tene yeares old. Some were sent bound to bondage in Egypt, others were sent into the  
prouinces, that being brought on their theaters, they might perish either by sword or by  
wild beastes. Such as were under seuentene yeares old, were brought vnto captivity,  
and sold: the number of these he reporteth to haue amounted to nine Myriads. These  
things happened after this manner, in the second yeare of the raigae of **Vespasian**, **\*Anno Do-**  
min. 73. forty  
yeares iust af-  
ter the passi-  
on of Christ.  
truly  
by  
according vnto the foretold prophesie of our Lord and Saviour **Iesus Christ**, which by  
his diuine power, as if they had bene then present, he foretold, and with the shedding of  
teares, as the holy Euangelists testifie, he bewailed: who alledge these his words then vte-**

An horrible  
history.

A mother  
slayeth her  
owne child  
to eate.

red to Ierusalem: If thou hadst knowne (saith he) those things which belong vnto thy peace, euen at this day, thou wouldest take heed. But now are they hid from thine eyes, for the dayes shall come vpon thee, that thine enemies also shall cast a banke about thee, and compass thee round, and keepe thee in with vexations on euery side, and make thee euen with the ground, and thy children also. When saith he of the people: There shall be great trouble in the land, and wrath ouer all this people, and they shall fall through the edge of the sword, and shalbe led away captiue vnto all nations, and Ierusalem shall be troden downe of the Gentiles, vntill the time of the Gentiles be fulfilled. If any will conferre the words of Christ with the rest of those things that the Historiographer hath written concerning the whole warres, how can he but fall in to admiration, and confesse, that the prophesie and prescience of our Sauour was wonderfull, and passing naturall reason: Of those things which after the passion of our Sauour, (and their crying, when the whole multitude of the Iewes craued a thosé and a murderer to be deliuered) happened vnto this whole nation, I thinke it not necessary to intreate. But this is needfull to be noted, which commendeth the godnes of the prouidence of God, in deferring their destruction, for the space of forty yeares after their presumptuous rashnes against Christ: in the which yeares, many of the Apostles and Disciples (James by name, their first Bishop, called the brother of the Lord) as yet aline and abiding in the citie of Ierusalem, haue endured and continued as a most sure fortresse for that place. Who winking all that while, if peradventure they would repent, to the end they might be pardoned, and saued. And besides so notable patience, how wonderfull signes from aboue were exhibited, to happen vpon the impenitent, which of the aforesaid Historiographer are set forth to perpetuall memory, and are now to be deliuered of vs vnto the Readers hands. I will therefore propose what he hath published in his seuenth booke of histories

CHAP. VIII.  
Of the signes foreshewing the warres.

Ioseph. bell. Ind. lib. 7. cap. 51.  
A starre like a sword.  
A Comet.  
A light in the temple in the night time.  
A cow calued a lambe.  
A great gate opening it selfe.  
An army of souldiers in the cloudes.  
A comotion in the aire.  
A voyce heard in the temple, Let vs go hence.  
One Iesus the sonne of Ananias 4. yeares before the warres, cryed continually, woe woe all about Ierusalem.

**S**educers (saith he) and lyers against God, deceiued at that time the silly and wretched people, so that they neither marked those euident signes foreshewing the desolation to come, nor gaue any credit thereunto, but as astonied, both blind and senselesse, they contemned the forewarnings of God; considering that a starre stood ouer the citie like vnto a sword, and a Comet enduring more then a whole yeare, and also before their rebellion and waslike tumult, when the people frequented the feast of sweete bread, the eight day of the moneth Aprill, in the night at nine of the clocke, so great a light ouerspred the altar and the temple, that it seemed to be cleare day, continuing the space of halfe an houre: which sight vnto the vnlearned seemed good, but of such as exercised themselves in the holy Scripture, was reckoned among things which shortly should happen. At the same feast, a cow led by the highpriest to sacrifice calued a lambe in the midst of the temple. Moreover the East gate of the inner temple, though of brasle and most strong, so that in the euening twentie men could scarce shut it, being bolted with iron barres, and strengthened with long posts & pillars, in the night time about the sixt houre, was scene to haue opened voluntarily of it selfe. A few daies after the feast, the one and twentieth day of May, there was scene the figure and shape of the deuill, almost incredible. Some would think that I went about to report a monstrous lye, vnlesse it had bene reported by them that saw it: and the afflictions which followed were correspondent vnto the signes. For before sunne-set, there were scene in the ayre, throughout the country, charierts, and armed souldiers marching in the cloudes, and compassing the citie. In the feast of Pentecost, when the priests after their manner, went into the temple in the night season to offer sacrifice, they reported to haue heard a commotion and a ratling sound, with this voyce following: Let vs go hence. And that which was more terrible, one Iesus the sonne of Ananias, a rude and country fellow, came vnto the feast, in the which the lawe giuen by God was deliuered vnto all, as in the time of their tents, foure yeares before the warres, when the citie was in peace and prosperity, and sodainly about the temple cryed out, and sayd: A voyce from the East: a voyce from the West: a voyce from the foure windes: a voyce vpon Ierusalem and the temple: a voyce vpon the bridegrome and newe married wife: a voyce vpon all this people. Thus day and night cried he out in the crosse-ways of the streets. Many of the chiefe of the people, not pleased with this infortunate voyce, were

thoroughly

thoroughly moued, so that they chastised and scourged him with many and grieuous stripes. He on the contrary saying not a word for himselfe, ceased not to cry feuerally vnto them that were present, the same song. The magistrates supposing him to be possessed of a fanaticall spirit, as it was indeed, brought him vnto the Romane president, where he was scourged, from top to toe, so that the bare bones might be seene, yet neuer intreated he for himselfe, nor shed a teare, but as much as in him lay, lifted his voyce vnto lamentation, sounding at euery stripe, Woe, woe, vnto Ierusalem. Another thing yet more strange the same Historiographer writeth, that a certaine oracle was found in the holy Scriptures, containing in it this sense: that there should one rise out of their owne region, which should rule the world, which Iosephus understandeth to haue bene meant by Vespasian: yet ruled he not the whole world but the Romane Empire. This oracle may better be referred vnto Christ, vnto whom it was said of the father: Aske of me, and I will giue thee the Gentiles for thine inheritance, and the ends of the earth for thy possession, the sound of whose Apostles went at the very same time throughout the earth, and their words to the ends of the world.

An oracle to be understood of Christ. Psal. 2. Psal. 19.

The Translator vnto the Reader, touching the infinite number of Iewes which perished in all the warres, betwene the Romans and the Iewes, diligently gathered out of Iosephus.

**I** thinke it not amisse (gentle Reader) to note here vnto thee the infinite number of the Iewes which perished from the beginning of the warres betwene the Romans and the Iewes, that is, from the 21. yeare of Nero, and the 2. of the Lieutenantship of Florus, Anno Christi 68. out of Iosephus a Iew, (which was present in the warres) vnto the overthrow of Ierusalem, and the burning of the temple by Titus, the which Eusebius, in these former chapters, hath partly mentioned, and partly omitted. To the end we may behold either the long suffering and goodnes of God, for the amendement of our liues, by repentance, which winked so long at the wickednesse of these Iewes, to prouoke us: or els the ire, wrath, and heavy hand of God, ouer impenitent persons, to terrifie us to feare his name, and tremble at his plagues. The land of Sodome for their abominable sinne was overthrowen with fire and brimstone from heauen. The Lord himselfe sayd: (Genes. 18.) I hat their sinne was exceeding grieuous. Abraham pleading with the Angell of God (which came to destroy them) for pardon, could not find ten iust persons, no not in five cities: if they could haue bene found, all the rest had bene pardoned for their sakes. Iosephus writeth of Sodome thus: (bell. Ind. lib. 5. cap. 5.) Terra Sodomitica olim tam fructibus, quam substantia ciuitatum fortunata, nunc autem omnis exusta, atque habitatorum impietate, fulminibus conflagrasse memoratur. Denique adhuc in ea Diuini reliquias ignis & oppidorum quinque videre licet imagines, & renascentes in fructibus cineres, qui colore quidem sunt edulibus similes, carpentium vero manibus in fumum dissoluntur, & cinerem. The land of Sodome is knowne of old to haue bene fortunate, both for fruit and wealth of cities, but now to lye all parched, and to haue bene burnt with lightnings, for the sinne of the inhabitants. To be short, as yet a man may there see reliques of the fire which God sent, and tokens of the five cities, and ashes to spring againe and grow in the fruite, which in colour are like vnto the eateable fruite, but being plucked downe in the hand of the gatherer, they are dissolued into smoake and ashes. The ten plagues of Egypt were very grieuous, yet was the hart of Pharaon and of the Egyptians so hardened, that they could not repent, so that in steed of the salt teares of repentance, which should haue trickled downe their cheekes, to the washing away of their sinnes, the red sea was faine to open, and to wipe away such monsters from of the face of the earth. God overthrow infinite nations, before the face of his owne people (I meane the Iewes) to make a way for them into the land of promise: yet forgot they all his goodnes, and benefites bestowed vpon them. How shamefull a thing is it for the sonne to disobey his father, for the seruant to dishonour his Lord and master, for the patient to cast off the phisition, for the chosen people to forsake their proper and peculiar God! Thus haue the Iewes done, wherefore behold what happened vnto them. Iosephus writeth (bell. Ind. lib. 2. cap. 13.) that in the 12. yeare of the raigne of Nero, the 17. yeare of the raigne of King Agrippa, in the moneth of May, and the 2. yeare of the Lieutenantship of Florus, the Iewes began to rebel, and to take armour against the Romans, reiecting the solemnitie done in the temple to the honour of Caesar.

Iosephus. lib. 5. cap. 5.

The chiefe cause that moued them thereunto was the cruelty of Florus. Wherefore this Florus, to giue the Iewes a taste of his authority, for displeasure conceiued against some which reuiled him, caused such a slaughter at Ierusalem, that the number of the slaine amounted to six hundred and thirty persons. Iosephus bello Iudaico, lib. 2. cap. 14. Again through wiles, and deceit, thus Florus raised a great commotion at Ierusalem, to the slaughter of many. cap. 14. The inhabitants of Casarea slue in one day all the Iewes which dwelled there, about twenty thousand in number; all that fled Florus tooke and imprisoned. The Iewes seeing this, thought to reuenge themselves upon the Syrians, in which skirmish there were slaine thirteen thousand Iewes, and all their substance taken for spoile. bell. Iud. lib. 2. cap. 19. Other countries in like sort set upon the Iewes. The Ascalonites slue two thousand. The inhabitants also of Ptolemais destroyed two thousand. The Tyrians imprisoned a great many, and slue very many. The Pippinei and Gadariti set packing the stoniest of them, and watched the rest very narrowly. Varus the procurator of King Agrippa, slue seventy of the noblest and sagest Iewes, being sent as Legates vnto him. lib. 2. cap. 20. The people of Alexandria slue fifty thousand Iewes, cap. 21. Cestius gathered an host, went into Iudea, he burned Zabulon, he tooke Ioppa, he destroyed eight thousand, and forty persons. cap. 22. Casennius Gallus, ouerrunneth Galilee, he destroyed in Asamon two thousand. cap. 23. The inhabitants of Damascus destroyed ten thousand Iewes; which dwell among them. lib. 2. cap. 25. The Romaine souldiers vnder Antonius their captaine, tooke Ascalon, and destroyed ten thousand Iewes: immediately at another skirmish in the same place about eight thousand. bell. Iud. lib. 3. cap. 1. Vespasian is sent from Nero into Iudea, he invadeth Galilee. In taketh Gadara, he burneth the citie and the villages round about. lib. 3. cap. 5. 6. The citie Aphaca was taken by Titus. The five and twentieth day of Iune there were slaine fifteen thousand Iewes, and two thousand, a hundred, and thirty persons taken captiues. lib. 3. cap. 11. Vespasian tooke Samaria the 27. day of Iune, and slue cleuen thousand, and six hundred. lib. 3. cap. 12. Vespasian tooke Iotapata, set all the castles on fire, the thirteenth yeare of Nero, the first of the Calends of Iuly, he slue forty thousand, he tooke a thousand and two hundred captiues. lib. 3. cap. 13. Vespasian tooke Ioppa the second time. The Iewes seeing no way but one, slue themselves, and fell headlong into the sea, so that the sea was imbrued with blood: the number of dead bodies which the sea threw up was foure thousand and two hundred. The rest otherwise slaine, there remained not one to bring tidings thereof vnto Ierusalem. lib. 3. cap. 15. Vespasian besieged the Taricheans, he slue in their citie six thousand, and five hundred, he tooke many alive, whereof he commandeth a thousand and two hundred of the noblest and elder sort of them to be slaine, he sent six thousand of the lustier to Nero vnto Istmon. He sold thirty thousand and foure hundred persons, besides those which he gaue to King Agrippa: this was done the sixt of the Ides of September. Ioseph. bell. Iud. lib. 3. cap. 19. The citie of Gamala began to rebell the one and twentieth of September, the citie was taken the thre and twentieth of October, there were slaine therein foure thousand: beside these, there was found other five thousand, which had cast themselves headlong, and broke their neckes, not one of the whole citie left alive, but onely two women. lib. 4. cap. 3. Titus tooke the citie Gascala, the inhabitants fled toward Ierusalem they were overtaken, two thousand slaine, and three thousand taken captiues. And thus was all Galilee ouerrun, and now to Iudea. lib. 4. cap. 4. In Ierusalem there was such a sedition and conspiracy among themselves (which opened a gap for the enemy to come upon them), that even in the first bickering, there were found dead eight thousand and five hundred Iewes. lib. 4. cap. 7. Again the seditions persons among them called Zelota, by the helpe of the Idumeans, slue twelue thousand of the chiefe of the Iewes. lib. 5. cap. 1. Vespasian tooke Gadara and slue thirty thousand. Besides these the number was infinite that drowned themselves: the number of the captiues came to two thousand and two hundred. lib. 5. cap. 3. Vespasian tooke Gerasion, and slue a thousand yong men, which had not fled. lib. 5. cap. 6. Vespasian now at length, after the death of Nero, Galba, Otho, and Vitellius the Emperour, is chosen Emperour, and goeth to Rome, he committeth the warres in Iudea to his son Titus. lib. 5. cap. ult. The misery of the Iewes in Ierusalem waxed so great, that the sedition aforetime but one, was now become three fold, every one hauing their captaine. Titus layeth siege to the citie. Ioseph. bell. Iud. lib. 6. cap. 1. 2. Their estate was miserable, the famine lamentable, the slaughter out of all measure. Such as came out of the city were hanged on gibbets: such as fled away were taken: of the fugitiues two thousand had their bowels ripped, to see whether they had swallowed up any gold. lib. 6. cap. 15. Report came to Titus, that from the 14. of Aprill vntill the 14. of Iune, there were brought out at one gate of the city, fifteen thousand one hundred and fourescore Iewes, which died of famine. bell. Iud. lib. 6. cap. ult. The temple is set on fire, the priests, the women, and children, with other people which hid themselves in vaults, in walls, and in corners of the temple, which also

also were burnt to ashes, came to six thousand. lib. 7. cap. 11. Titus tooke the citie; the souldiers killed vntill they were wearie. Titus commanded all that wore armour to be slaine. Such as were old, weak, and feeble, the souldiers dispatched. The yong, lustie, and profitable, they shut up in a certaine place of the Temple for further consideration. Many were sold for a small price: there were many to be sold, but few buyers. All the theenes, robbers, and seditions persons within the citie he commanded forthwith to be dispatched. The chosen yong men of goodly bodies and tall stature, he reserved for triumph. Seventene thousand of elderly yeares he sent bound to Egypt for slavery and drudgery. Many others throughout the provinces he allotted for spectacles and teeth of wild beasts. As many as were vnder sixteen yeares of age were sold. Of such as were shut up in the Temple for further consideration, during the time of this deliberation and disposed order, there died twelue thousand of famine. Ioseph. bell. Iud. lib. 7. cap. 15. 16. The number of the captiues, during the time of the warres, amounted to fourescore and seuentene thousand. The number of all that died during the siege within Ierusalem, came to ten hundred thousand. No manuell at all that the citie could comprise so many: for at the feast of the Passouer, Cestius being Lieutenant of Iudea, sent Nero word, that the high Priests had numbred at his request all that came to offer, which came to seuen and twentie hundred thousand. lib. 7. cap. 17. And such was the wo-full and miserable end of the Iewes. Iosephus moreover (lib. 7. bell. Iud. cap. 18.) writeth of Ierusalem, that it was taken at sundrie times before: his words be these: Ierusalem was taken in the second yeare of the raigne of Vespasian, the eight day of September: it was taken five times before, and then againe destroyed. Asochans King of the Egyptians: after him Antiochus: then Pompeius: and after these Herod and Sosius tooke the citie, and kept it. And before that time the King of Babylon by conquest destroyed it: a thousand three hundred & threescore yeares, eight moneths, and sixe dayes after the building thereof. The first founder of this citie was the most potent Prince of the Cananites, called after his country language, The iust King: for such a one he was indeed. Therefore he first ordained a priesthood vnto God, and hauing first built the Temple, he termed the citie Ierusalem, which afore was called Solyms. Leobins King of the Iewes hauing vanquished the Cananites, deliuered the citie to be inhabited of his owne people, the which was ouerthrowne by the Babylonians foure hundred threescore foure yeares and three moneths after. From Leobins the King, which was the first Iew that reigned in it, vnto the overthrow vnder Titus, there were one thousand, one hundred, seuentie and seuen yeares. Yet for all that, neither did antiquitie preuaile, neither great riches profite, neither the same dispersed throughout the whole world fauour them, neither the great glorie they put in their Religion helpe them at all, that the citie should not perishe.

Discite iustitiam moniti non temere Chritum.

#### CHAP. IX.

Of Iosephus and his commentaries, in the ninth and tenth Chapters following.

Besides all this, I thinke it good not to be ignorant of Iosephus himselfe, that hath stood us in so great need, for the furnishing of this our present historie: whence, and of what kindred he came: which circumstance he himselfe sheweth, saying thus: Iosephus the son of Mattathias a Priest of Ierusalem, which himselfe also at the first impugned the Romaines, and was necessarily present at the final end of their wo-full miseries, because of the Iewes of that time. This man was famous, not onely among his owne nation, but also among the Romaines; so that at Rome he was thought worthy the honour of a grauen picture, and the books which diligently he wrote, were thought worthy of the publike librarie. He wrote twentie books Of Iudaicall Antiquities. He testifieth himselfe (therefore worthy of credit) that he gathered in seuen books the Romane warres of his time, and published them both in the Greeke and Iebrew tongues. Certaine others worthy the reading passe vnder his name: for example, two volumes Of the antiquitie of the Iewish nation, where he answereth Apion Grammaticus, and certaine others, which at that time impugned the Iewes, and endeouored to disgrace the countrey lawes of the Iewish nation. In the first he layeth downe the number of the books of the old Testament, deliuered by tradition, and received without gaine saying of the Iewes, saying as followeth:

How Iosephus mentioned the bookes of the old testament, and diuers of his owne.

Ioseph lib. 1.  
contra Apion  
The Iewes  
acknowledge  
22. bookes.  
4. Bookes of  
Moses.  
14. Bookes of  
the Prophets.  
4. Bookes of  
Psalms and  
admonitions.

**T**He bookes of the holy Scripture (sayth he) are not innumerable amongst vs, neither disagreeing and dissenting one from another, but onely xxij. containing the circumstances of all times, and worthy of credit. Five of these are *Moses* workes, containing the lawes, and the state of man, continued vnto his death. The time of them containeth little lesse then three thousand yeares. The Prophets which liued after *Moses*, comprised in thirteene bookes the famous actes of their times, from the death of *Moses* to *Artaxerxes*, who after the death of *Xerxes* was king of Persia. The other foure, contains Hymnes vnto God, and admonitions for the amendment of mans life. From *Artaxerxes* vnto our times, there are many things written, yet not of such credit as the former, insomuch as there is not laid downe an exact succession of the Prophets. It is very apparant, what affection we beare vnto our Scriptures. For so much time being passed, yet none of vs dare presume, either to adde any thing thereto, or to diminish any thing therefrom, or to alter any thing thereof. This being engraffed in the Iewes, from their youth vp, that they perswade themselves, these writings to be the doctrine of God, and do persecue in the same, and willingly die in the quarrell, if need so require. These words I haue thought commodiously to haue bene by vs alledged out of his commentaries. This writer hath published one other volume of no small account, intituled Of Reason ruling, which some haue termed Machabees, because it containeth the combats of the Hebrews, manfully fighting in the defence of their piety towards God. And about the end of the twentieth booke of Iudaicall Antiquities, *Iosephus* himselfe signifieth, that he wrote foure bookes of the proper opinions of the Iewes. Of God, Of his essence, Of the lawes, And why according vnto them, certaine things are lawfull, and certaine forbidden. He mentioneth in his workes other treatises of his. It shall seeme agreeable with order, if we recite those things which he wrote about the end of his Iudaicall Antiquities, that our allegations may the better be confirmed: for he endenozing to confute *Iustus Tiberianus*, (who writing the history of that time repoited many vntruths,) among others of his confutations, thus he saith: I feared so little thy censure of my writings, that I exhibited my bookes vnto the Emperours themselves, when the deeds done were now fresh in memorie. For my conscience bare me witness, that I erred not, but deliuered the truth, hauing obtained their testimonies, which I hoped for. And to diuers others I offered my historie, whereof some were employed in the warres, as king *Agrippa*, and diuerse of his kinsfolks. And the Emperour *Titus* himselfe would haue the certaine knowledge of these warres deliuered vnto the world by my bookes onely, commanding them to be published, with the priuiledge of his owne hand. King *Agrippa* wrote three score and two Epistles, wherein he testifieth of the true history deliuered by me. Two Epistles he alledged. But so farre concerning *Iosephus*, now we will procede to that which followeth.

## CHAP. XI.

How after James the Iust, Simeon was Bishop of Ierusalem.

**A**fter the martyrdome of *James*, and the captiuitie of Ierusalem, the report goeth, that the Apostles and Disciples of our Lord, which then were aliue (whereof many yet remained) gathered themselves together, with the kindred of the Lord according to the flesh, to consult whom they should think worthy to succeed *James*: so that all, with one voyce lodged worthy of the see of Ierusalem, *Simeon* the sonne of *Cleopas*, mentioned in the Gospell and called the cousin of *Christ*, for *Egeippus* writeth that *Cleopas* was the brother of *Ioseph*.

## CHAP. XII.

How Vespasian commanded the posteritie of David diligently to be sought out, in the Church of Ierusalem.

**M**oreouer he declareth, that *Vespasian* after the siege of Ierusalem, caused enquire to be made, of such as were of the line of *David*, lest any should remaine among the Iewes of the royall blood, so that thereby againe there was raised a great persecution among the Iewes.

CHAP.

After Vespasian and Titus, Domitian reigned. Under Titus, Linus and Anaclethus were Bishops of Rome: under Domitian, Anianus and Abilius were Bishops of Alexandria.

**W**hen *Vespasian* had reigned ten yeares, *Titus* his sonne succeeded him in the empire, in the second yeare of whose raigne, *Linus*, after he had bene Bishop of Rome the space of vii. yeares, deceased, and him succeeded *Anaclethus*. When *Titus* had reigned two yeares and two monethes, his brother *Domitian* took the imperiall crowne. In the fourth yeare of the raigne of *Domitian*, *Anianus* the first Bishop of Alexandria (hauing continued there two and thirty yeares) died, after whom succeeded *Abilius*.

## CHAP. XIII.

Of Clements his Bishopricke, his testimony, his Epistles.

**I**n the twelfth yeare of the raigne of *Domitian*, when *Anaclethus* had bin Bishop of Rome twelue yeares, *Clement* succeeded, whom *S. Paul*, writing to the Philippians, calleth his fellow laborer, when he saith: "With *Clement* and the rest of my fellow laborers, whose names are written in the booke of life." One vndoubted epistle there is of his extant, both worthy and notable, the which he wrote from Rome vnto Corinth, when sedition was raised among the Corinthians: the same Epistle we haue knowne to haue bin read publicly in many churches both of old, and amongst vs also. That at that time there was raised a sedition amongst the Corinthians, *Egeippus* is a witness of credit.

## CHAP. XV.

Of the persecution, and end of Domitian, warring against God.

**D**omitian, when he had executed much cruelty against many, and put to death no small multitude of the nobles of Rome, and notable men, beyond all rightfull iudgement: and punished an infinite company of famous men with exile and losse of their substance, dyeth, and appointed himselfe successor of *Nero* in hatred and warre against God. This man also raised persecution against vs, although his father *Vespasian* practised no presumptuous Loydlines towards vs.

## CHAP. XVI.

When Iohn the Euangelist was banished into Patmos.

**A**bout this time, *Iohn* the Apostle and Euangelist, is said to haue bin banished into the Isle Patmos, for the testimony of the word of God. *Irenaeus* in his first booke against heresies writing of the epitheton of Antichrist, laid down in the Revelation of *S. Iohn*, saith thus word by word of *Iohn*: If his name ought publicly to haue bene preached, at that present time: by him verily it was preached which wrote the Revelation. For it was not seene a long time after, but welnigh in this our age, about the end of the raigne of *Domitian*. Our religion so risen in the foresaid times, that the heathen writers, noting exactly the times, vouchsafed to publish in their histories this persecution, and the martyrdomes suffered in the same.

## CHAP. XVII.

Of Flavia Domitilla, a noble gentlewoman, banished into the Isle Pontia: and the edict of Domitian for the destroying of the posterity of David.

**T**hey haue written, that in the fifteenth yeare of *Domitian*, one *Flavia* descending of the sister of *Flavius Clemens*, which was one of the Roman Consuls, was exiled with many others vnto the Isle Pontia for the testimony of *Christ*. When *Domitian* commanded such as lineally descended of *David* to be slaine, the old report goeth, that certaine of this sort

*Titus* created Emperour Anno Dom. 81.  
*Domitius* created Emperour Anno Dom. 83.  
*Anianus*  
*Abilius*.

The 8. of the ten persecutions was raised by this Emperour *Domitian*.  
*Clement*, \*Philip. 4.  
\*The Epistle of *Clement* vnto the Corinthians read in the Church.

*Domitian* died Anno Domini 97.

Cap. 18. after the greek.

Cap. 19. after the greek.

This is found in Iosephus first booke against Apion.



Cap. 10. after  
the greek.  
Aegleppus.

and opinion, were accused to haue come from the aduincos of *Indus*, who was the brother of *Christ* according to the flesh, as it by this meanes they were of the stocke of *Danid*, and the kinsmen of *Christ*. This *Aegleppus* declareth saying: There suruiued as yet certaine of the kindred of the Lord, nephews of *Indus*, called his brother according vnto the flesh, whom they brought forth, as being of the line of *Danid*. These *locuti* doth bring before the Emperour *Domitian*, for he feared the comming of *Christ*, euen as *Herod* did, and demanded of them, whether they were of the stocke of *Danid*. Which when they had acknowledged, he demanded againe, what possessions they enjoyed, and what money they had. They answered: Both we haue onely nine thousand pence, so that halfe that summe sufficeth either of vs: yet this summe haue we not in money, but in valued land, containing not aboue xxxix akers, out of the which we pay tribute, and releue our selues through our labour and industry. Then shewed they him their hands, for testimony that they laboured them selues, and the hardnes of their bodies, and the hard brawne of their hands growen by continuall labour. And when as they were asked of *Christ* and his kingdom, in what manner, when, and where it should appeare; they answered: that his kingdom, was neither worldly nor earthly, but celestiall and Angelicall, and that it should be at the consummation of the world, when that he comming in glory, shall iudge the quicke and the dead, and reward euery man according vnto his works. After they had thus answered, the report goeth, that *Domitian* condēned them not, but despised them, as vile and base creatures, and let them go free, and stayed by his edict the persecution then raised against the Church. When they were gone, it is sayd, that they were rulers ouer Churches, in so much that in the end they were martyrs, and of the line of our Lord; and afterwards peace ensuing, the report goeth, that they liued vntill the raigne of *Traian*. So farre *Aegleppus*. *Tertullian* also reporteth the like of *Domitian*. *Domitian* (saith he) sometime assayed the like practise, being a portion of *Neroes* cruelty, but he hauing some humanitie (as I suppose) forthwith relented, calling home againe such as he had exiled.

The kinsmen  
of *Christ* ac-  
cording vnto  
the flesh,  
make an ac-  
count of  
their faith  
before *Domitian*  
the Emperour.

*Tertullian* in  
Apolog. cap.  
5.

Cap. 21 after  
the greek.

*Nerva* created Empe-  
rour Anno  
Domini. 97.  
*Traian* cre-  
ated Empe-  
rour Anno  
Domini. 100.  
The 3 of the  
10 famous  
persecutions  
was vnder  
this *Traian*.  
Cap. 22 after  
the greek.

After that *Domitianus* had raigned fiftene yeares, and *Nerva* had succeeded him, the Historiographers of that time do write, that the Roman Senate decreed, that the honours exhibited vnto *Domitian* should cease, and such as were iniuriously exiled, should returne vnto their native soile, and receiue their substance againe. It is also among the ancient traditions, that then *Iohn* the Apostle returned from banishment, and dwelt againe at *Ephesus*. When *Nerva* had raigned a little aboue a yeare, *Traian* succeeded him: in the first yeare of whose raigne, *Cerdo* succeeded *Abilius*, which was Bishop of *Alexandria* the space of thirtene yeares. This is the third after *Anianus* of that Church.

## CHAP. XIX.

The succession of the first Bishops in three Churches, Rome, Antioch, Alexandria.

At that time *Clemens* ruled the Church of Rome, being the third Bishop after *Paul*, and *Peter*. The first was *Linus*, the second *Anacletus*. And of them which governed the church of Antioch, the first was knowne to be *Enodius*, the second *Ignatius*. Likewise *Simeon* at the same time, the second after the brother of our Sauour, governed the church of *Ierusalem*.

## CHAP. XX.

An history of *Iohn* the Apostle, and a yong theefe conuerted by him.

As yet the Apostle and Euangelist, whom the Lord loued, remained aliuie in Asia, who after the death of *Domitian*, being returned from the Isle *Patmos*, governed the churches in Asia. And that he liued vnto that time, & confirmation of two witnesses shal suffice. They are worthy of credit, such as haue governed the Church with solid doctrine. These are *Irenaeus* & *Clemens* *Alexandrinus*. The former in his second booke against heresies, writeth thus: All the Elders beare witness, which liued together with *Iohn* the Disciple of our Sauour in Asia, that

*Irenaeus* lib.  
3. cap. 39.

that he deliuered these things. He remained with them in the time of *Traian*. Also in the third booke of the same argument, he declareth the same in these wordes: The church of the Ephesians planted by *Paul*, confirmed by *Iohn*, which remained there vntill the time of *Traian*, is a true testimony of this Apostolike tradition. *Clemens* withall, signifieth the time, and addeth also an history necessary for such as delight in honest and profitable things: whereof also one *Sozomenus* hath made mention at large in his commentaries: if thou reade it, thou shalt finde it thus written. Heare a fable, and yet not a fable, but a true tale reported of *Iohn* the Apostle: deliuered vnto vs and committed to memory. After the decease of the tyrant, when he had returned to *Ephesus*, out of the Isle *Patmos*, being requested, he went vnto the countreys adioynning, partly to consecrate Bishops, partly to set in order whole Churches, and partly to chuse by sort, vnto the Ecclesiasticall function, of them whom the holy Ghost had assigned. When he was come vnto a certaine city not farre distant (the name whereof diuers do expresse) and among other things had recreated the brethren, beholding a yong man of a goodly body, gracious face, and feruent mind, he turned his face vnto him that was appointed chiefe ouer all the Bishops, and said: I commend this yong man vnto thy custody, with an earnest desire, as *Christ* and the Church beare me witness. When he had receiued his charge, and promised diligence therein, he spake and protested vnto him the selfe same the second time. Afterwards he returned to *Ephesus*. But the Elder taking the yong man that was deliuered vnto him, brought him vp at home, ceased not, cherished him still, and in processe of time baptized him. He came at length to be so diligent and seruiceable, that he made him a phylacterie or liuery garment, signed with his masters Aimes. But this yong man became very dissolute and perniciously accompanied himselfe with them of his owne yeares, idle, dissolute, and acquainted with ill behauiour. First they bring him to sumptuous banquets: next they guide him in the night to steale and to robbe: after this they require that he consent vnto the committing of a greater offence. But he acquainting himselfe by little and little, through the greatness of his capacite, much like a horse of a hardned mouth, fierce, strong, and hardy, forsaking the right way, with the byting of the bridle, bringeth himselfe vnto a bottomlesse pit of all misorder and outrage. At length despairing of the saluation that cometh of God, being past all hope of grace, he practised no toy nor trifle, but once being ouer the shoos, he proceeded forwards, and took the like lot with the rest of his companions, taking vnto him companions; and a rout of theues being gathered together, he became a most violent captaine of theues, wholly bent to slaughter, and murder, and extreame crueltie. In the meane while, necessity so constraining, the Bishop sent for *Iohn*: he when he had ended and finished the cause of his comming, Goe to (saith he) O Bishop, restore vnto vs thy charge, which I and *Christ* haue committed vnto thy custody, the church, whereof thou art head, bearing witness. The Bishop at the first was amazed, supposing some deceit to be wrought touching money which he had not receiued, yet was he not able to answer them, for that he had it not, neither to mistrust *Iohn*. But when *Iohn* had said: I require the yong man and the soule of our brother, then the Elder looking downe, with a heauy countenance, sobbing and sighing, said: He is dead. To whom *Iohn* said: How? and by what kind of death? He answered: He is dead to God: for he is become wicked & pernicious, and to be short, a theefe. For he keepeth this mountaine ouer against the church, together with his associates, The Apostle then sending his garment, and beating his head with great sorrow, said: I haue left a wise keeper of our brothers soules: prepare me a horse, and let me haue a guide. He hastened out of the church, & rode in post: being come vnto the place appointed, he is straight waies taken of the theeuish watch; he neither flieth, neither resisteth, but exclaimeth: For this purpose came I hither, bring me vnto your captaine, who in the meane space as he was armed, beheld him comming. But as sones when he sawe his face, and knew that it was *Iohn*, he was stricken with shame, and fled away. The old man forgetfull of his yeares, with might pursueth him flying, and crieth: My sonne, why fliest thou from me thy father, vnanned and old? O sonne tender my case, be not afraid, as yet there remaineth hope of saluation, I will vndertake for thee with *Christ*, I will die for thee, if neede be, as *Christ* did for vs. I will hazard my soule for thine, trust to me, *Christ* sent me. But he hearing this, first stood still, casting his countenance to the ground, next shake off his armour, anone trembled for feare and wept bitterly. He embraced the old man, and comming vnto him answered as well as he could for weeping, so that againe he seemed to be baptized with teares, the shaking of the hand onely omitted. The Apostle when he had promised and protested to procure for him pardon of our Sauour, and prayed, and fallen vpon his

The words  
of *Iohn* the  
Euangelist  
vnto the  
theefe.

Tokens of  
true repen-  
tance.

his knees, and also kissed his right hand, now cleansed through repentance, brought him vnto the Church again. When that also he had powred forth oftentimes prayers for him, and struggled with him in continuall saltings, and mollified his mind with diuers and sundry sermons, and confirmed him: departed not (as the report goeth) before he had fully restored him vnto the Church, and exhibited a great example of true repentance, a great triall of new birth, and a singular token of the visible resurrection. *This haue I taken out of Clement, partly for the history, and partly also for the profit of the Reader.*

CHAP. XXI.  
Of the order of the Gospels.

**N**ow let vs make mention of the vndoubted writings of this Apostle. And first let there be no staggering at his Gospel, which is well knowen of all the Churches vnder heauen. And that it was fitly of old placed the fourth after the other three, by this reason it shal appears. The diuine and holy men, namely the Apostles of Christ, leading a passing pure life, hauing their mind decked with every kind of vertue, vsed rude and simple speech, yet of a diuine and forcible power, which they had receiued of Christ, for they neither knew nor endeouored to publish the doctrine of their maister, with curious painting of words: but vsing the demonstration of the holy spirit which wrought with them, and the onely power of Christ, which brought miracles to perfection, they shewed the knowledge of the kingdom of heauen to the whole world, being nothing carefull at all for the writing of books. And this they brought to passe being occupied with a greater work, and in manner exceeding the strength of man. *Paul* the mightiest of all the rest in the setting of words, and best armed with the power of perfect senses, wrote but very short Epistles, whereas he might haue layd downe infinite things, yea and secrets, being rapt vnto the third heauen, and beholding celestiall things, yea brought into paradise it selfe, and there thought worthy to heare secret mysteries. Neither were the rest of the Disciples of our Saviour, namely the twelve Apostles, and y seuentie, with other innumerable, ignorant and vnskillful herein. And yet of all these the Disciples of our Saviour, *Matthew*, and *John*, wrote Gospels. *Who* (as report goeth) were constrained thereunto. For *Matthew*, when he had first preached vnto the Hebrewes, and now passing vnto other people, wrote his Gospel, in his country language, supplying by writing in his absence, that which was desired in his presence. When *Marke* and *Luke* had published their Gospels, *John* (say they) in all that space preached without writing, but at length was moued to write for this cause. It is reported that when the books of the three Euangelists were throughout the world, and came into his hands, he allowed them, and yielded of them a true testimony, wishing that the declaration of such things had bin printed in their books, which were done at the first preaching of Christ. The Reader may perceiue these three Euangelists to haue onely set forth the doings of our Saviour, one yeare after the imprisonment and captivity of *John* the Baptist, which may be gathered by the beginning of their histories. For after the xl. dayes fasting, and the annyed temptation, *Matthew* sheweth the time of the beginning of his history, saying: When he had heard that *John* was taken, he returned from Iudæa into Galilee. And *Marke* likewise: after that (saith he) *John* was taken, *Iesus* came into Galilee. And *Luke* also before he had mentioned the doings of *Iesus*, observing the same manner *Herod* (saith he) proceeding in his hainous offences, shut vp *John* in prison, *John* the Apostle being for these causes intreated, wrote of the time which the other Euangelists passed out with silence, and therein of the Actes of our Saviour, namely which went before the imprisonment of *John*, which he partly signified, writing thus: This was the first of the miracles which *Iesus* did: partly withall mentioning the doings of *John* the Baptist, who as then baptized in *Enoch* by *Salem*, which is euident, when he saith: For as yet *John* was not cast into prison. *John* then in his Gospel, deliuereth such things as were done of Christ before the committing of *John*. The other three, beginne with the mention of *John*s imprisonment. Vnto him that reconciled the Euangelists thus they shall not seeme discrepant, in so much that the Gospel of *John* containeth the former doings of Christ, the other the latter, lasting vnto the end. Therefore without cause *John* passeth ouer with silence the genealogie of our Saviour according vnto the flesh, being also amply layd downe by *Matthew* and *Luke*, and beginneth with his birth, referred of the holy Ghost for him as the mightier. Thus much shall suffice com-

Cap. 4 after the Greeke.

The Gospel of *John*.

The Apostles in their preaching used no curious eloquence.

1. Cor. iiii. 12.

The Gospel after *Matthew* written in Hebrew. Why *John* the Apostle wrote a Gospel.

*Math.* 4.

*Mark.* 1. 1. & 3.

*John* 1.

*John* 3.

ing the Gospel written by *Saint John*. The cause why *Marke* wrote his Gospel we haue declared before. *Luke* in the beginning of his history, sheweth the occasion of his writing, signifying that diuers now already had employed their diligent care to the setting forth of such things as he was fully perswaded of, necessarily deliuering vs from the doubtfull opinion of others, when by his Gospel he declareth vnto vs the sure and certaine narration of such things, whereof he had receiued the truth sufficiently, partly by the company and conversation of *Paul*, partly through the familiarity had with the rest of the Apostles. And of these things thus saith. But what the fathers of old haue written hereof, we will mention hereafter more properly in place conuenient. Among the rest of *John*s writings, his first Epistle hath bene generally of old a late writers receiued without any doubt. The two latter haue bin gain said. Touching his Revelation, as yet among many there is a variable opinion, some allowing, and some disallowing of it. Likewise what the Elders haue thought of the same shalbe declared hereafter.

CHAP. XXII.  
The bookes of the new Testament, canonically, and Apocrypha.

**I**t shall also be conuenient if in this place we collect briefly the bookes of the new Testament. In the first place must be set the fourfold writings of the Euangelists: next the Actes of the Apostles: then the Epistles of *Paul* are to be added: after these the first of *John*: and that of *Peter*, which is authentike. Lastly, if ye please, the Revelation of *John*, of the which what is to be thought shall follow hereafter. All these are receiued for vndoubted. The books which are gainesaid, though well known vnto many, are these: the Epistle of *Iames*: the Epistle of *Iude*: the latter of *Peter*: the second and third of *John* whether they were *John* the Euangelists, or some others of the same name. Take these which follow for forged works: the Actes of *Paul*, the books called *Pastor*, the Revelation of *Peter*. Whereouer the Epistle fathered vpon *Barnabas*, and the Doctrine called the Apostles; and the Revelation of *John* (if it so please you) which (as I haue said afoze) some disallow, some other receiue as an vndoubted true doctrine. Diuers do number among these the Gospel vnto the Hebrewes, used specially of them which receiued Christ of the Hebrewes. These writings are they which commonly of all others are impugned. I suppose that to great purpose we haue made a rehearfall hereof, to the end we may discern and seuer the vntained, the vndoubted and the true writings, according vnto the Ecclesiasticall tradition, from the vnlawfull writings of the new Testament, and such as are impugned, and yet daily reade of diuers Ecclesiasticall persons, that we may know them, and such as are vnder the name of the Apostles, as of *Peter* of *Thomas*, or *Matthias* and besides the Gospels of others, as of *Andrew*, of *John*, containing the Actes of other Apostles, to be published by Heretikes, whereof not one Ecclesiasticall writer hath with reuerence made mention in his Commentaries. Whereouer the forme of the phrase varieth from the manner of the Apostles: their sentence, and dyist in discourse disagree very much with the truth of the tried doctrine. For now being conuincied, they plainly expresse the fond fignments of hereticall persons. In fine they are not to be placed as forged, but altogether to be reieced as absurd and impious. But let vs proceed vnto that which followeth.

CHAP. XXIII.  
Of Menander the Sorcerer.

**M**enander succeeding *Simon Magus*, is found nothing inferior vnto him for diuellsish operation. He was also a Samaritan, and preuailed no lesse in the depth of magicall arts, then his maister. Yea rather added vnto these monstrous fained illusions somewhat of his owne, terming himselfe one while a Saviour, sent downe from aboue from the inuisible worldes for the saluation of mankind: teaching withall, that none is other wise able to subdue the Angels workers of this world, then first of all by his magicall experience declared for the purpose, and by the Baptisme receiued of him: the which as many as do accept of, do purchase vnto themselves (saith he) sempiternall immortalitye, yea in this present life, so that they die no more, but continually remaine among themselves, without toynckled old

Menander the Sorcerer calleth himselfe a Saviour.

Cap. 15 after the Greeke.

4. Euangelists  
The Actes of the Apostles.  
The Epistles of *Paul*.  
The 1. Epistle of *John*.  
The 1. Epistle of *Peter*.  
The reuelation of *S. John*.  
The Epistle of *Iames*.  
The epistle of *Iude*.  
The 2. of *Peter*.  
The 2. and 3 of *John*.  
Acts of *Paul*.  
*Pastor*.  
Reuelation of *Peter*.  
Epistle of *Barnabas*.  
Doctrine of the Apostles.  
The Gospel vnto the Hebrewes.  
Alto of *Peter*, *Thomas*, *Matthias*, *Andrew* &c.  
Cap. 16 after the Greeke.

age, and become immozfall. These things out of *Irenæus* may easily appeare. And *Iustinus* the wife making mention of *Simon*, remembzeth also this *Menander*, saying: We haue knowne *Menander*, and the same a Samaritan, of the village Caparatrea, the disciple of *Simon*, thoroughly moued of diuels, and abiding at Antioch, to haue bewitched many with magicall arts, perswading his followers, that they should not die. And as yet there be diuers which can testifie the same of him. It was the drift of the diuell by the meanes of such Sozeters, cloaked vnder the name of Christians, to defame by magicke the great myserie of goblinerie, and by them to shake the Ecclesiasticall doctrine, which concerned the immoztality of the soule, and the resurrection of the dead: but such as embraced these Sautours, haue lost the sauing health of their soules. But when the spite of Sathan could not make others shake off their sincere affection towards Christ, he linked vnto himselfe the wauering and wandring turnecoates.

CHAP. XXIII.  
The heresie of the Ebionites.

These the Elders properly called Ebionites, that is poore men. For they were poore and abiects in deliuering the doctrine which concerned Christ, they iudged him a simple and a common man, and for his forwardnes of manners found iustified onely as man, and bozne of *Mariæ* and her husband. Again they thought the obseruation of the law to be necessaie, as though saluation were not by faith alone in Christ, and conuersation of life correspondent to the same. Other some of the same name haue auoyded the foule absurditie of their speeches, not denying the Lord to haue bin bozne of the Virgine, and the holy Ghost: yet when they confesse him to be God, the word, and wisdom before his incarnation, they sink in the same sinne with their former fellowes, especially when as they busily go about to fet vp the corpozall obseruation of the Law. These Heretikes also do reiect the Epistles of the Apostle *Paul*, accusing him that he fell from the Law. They vse onely the Gospell which is after the Hebrewes, other they passe not for the Jewish Sabbath, and other ceremonies; they obserue alike with the Iewes. They celebrate the Sondages, as we do, in remembrance of the resurrection of our Sautour. From hence it came to passe by reason of their fancie, that they were called Ebionites, a name signifying pouerty. For by this name of little poore men are called of the Hebrewes. About the same time, we learne there was one *Cerintus*, an authoz of another heresie. *Caus* whose words we haue before alledged, in the controuersie going vnder his name, writeth thus of him.

CHAP. XXV.  
Of *Cerintus* the Heretike.

*Cerintus* also by revelations, (as written by some greate Apostle) brought vnto vs certaine monstrous things, saying them to haue bene reuealed vnto him by Angels. That the kingdome of Christ after the resurrection should become earthly: that in Ierusalem our flesh againe should seme the concupiscence and lust thereof. And being set wholly to seduce, as enemy vnto the word of God, he sayd there should be the terme of a Millenarie feast allotted for marriage. *Dionysius* also Bishop of Alexandria, in his second booke, after he had remembzeth the Reuelation of *Saint Iohn* receiued by tradition of old, he reporteth of this man, thus: *Cerintus* founder of the Cerinthian heresie, gaue his signment a name for the further credit thereof. His kind of doctrine was this: he dreamed the kingdome of Christ should become earthly, and set vpon those things which he lust after, euen then being couered with his flesh, and compassed in his skinne, that is, the satisfying of the bellie, and the things vnder the belly, with meate, with drinke, with marriage; and that he might set a more honest shew on the matter, he added thereto holy dayes, oblations, and slaughter for sacrifices. So farre *Dionysius*. But *Irenæus* in his first booke against heresies, layeth downe certaine moze detestable opinions of his. And in his third booke he reporteth an histoie worthy the memozy, as receiued by tradition of *Polycarpus*, saying: that *Iohn* the Apostle on a certaine time to bayne himselfe, entred into a bath, and vnderstanding that *Cerintus* bayned himselfe therein also, he started aside, and departed forth, not abyding any tarriance with him vnder the same rooffe, signifying the same to his company, and saying:

saying: Let vs speedily go hence, lest the bath come to ruine, wherein *Cerintus* the enemy of the truth baineth himselfe.

CHAP. XXVI.  
Of *Nicholas*, and such as of him are called *Nicholaites*.

Cap. 29. after the Greeke.

At that same time the heresie of the *Nicholaites* sprong, which lasted not long, whereof the Reuelation of *S. Iohn* made mention. They boast that he was one of the Deacons, ordained together with *Steuens*, by the Apostles, to minister vnto the poore. *Clemens Alexandrinus* in his third booke of Stromaton reporteth thus of him. This *Nicholas* (saith he) hauing a beautifull woman to his wife, after the ascension of our Sautour, was accused of ielousie, and to cleare himselfe of that crime, he brought forth his wife, and permitted him that list to marrie her. But his followers say, that their doing is agreeable with that saying, that is: the flesh is to be bridled: and so following that doing and saying without al discretion, they sinne without al shame, in filthy fornication. But I heare that *Nicholas* accompanied with none other then his proper wife, which was allotted vnto him by wedlocke: and of his children, his daughters to haue continued virgins, and his sonne to haue remained vncorrupt. The case being thus, in that he brought forth his wife (ouer whom he was said to be ielous) into the midst of the Apostles, it was to cleare him of the crime layd to his charge, & to teach the bziding of the flesh, by containing and refraining voluptuous lust and pleasure. He would not (as I suppose) according vnto the precept, serue two masters, last, and the Lord. They say that *Matthias* after this manner taught, the flesh to be overcome and tamed, yielding vnto it not one iote which might tend vnto pleasure, and that the soule hereby should take increase, by faith and knowledge. Let this suffice to be spoken touching them which then depraied the truth, and sodainly came to naught.

CHAP. XXVII.  
Of the Apostles which liued in wedlocke.

Cap. 30. after the Greeke.

*Clemens* whose words lately we alledged, afterwards reciteth the Apostles which liued in wedlocke, against them which reiect marriage, saying: What do they condemne the Apostles? for *Peter* and *Philip* employed their industry to the bringing vp of their children. *Philip* also gaue his daughters to marriage. And *Paul* in a certaine Epistle sickned to salue his wife, which therefore he led not about, that he might be the readier vnto the militation. In somuch then that we haue made mention hereof, it will not seme tedious if we alledge another histoie worthy the noting, which he wrote in his seuenth booke of Stromaton, after this manner: They say *Saint Peter* going to his house, and seeing his wife led to be executed, reioyced greatly because of her calling, and cryed out vnto her vehemently, exhorting and comforting her, calling her by her name, and saying: O woman remember the Lord. Such was the marriage of the godly, and the entire affection of faithfull friends. And thus much as pertinent to my purpose, I thought good here to alledge.

CHAP. XXVIII.  
Of the death of *Iohn* and *Philip* the Apostles.

Of the death of *Paul* and *Peter*, of the time and the manner, of their resting place also after their departure hence, we haue spoken before. And of *Iohn*, that he liued till this time, we haue told a little before. But of his resting place or tombe, we are instructed by *Polycrates* his epistle (this *Polycrates* was Bishop of Ephesus) which he wrote vnto *Victor* Bishop of Rome, where he remembzeth also *Philip* the Apostle and his daughters, after this manner: For in Asia (saith he) the great founders of Christian religion died, who shall rise the last day, at the comming of the Lord, when he shall come from heauen with glory to gather all the Saints. *Philip* one of the twelue Apostles, was buried at Hierapolis, and two of his daughters which led their whole life in virginite. The third whose conuersation was directed by the holy Ghost, resteth at Ephesus. And *Iohn* (which leaned on the breast of our Sautour, who being also a priest, wore the garment petalum, a martyr and a doctoz,) rested at Ephesus. purell.

Iustinus Mart.  
Apolog. 2.  
to Iustin.

The craft of  
the diuell.

Cap. 27 after  
the Greeke.

Ebionites.

The heresie  
of the Ebio-  
nites, which  
thought that  
faith alone  
did not iustifie.

Ebionites  
what a signifi-  
cance

Cap. 29. after  
the Greeke.

Caus writeth  
thus of *Cer-  
ynthus* the  
Heretike.

Irenæus lib.  
3. cap. 3.

Apoc. 2.  
Nicholas the  
7. Deacon.  
A.D. 6.  
Clemens Bi-  
shop of Ale-  
xandria.

Eusebius ex-  
cuseth this  
Nicholas,  
whose fol-  
lowers the  
holy Ghost  
in the Reue-  
lation abhor-  
reth.  
Matthias.

Clemens A-  
lexandrinus.  
Peter.  
Philip.  
Paul was  
married. Phi-  
lip 4.

The words  
of Peter vnto  
his wife whē  
she went to  
martyrdom.

Cap. 31. after  
the Greeke.

Polycrates b.  
of Ephesus, vn-  
to *Victor* b. of  
Rome.  
Iohn the A-  
postle called a  
Priest, he  
wore a Bi-  
shops attyre  
called Petalum  
ergo mini-  
sters had the  
peculiar ap-  
parell.

Thus much of their ends. In the Dialogue of *Cains* mentioned before, *Proclus*, (against who he propoſed the queſtion) teſtifieth agreeable vnto that before, of the death of *Philip*, and his daughters, ſaying: After this the foure Prophetesſes, the daughters of *Philip*, were at Hierapolis in Aſia; their ſepulcher is there to be ſcene, and their fathers alſo ſo farre be. *Luke* in the Actes of the Apoſtles, maketh mention of the daughters of *Philip*, dwelling at Caſarea in Iudaea with their father, which were endued with the gift of prophetic, ſaying: We came to Caſarea, and entred into the houſe of *Philip* the Euangelist, which was one of the ſeuē, and there made our abode. This *Philip* had foure daughters which were virgins and Prophetesſes. Thus much of the Apoſtles, and Apoſtolike times, and the things deliuered vnto vs by holy Scriptures: of the Canonickall, and diſallowed Scriptures, though read of many in many Churches: of the ſcriptured, and farre from the Apoſtolickall rule, as farre ſoſth as we could learne. Now to that which followeth.

## CHAP. XXIX

The martyrdom of *Simeon* Biſhop of *Ieruſalem*.

After *Nero* & *Domitian*, vnder that Emperour whereof we mind now to intreate, the rumor went euery where throughout the cities, that perſecution was raiſed againſt vs Chriſtians, through popular ſeditious, in the which we learned that *Simeon* the ſon of *Cleopas*, the ſecond Biſhop of *Ieruſalem*, ended his life with martyrdom. Whereof is *Egeſippus* a witneſſe, whoſe word we haue oft alledged. For he writting of certaine Heretikes, giueth vs to vnderſtand, how the aforeſaid *Simeon* being then diuerſly by them accuſed to be a Chriſtian, was ſcourged for the ſpace of many dayes, ſo that the Iudge and his company, was maruellouſly amazed, and in the end he died a death agreeable with the paſſion of Chriſt. Now let vs heare the Hiſtoriographers owne wordes. Certaine (ſaith he) of the Heretikes accuſed *Simeon* the ſonne of *Cleopas*, that he lineally deſcended of the ſtocke of *Dauid*, and that he was a Chriſtian. He ſuffered martyrdom being an hundred and twenty yeares old, vnder *Traian* the Emperour, and *Atticus* the Conſull. The ſame *Egeſippus* repoſeth, that his accuſers (enquiry being then made of ſuch as came of the royall blood among the Iewes) were found to haue their originall of the royall Iewiſh tribe. Whomeſoever weigheth this with himſelfe, he will confeſſe, that this *Simeon* was of them, which both heard and ſaw the Lord, in that he liued ſo long a time, and in that the Goſpell maketh mention of *Marie Cleopas*, whoſe ſonne we haue ſayd before this *Simeon* to haue bene. Againe the ſame Hiſtoriographer writeth, how that certaine others of the poſteritie of ſome one of them called the brethren of our Lord, namely *Iude*, were alieue vntill the ſame time, yea after the teſtimony of them which vnder *Domitian* were tried for the true faith of Chriſt. For thus he writeth: They came and governed whole Churches, as martyrs, being alſo of the kindred of Chriſt. When peace now had poſſeſſed the Churches, they remained alieue vnto the time of *Traian* the Emperour, vntill the aforeſayd *Simeon* the Lords coſingermaine, the ſon of *Cleopas*, being ill intreated of Heretikes, accuſed vnder *Atticus* the Conſull, & often ſcourged, tollerated ſuch martyrdom that all wondred, and the aforeſaid bitter torment. To be ſhort, in the end he was by commandement crucified. Vnto the aforeſaid ſame Hiſtoriographer annexeth this: Vnto thoſe times the Church of God remained a pure and vncorrupted virgin. For ſuch as endeouored to corrupt the perfect rule and the ſound preaching of the word (if then there were any ſuch) hid themſelues vnto that time in ſome ſecret and obſcure place, but after that the ſacred company of the Apoſtles was worne out and come to an end, and that that generation was wholly ſpent, which by ſpecial fauor had heard with their eares the heavenly wiſedome of the Sonne of God, then the conſpiracy of deteſtable error, through deceit of ſuch as deliuered ſtrange doctrine, tooke rooting. And becauſe that not one of the Apoſtles ſuruiued, they publiſhed boldly with all might poſſible, the doctrine of falſhood, and impugned the open, maniſeſt, and known truth. Thus of theſe things hath this Hiſtoriographer written. Now to that which followeth by order of hiſtorie.

CHAP.

## CHAP. XXX.

How *Traian* cauſed the inquisition for Chriſtians to ceaſe.

So great a perſecution was raiſed againſt vs in ſundry places, that *Plinius Secundus* a notable Preſident made relation thereof vnto the Emperour, being very much moued with the number of martyrs, which ſuffered death for the teſtimony of their faith, ſignifying withal, that they committed no haynous offence, nor tranſgreſſed any law, ſauiug that they roſe before day, and celebrated Chriſt with himnes as God: ſo bidding adulteries, and ſlaughter, with ſuch other like abominable facts, ſhewing conſonancy in all things agreeable vnto the lawes. After which repoſt, it is written that *Traian* commaunded by edict, that the Chriſtian nation ſhould not be enquired for, but if haply they were found, they ought to be puniſhed. By which edict, the vehement heate of that grieuous perſecution was ſomewhat qualified, yet neuertheleſſe, there was ſcope enough left for ſuch as were willing to aſſiſt vs. So that in one place the people, in another place the Princes and rulers of the regions layd waite for our men, whereby ſeueral perſons ſuffered martyrdom in their prouinces, and ſundry of the faithfull ſundry kinds of death, without open or maniſeſt perſecution. Which hiſtory we haue taken out of the latine Apology of *Tertullian*, whereof we haue alledged ſomewhat before, by interpretation thus: Although we haue knowne the inquisition directed for vs to be inhibited, it was by reaſon of *Plinius Secundus* Preſident of the prouince, which hauing condemned ſome of the Chriſtians, and deſpoiled ſome others of their dignities, was moued with the greatneſſe of the multitude, and doubted what was beſt to be done. He made the Emperour *Traian* priue thereof, ſaying: that he found nothing in them that was impious, but that they reſuſed the worſhipping of images. Signifying this withal, that the maner of the Chriſtians was to riſe before day, to celebrate Chriſt as God: and to the end their diſcipline might ſtrictly be obſerued, they forbid ſhedding of blood, adulterie, fraud, traiterous dealing, and ſuch like. For answer hereunto, *Traian* wrote againe that there ſhould be no inquisition for Chriſtians, but if they were met with, they ſhould be puniſhed. And thus went the affaires of the Chriſtians then.

## CHAP. XXXI.

Of *Euaſtus* the fourth Biſhop of *Rome*.

Among the Biſhops of *Rome*, when as the aforeſayd Emperour had reigned thre yeares, *Clemens* committed the miniſtery vnto *Euaſtus*, and finiſhed his moſtall race, when he had governed the Church, and preached the word of God the ſpace of ix. yeares.

## CHAP. XXXII.

How after *Simeon*, *Iuſtus* ſucceeded, the third Biſhop of *Ieruſalem*, and of the famous Biſhops then liuing in the world.

After *Simeon* had ſuch an end as before we haue repoſted, a certaine Iew, called *Iuſtus*, one of that infinite number, which of the circumciſion beloued in Chriſt, was placed in the Biſhops ſea of *Ieruſalem*. And vnto that time *Polycarpus* a Diſciple of the Apoſtles, liued in Aſia, being placed Biſhop of the Church of *Smyrna*, by ſuch as ſaw the Lord, and miniſtered vnto him. At the ſame time flouriſhed *Papias* Biſhop of *Hierapolis*, a man paſſing eloquent, and expert in the Scriptures. And *Ignatius* likewiſe vnto this day, amongſt moſt men famous, the ſecond Biſhop by ſucceſſion after *Peter* of the Church of *Anioch*. The repoſt giveth, that this *Ignatius* was ſent from *Syria* to *Rome* (for the confeſſion of his faith) to be ſaw for wild beaſts, who paſſing through Aſia, and paſſing through a great troupe of keepers, confirmed the congregations throughout euery city where he came, with preaching of the word of God and wholeſome exhortations, and ſpecially giuing charge to auoid the heresies lately ſprung and at that time overſhadowing, and to cleaue ſteadfaſtly vnto the traditions of the Apoſtles, which, for the auoiding of error and corruption, he thought very neceſſary to be diligently written. And being at *Smyrna* where *Polycarpus* was Biſhop, he wrote an Epistle vnto the Church of *Ephesus*, making mention of *Onesimus* their Paſtor: another vnto the Church of

Cap. 33. after the Greeke.

*Plinius Secundus* wrote vnto the Emperour *Traian* in the behal of the Chriſtians.

*Tertullian* Apolo. cap. 8.

Cap. 34. after the Greeke.

*Euaſtus*.

Cap. 35. after the Greeke.

*Iuſtus* Biſhop of *Ieruſalem*. *Polycarpus* Biſhop of *Smyrna*. *Papias* Biſhop of *Hierapolis*. *Ignatius* Biſhop of *Anioch*.

Act. 17.

Cap. 33. after the Greeke.

*Egeſippus* writeth thus of *Simeon* martyrdom. *Simeon* the 2. Biſhop of *Ieruſalem* was crucified Anno Dom. 117. being an hundred and twenty yeares old. *Egeſippus* writeth of the kinſmen of Chriſt.

The Church of God was a pure virgin 117. yeares after Chriſt.



Magnesia lying on the river Meander, making mention of *Damas* their Bishop. Another unto the Church of *Trallis*, whose overseer then was *Polybius*; besides these epistles, he wrote unto the Church of *Rome*, pressing an exhortation, lest that they refusing martyrdom, should be deprived of the hope layde by for them. But it may seeme needfull, that we alledge thence some part of the words for proofe hereof, for thus he writeth: From Syria (sayth he) vnto Rome, I strue with beasts, by sea, by land, nights and dayes, fettered among ten Leopards, that is, a band of souldiers, and the more benefit they receiue the worse they become. I thus exercised with their iniuries am the more instructed, yet hereby am I not iustified, I desire to enioy the beasts prepared for me, which I wish to fall vpon me with fierce violence; yea I will allure them forthwith to deuoure me, that they abstaine not from me, as they haue left some for feare vntouched. If they as unwilling will not, I will compell them to fall vpon me. Pardon me, I wrote well what this shall auail me. Now do I begin to be a Disciple, I weigh neither visible, nor inuisible things, so that I gaine Christ; let fire, gallows, violence of beasts, brusing of the bones, racking of the members, stamping of the whole body, and all the plagues inuented by the mischiefe of Satan light vpon me, so that I winne Christ Iesu. This he wrote from the aforesayd citie, vnto the Churches he soye named. And being beyond Smyrna, he wrote vnto the Churches of Philadelphia, and Smyrna, and severally to *Polycarpus* their Bishop, whom he knew for a right Apostolike man, commending, as a sincere and right Pastor ought to do, the congregation of Antioch, praying him to be carefull of the businesse there, namely about the election of a Bishop in his come. This *Ignatius* writing vnto the Church of Smyrna, reporteth certaine words uttered by Christ, which he found I wrote not where: I know and beleue that he was in the flesh, after the resurrection; for comming vnto them which were with Peter, he sayd vnto them: Come, feele me, and know that I am not a spirit without body, and anon they felt him, and beleueed. *Irenaeus* also knew his martyrdom, and remembred his Epistles, writing thus: Euen as one of our men condemned vnto the beasts for the confession of his faith said: In so much as I am the wheate of God, I am to be grinded with the teeth of beasts, that I may be found pure bread or fine manchet. And *Polycarpus* maketh mention hereof in the epistle vnder his name vnto the Philippians, writing thus: I beseech you all, that you be obedient, and exercise patience, which you haue throughly leene, not onely in blessed *Ignatius*, *Rufus* and *Zosimus*, but in diuerse of your selues, and in *Paul* with the rest of the Apostles, being perswaded for certaine, that all these ran not in vaine, but in faith and righteousness, now resting them with the Lord in the place appointed due for their deserts, with whom they suffered together. They loued not this present world, but him that died for our finnes, and rose againe for our sakes. Again he addeth: Both you, and *Ignatius*, wrote vnto me, that if anie did trauell vnto Syria, he might conuey thither your letters, of which I will be careful, if fit opportunitie be offered, whether I my selfe go or send, that your busines there may be dispatched. According vnto your request, I haue sent you the epistles of *Ignatius*, both vnto vs written, and the others in my custody annexed vnto this epistle, where you may gaine much profit. They containe faith and patience, and all manner of edifying in the Lord. Thus much concerning *Ignatius*, whom *Herod* succeeded in the Bishopricke of Antioch.

CHAP. XXXIII.  
Of the Euangelists then flourishing.

Among them which were then famous was *Quadratus*, whom they say (together with the daughters of *Philip*) to haue bene endued with the gift of prophesying. And many others also at the same time flourished, which obtaining the first step of Apostolike succession, and being as diuine Disciples of the chiefe and principall men, builded the Churches euerie where planted by the Apostles: and preaching, and sowing the celestiall seedes of the kingdom of heauen throughout the world, filled the barnes of God with increase. For the greater part of the disciples then liuing, affected with great zeale towards the word of God, first fulfilling the heauenly commaundement, distributed their substance vnto the poore, next taking their iourney, fulfilled the worke and office of Euangelists, that is, they preached Christ vnto them which as yet heard not of the doctrine of faith, and published earnestly the doctrine of the holy Gospell. These men hauing planted the faith in sundrie new and strange places, ordained there other Pastors, committing vnto them the tillage of the new ground,

\*Cap. 36. after the greek.  
Ignatius epist. ad Rom.

Ignat. epist. ad Smyrnen-tes.

Irenaeus lib. 5.

Polycarpus. epist. ad Philippi.

Herod.

Cap. 47. after the Greecke.

Quadratus.

ground, and the oversight of such as were lately conuerted vnto the faith, passing themselves vnto other people and countreys, being holpen thereto by the grace of God which wrought with them; so as yet by the power of the holy Ghost they wrought miraculously, so that an innumerable multitude of men, embraced the Religion of the almighty God at the first hearing with prompt & willing minds. In so much that it is impossible to rehearse all by name, when, and who were Pastors and Euangelists in the first succession after the Apostles, in the Churches scattered throughout the world: it shall seeme sufficient onely to commit to writing and memorie, the names of such as are recorded vnto vs by tradition from the Apostles themselves, as of *Ignatius* in the epistles before alledged, and of *Clemens* mentioned in the epistle which for vndoubted he wrote vnto the *Corinthians*, in the person of the Roman Church, where he imitating very much the epistle written vnto the Hebrewes, and alledging thereof whole sentences word by word, manifestly proueth, that this Epistle was neither new, neither of late found: wherefore it seemed good to number it among the rest of the Apostles writings. When as *Paul* wrote vnto the Hebrewes in his mother tongue, some affirme that *Luke* the Euangelist, some other (which seemeth moze agreeable) that *Clemens* translated it, for both the epistle of *Clemens*, and that vnto the Hebrewes, vse the like manner of speech, and differ not much in sense.

CHAP. XXXIII.  
Of the epistle of Clemens, and other writings falsely fathered vpon him.

We haue to learne that there is a second epistle of *Clemens*, yet not so notable and famous as the former, & we know that the elders did neither vse, neither alledge it. Now diuers haue thrust out in his name certaine babling and tedious commentaries, containing the dialogues of *Peter* and *Apion*, which none at all of the elders haue mentioned, neither do they obserue the sincere forme and rule of the Apostolike doctrine.

CHAP. XXXV.  
Of the writings and workes of Papias.

The vndoubted writings of *Clemens* are apparent. We haue spoken likewise of the writings of *Ignatius*, and *Polycarpus*. The writings of *Papias* are sayd to be five bookes, entitled, The exposition of the Lords sermons. Of these *Irenaeus* reporteth, as written alone by this man, saying thus: This *Papias* the auditor of *John*, the companion of *Polycarpus*, of good antiquity, testifieth in the fourth booke of his writings, for he wrote five. Thus far *Irenaeus*. *Papias* himselfe in the preface to his bookes signifieth that he neither heard, neither saw the Apostles, but receiued the vndoubted doctrine of the faith of their familiars and Disciples, when he sayth: It shall not seeme grieuous vnto me, if that I compile in writing, and commit to memorie the things which I learned of the Elders, and remember as yet very well, with their expositions, being fully certified of the truth thereof. Neither am I pleased with such as say many things (as many are accustomed to do) but with such as teach true things: neither with such as repeate strange precepts, but with such as alledge the things deliuered of the Lord, or the instruction of our faith, proceeding from truth it selfe. If anie came in place which was a follower of the Apostles, forthwith I demaunded the words of the Elders: what *Andres*, what *Peter*, what *Philip*, what *Thomas*, or *James*, or *John*, or *Matthew*, or anie other of the Lords Disciples; what *Ariston*, and the Elder *John*, disciples of the Lord had sayd. I beleueed verily not to profit my selfe so much by their writings or bookes, as by the authoritie of the persons, and the liuely voyce of the reporters, making relation thereof. It may seeme worth the noting, that by these words we marke the name of *John* to be twice repeated. The first numbred with *Peter*, *James*, *Matthew*, and the rest of the Apostles, signifying *John* the Euangelist: the second with a different terme, without the catalogue of the Apostles, joining him with *Ariston*, and plainly calling him the Elder: that hereby the truth of the history may appeare, which declareth two of the same name to haue bene in Asia, and two severall monuments of them both to be at Ephesus, whereof both as yet beare the name of *John*, which may not lightly be passed ouer of vs: for it is very like, that the second (vnlesse ye are pleased

\*The epistle vnto the Hebrewes vndoubtedly is Pauls, written by him in Hebrew, but translated into greek by Clemens bishop of Rome, or by the report of Clemens bishop of Alexandria (as Euseb. lib. 6. cap. 13. writeth) translated by Luke the Euangelist.

Cap. 48. after the Greecke.

Cap. 39. after the Greecke.

Irenaeus. Papias in the preface to his bookes.

Iohn the Euangelist.

with the first saw that Revelation, which beareth the name of *Iohn*. *Papias* then (of whom he spake before) confessed himselfe to have heard the wordes of the Apostles of them which were their followers, namely of *Aristion* and *Iohn* the elder. For oftentimes by mentioning them, he allegeth their traditions in his booke. I suppose these things to have bene spoken to good purpose. Again, to that which hath bene already spoken, I thinke it not amisse to adde out of the booke of *Papias*, things very strange, which he reporteth to have received by tradition. Before we have writtten how that *Philip* the Apostle, together with his daughters, had his abode at Hierapolis; now we have to signifie how that *Papias* remaining amongst them, reporteth a certaine history told him by the daughters of *Philip*. He writeth that a dead man rose to life againe, and moreover another miraculous thing to have happened to *Iustus*, whose name was *Barsabas*, that he was made deadly poison, and took thereby no harme, the goodnes of God preserving him. The history of the Actes declareth of this *Iustus*, how that after the ascension of our Saviour, the Apostles seuered him together with *Matthias*, praying over them, that either of them might be allotted into the place of *Iudas* the traitor, to the complete number of the Apostles: They appointed two, *Ioseph* called *Barsabas*, by surname *Iustus*, and *Matthias*. Certaine other things the same writer reporteth, of the which some he received by tradition and word of mouth, also certaine strange parables of our Saviour, mixt with fabulous doctrine, where he seemeth that the kingdome of Christ shall corporally here upon earth last the space of one thousand yeares, after the resurrection from the dead. Which error (as I suppose) grew hercof, in that he received not rightly the true and mysticall meaning of the Apostles, neither deeply weighed y things deliuered of them by familiar examples. For he was a man of small iudgement, as by his booke plainly appeareth. Yet hereby he gaue vnto others Ecclesiasticall persons occasion of error, which respected his Antiquity. Namely vnto *Irenaeus*, and others, if there be any found like minded. Other traditions be alleaged of *Aristion*, and *Iohn* the Elder, vnto the which we refers the *Reverend Reader*: yet one thing touching *Marke* the Evangelist, the which he reporteth, we may not omit, for thus he writeth: The *Elder* (meaning *Iohn*) sayd: *Marke* the interpreter of *Peter*, looke what he remembered, that diligently he wrote, not in that order in the which the Lord spake and did them. Neither was he the hearer, or follower of the Lord, but of *Peter*, who deliuered his doctrine not by way of exposition, but as necessity constrained: so that *Marke* offended nothing, in that he wrote as he had before committed to memorie. Of this one thing was he careful, in omitting nothing of that he had heard, and in deliuering nothing that was false. So farre of *Marke*. Concerning *Matthew*, he writeth this: *Matthew* wrote his booke in the Hebrew tongue, which euery one after his skill interpreted by allegations. *Papias* alleaged testimonies out of the first Epistle of *Iohn*, and *Peter*. He expounded a certain history of a woman accused before Christ of many crimes, writtten in the Gospel after the Hebrewes. Of these things thus much we suppose to have bene necessarily spoken, and added vnto that which went before.

*Ad. 1.*  
*Papias* was of the herey of the Chilias. Tradition and not the troubled him therunto.

*Irenaeus* a Chilias. *Papias* reporteth of *Mark* the Evangelist.

*Matthew*.

The end of the third booke.

## THE

# THE FOUETH BOOKE OF THE ECCLESIASTICAL HISTORIE OF EVSEBIUS

PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

## CHAP. I.

What Bishops were of Rome and Alexandria, in the time of Traian the Emperour.

About the twelfth yeare of the raigne of *Traian*, after the death of the Bishop of Alexandria before mentioned, *Primus* was placed the fourth Bishop after the Apostles. The same time *Alexander* (when *Eusebius* had governed full eight yeares) was the eight bishop of the Church of Rome after *Peter* and *Paule*.

## CHAP. II.

What calamities the Iewes suffered in the time of Traian.

The doctrine of our Saviour, & the Church of Christ so flourish, that daily it increased, and was more and more furthered. But the calamities of the Iewes grew so great, that one mischiefe ensued upon another. When the Emperour was now come to the eighteenth yeare of his raigne, the rage of the Iewes was so stirred, that a great multitude of their nation was destroyed. For at Alexandria, and throughout the rest of Egypt and Cyren, the Iewes (as if they had bene possessed of a raging, seditious and fanaticall spirit) so bestirred themselves, that they made an uprore among the Gentiles whers they abode, and kindled such fire sedition, that the yeare following they waged great warres. *Lucius* then being president throughout Egypt. In the first battell the Iewes had the victory. When the Gentiles fled to Alexandria, and as many Iewes as they found there, they took and executed. The Iewes which wandered throughout Cyren (a region of Egypt being destitute of albe) spoiled the countrey of coyne and cattell, having one *Lucius* to their Captaine: against whom the Emperour sent *Marcus Turbo*, with a great power of footmen and hoysmen by land, and with a nauie by sea, who neither in short space, nor without long and cruel warres, due many myriads of the Iewes, not onely of them of Cyrene, but also of the Egyptians which aided their king and captaine *Lucius*. The Emperour also suspecting the Iewes which inhabited Melopotamia, lest that they traiterously should ioyne with the other, commanded *Lucius Quincius* to banish them the prouince: who hauing gathered an host, marched towards them, and ioyning with them, due a great multitude of the Iewes there abiding, for the which sad he was appointed by the Emperour, president of Iudxa. These things haue the heathen historiographers then liuing described, for the knowledge of the posteritie following.

An. Christi. 111  
*Primus*.  
*Alexander*.  
The rebellion and tumults of the Iewes in Egypt.  
An. Christi. 117

The calamities of the Iewes in Melopotamia.

## CHAP. III.

Of them which in the raigne of Adrian published Apologies in defence of the faith.

When *Traian* had reigned twentie yeares wanting six moneths, *Adrian* succeeded him in the Empire: vnto whom *Quadratus* dedicated a booke, intituled An Apologie of the Christian faith. For certaine spitefull and malicious men; went about to molest the Christians. This booke is as yet extant among diuinitie of the byethzen, and a copie thereof remaineth with vs: wherein do appeare perspicuous notes of the vnderstanding and true Apostolike doctrine of this man. What he was of the ancient elders, it may be gathered by his owne testimonie, where he writeth thus: The workes of our Saviour were manifest and open, for they were true. Such as were healed, and raised from the dead, were not

Anno Christi 119.  
*Quadratus* Apolog.

only healed, and rayed in sight and outward shew, but they continually and constantly remained such indeed. Neither lived they onely the time that our Sauour had his abode here on earth, but a long time after his ascension, yea and a number of them vnto our time. Such a man was *Quadratus*, *Aristides* likewise, a faithfull man, one that laboured for the furtherance of gospellines, published an Apologie (as *Quadratus* did before) of the Christian faith, with a dedicatory Epistle vnto *Adrian* the Emperour, which booke of his is kept of many euen to this day.

## CHAP. IIIII.

Of the Bishops of Rome and Alexandria, vnder *Adrian*.

*Aristides* an Athenian Philosopher, wrote an Apologie of the Christian faith.

Anno Dom. 122.

The third yeare of this Emperours raigne, *Alexander* bishop of Rome, after that he had gouerned ten yeares, departed this life, whom *Xystus* succeeded. And about that time *Primus* Bishop of Alexandria, when he had preached there twelue yeares, died: after whom *Iustus* succeeded.

## CHAP. V.

The number, and the names of the Bishops of Ierusalem, from our Sauour vnto the 18. yeare of *Adrian*.

The yeares of the bishops of Ierusalem I find written no where. It is sayd, they continued a short time. Whely out of certaine booke I haue learned, vntill the destruction of the Iewes vnder *Adrian*, there were fiftene bishops of Ierusalem successiue, all which they say by auncient line to haue bene Hebrewes, and sincerely to haue embraced the word of God, and there to haue bene thought worthy to rule by such as then could well iudge of such things. For the Church then stood by the wisdom of the faithfull Hebrewes, which continued from the Apostles vnto y calamity, in the which the Iewes rebelling against the Romans with no small warres were ouerthrowne. Because that then the bishops of the circumcision sayd, I thinke it necessary to name them from the originall. The first was *James*, called the brother of the Lord: the second, *Symeon*: the third, *Iustus*: the fourth, *Zacharias*: the fifth, *Fabius*: the sixth, *Beniamin*: the seventh, *Iohn*: the eighth, *Matthias*: the ninth, *Philip*: the tenth, *Semecaris*: the eleventh, *Iustus*: the twelfth, *Lewis*: the thirteenth, *Ephrem*: the fourteenth, *Ioseph*: the fifteenth, and last of all, *Iudas*. So many bishops were there of Ierusalem from the Apostles times vnto the sayd *Iudas*, and all of the circumcision. In the twelfth yeare of the raigne of *Adrian*, after that *Xystus* had bene bishop of Rome ten yeares *Telephorus* succeeded him, being the seventh from the Apostles. After a yeare and few moneths *Eumenes* was chosen bishop of Alexandria, the first by succession, when as his predecessor had gouerned that Church eleuen yeares.

15. Bishops of Ierusalem from the Apostles vnto the 18. yeare of *Adrian* all Hebrewes.

*Telephorus* bishop of Rome. *Eumenes* b. of Alexandria.

## CHAP. VI.

The last besieging of the Iewes in the time of *Adrian*.

When as the Jewish rebellion waxed vehement and grieuous, *Rufus* Lieutenant of Iudæa being sent with a great power from y Emperour, diligently with sword then furie, and forthwith slue an innumerable multitude of men, women, and children, destroying (as by law of armes it was lawfull) their regions and countries. The Iewes had then to their Captaine one *Barchochebas*, which by interpretation is a starre, a man giuent murther and theft. But for the signification of his name he yed shamefully, saying, he was come from heauen, as a light to shine comfortably in the face of y Iewes, being now oppressed with slavery and bondage, and afflicted to death. For when the warres in the 18. yeare of the Emperour *Adrian*, waxed hot about the towne *Beththera* (which was very strong, and belonging to Ierusalem, neither farre distant) the siege lasting longer then was looked for, and the rash raisers of sedition, by reason of famine were ready to yield by the last gaspe, and the author of this madnesse had receiued his desert (as *Ariston Pellens* writeth) this whole nation was banished that towne, and generally the whole countrie of Ierusalem, by the lawes, and appointment of *Adrian*, so that by his commandement it was not lawfull for these Iewish soules, to behold their native soile, no not as farre off from the top of an hill. This Citty then to the utter ruine of the Jewish nation, & the manifold ouerthrow of y ancient inhabitants, being

*Rufus* procurator of Iudæa.

*Barchochebas* the Iewes captaine.

The Iewes beinge foiled, Ierusalem wastaken

being brought to confusion began to be inhabited of strange nations, and after that it was subdued to the Romane empire, the name was quite changed, for vnto the honour of the conquerour *Elus* *Adriani*, it was called *Elia*. And of the church being gathered there of the Gentiles, *Marke* was the first Bishop, after them of the circumcision. When as the Churches of God now shined as starres throughout the world, and the faith of our Lord and Sauour *Iesu Christi* flourished, *Sathan* enemy to all honesty, as a most aduersary to the truth, & mans health and saluation, impugneth the church with all meanes possible, and when he had armed himselfe against her with outward persecution, now he used the aid of craftie iuglers, as fit instruments and authors of perdition, to the destruction of silly soules. Which iuglers as fit instruments bearing the same name and title, and in shew professing the same doctrine with vs (by his subtle intention) might the sooner snare the faithfull in the slippery way of perdition: and under pretence of reducing them to the faith, to ouerwhelme them in the whirlpoule and deepe dungeon of damnation. From *Menander* therefore (whom before we termed the successor of *Simon*) there sprang vp a doubtfull, viperous, and two-fold heresie; by the meanes of *Sathan*, hauing two heads or captaines, baryng among themselves: *Saturminus* of Antioch, & *Basilides* of Alexandria, wherof the one throughout Syria, the other throughout Egypt, published heretical and detestable doctrine. *Irenæus* saith, that *Saturminus* the most part of the same with *Menander*: but *Basilides* vnder pretence of moze mystical matters, enlarged his deuice infinitely, inuventing monstrous fables, to the furtherance of his heresie.

and called after the Emperors name *Elia*. Marke of the Gentiles, the first bishop of Ierusalem. When persecution hayled then heretics sprang.

*Menander*.

*Saturminus* & *Basilides*.

*Irenæus* lib. 1. cap. 22.

## CHAP. VII.

What heretikes, and ecclesiasticall writers lived then.

When as many ecclesiasticall persons in those daies, strived in the behalf of the truth, and contended with sure and certaine reasons, for the Apostolike and Ecclesiasticall doctrine: some also haue exhibited instruction to the posterity by their commentaries, leuelling at the aforesaid heresies, of which number one *Agrippa Cassor*, a stout champion, and a famous writer of those times, published a confutation of *Basilides*, disclosing all his Satanicall iugling. Having displayed his secrets, he reporteth that *Basilides* wrote 24. bookes vpon the Gospel, saying vnto himselfe prophets, whom he called *Barcabab*, and *Barchoph*, & certain others neuer heard of before: inuventing those barbarous names to amaze the hearers withall: teaching that indifferently things offered to Idols may be eaten: that in time of persecution, the faith with perjury may be renounced: commanding silence after the manner of *Pythagoras*, for the space of fiftie yeares. And such like heresies of *Basilides*, the said writer hath plainly confuted. *Irenæus* writeth, that in the time of these two, *Carpocrates* lived, y father of y heresie, which the *Gnostici* hold, who thought god not to publish the sozcery of *Simon* piously, after his maner, but openly, glozping of charmed loue drinke, of diuellish & drunken dreames, of assistant and associate spirits, with other like illusions. They teach farther, that who so wil attaine vnto the perfection of their mysteries or rather abominable deuices, must worke such facts, as they neuer so filthy, otherwise can they not overcome (as they terme the) the secular potentates, vnlesse euery one play his part after the same secret operation. So it came to passe, that *Sathan* reioicing in his diuillish subtilty, seduced many of the thus already snared, which he led to perdition, by the meanes of such wicked ministers, & gaue hereby great occasion to y iudges, of blasphemy against the diuine doctrine, & spred a great slander, in that the same of them was bzuted abroad throughout Christendom. By this means it fel out often, that y iudges of those times conceiued a wicked, absurd, & shameful opinion of vs, saying that we used the vnlawfull company, of mothers, & sisters: that we fed vpon the tender infants & sucklings. But these reports preuailed not long, for the truth tried it self, & in time following shined as y sunbeames. For the sleights & subtilties of the aduersaries turned to their owne confusion, whilest that new heresies daily sprang, creeping one vpon another, the latter taking place, the former banished away, and increasing into diuerse & manifold sects, changing now this way, anone that way, they were destroyed. The brightnes of the catholike and onely true Church, continuing alwayes the same, increased & enlarged daily y bounds thereof, that the grauitye Ancieity, liberty, and temperance of godly conuersation and Christian philosophy, shined and flourished among all nations, both of the Grecians and Barbarians. Thus this slander slied

*Agrippa Cassor* confuted *Basilides*.

*Barcabab*, *Barchoph*.

*Irenæus* lib. 1. cap. 24. The opinions of y *Gnostici*, whose father was *Carpocrates*.

The heretiks were a slander vnto christian religion

Falshood vanishest away, the truth remaineth still.

away with the time, and the doctrine famous among vs, and furthered of all men, specially for the piety and modestie, for the diuine and mysticall rules thereof, took place; so that from that time vnto this day, none durst note the same of any hainous crime or infamy, as they durst before which conspired against vs and the Christian faith. But the truth brought forth many in those dayes which contended and dealt with the Heretikes, some with inuincible arguments, without the Scriptures: some with manifest proofes and authoritie of Scripture, confuting their heretickall opinions.

## CHAP. VIII.

What notable writers lived then.

**O**f this number was *Egesippus*, whom we haue before oftentimes alledged, one living in the time of the Apostles, who in due booke wrote the sincere tradition of the Apostles preaching, signifieth his owne time, and making mention of such as in former times created Idols, where he writeth thus: To whom they erected Idols and monuments, and halowed temples, it is well knownen. *Antoninus* the seruant of *Adrianus Caesar*, had a festiual triumph celebrated in our dayes, called after his name, *Antoninus* wrestling. They builded him a citie after his name called *Antinola*, they consecrated Priests, and appointed Prophets. At the same time *Iustinus Martyr*, an embracer of the true philosophy, wel studied and exercised in the doctrine of the Gentiles maketh mention of the same man, in his Apologie vnto *Antoninus* writing thus: It shall not seeme impertinent, if that we propose vnto you, the remembrance of *Antoninus*, and of that which they celebrate in his name, whom all do worship as it were for feare, when as they know well enough who and whence he was. The same *Iustinus* maketh mention of the warres held against the Iewes, saying thus: In the Iudaical warres fresh before your eyes, *Barchochebas* a captaine of the Iewish rebellion, commanded the Christians only to be grievously punished, vnlesse they renounced Christ and blasphemed God. In the same place he declareth, how that not rashly, but after god aduise ment taken, he left paganism, and embraced the true and only piety. For my selfe (saith he) delighted with the doctrine of *Plato*, hearing that the Christians were led captiues, neither fearing death, neither any torments which are accompted terrible, I thought it could not be, that this kind of men was subiect vnto malice and set on pleasure. For what voluptuous person, or intemperate, or delighted with deuouring of mans flesh, can so embrace death, that he be deprived of his desire, and not rather endeavour, that this may alwaies last, that he be able to deceiue Princes, and not betray himselfe to death? Whereouer this *Iustinus* writeth, how that *Adrianus*, receiuing letters from *Serenius Granianus* a noble President, speaking in the behalfe of the Christians, that it was very iniurious that for no crime, but onely at the oyle of the people, they should be brought and executed; wrote againe vnto *Minutius Fundanus*, Proconsul of Asia, and commanded, that none, without grieuous crime and occasion, should be put to death. The copy whereof, obseruing the Latine phrase, as much as in him lay, he added, preferring these few words: And when as we might iustly require, by vertue of the epistles of the most victorious and notable *Caesar Adrian* your father, that as he graciously commanded, so sentence should be given: yet we require not this as commanded by *Adrian*, but in as much as you know, that at the request of the people iustice is to be craued. We haue annered the copy of *Adrianus* his epistle, to the end you may vnderstand, we tell nothing but that which is true. For thus he wrote.

## CHAP. IX.

The Epistle of *Adrian* the Emperour, that no Christian be accused neither suffer without iust cause.

*Adrian* the Emperour writeth in the behalfe of the Christians.

**V**nto *Minutius Fundanus*, Proconsul of Asia, *Adrian* sendeth greeting: I receiued an Epistle from *Serenius Granianus* that right worthy man, thy predecessor; the occasion whereof I cannot with silence leaue vntouched, lest that thereby men be troubled, and gape left open to the malice of Sycophants. Wherefore if your Prouincials can proue ought against the Christians whereof they charge them, and iustifie it before the barre, let them proceede on, and not appeach them onely for the name, with making outcries against them. For it is very expedient, that if any be disposed to accuse, the accusation be thoroughly knowne of you, and sifted. Therefore if any accuse the Christians, that they transgresse the lawes, see that you iudge

judge and punish according to the quality of the offence. But in plaine words, if any vpon spite, or malice, in way of caualiation complaine against them, see you chaunce him for his malice, and punish him with reuengement. This was the Epistle of *Adrian*.

## CHAP. X.

What Bishops there were of Rome and Alexandria in the time of *Antoninus*.

**A**fter that *Adrian*, ruling in the regall scepter the space of one and twenty yeares, had run the race of his naturall life, *Antoninus* called *Pius*, succeeded him in the Empire. In the first yeare of whose raigne, *Telephorus* hauing gouerned the Ecclesiastical sea eleuen yeares, departed this life, whom *Hyginus* succeeded. *Irenaeus* writeth, that this *Telephorus* was crowned at his death with martyrdome, and signifieth withall, that in the time of the said *Hyginus*, *Valentinus* the inuenter of his owne heresie, and *Cerdon* author of that error which *Marcion* afterwards sucked, were manifestly knowne at Rome. For thus he writeth.

## CHAP. XI.

The report of *Irenaeus*, touching the grand heretikes of that time, with the succession of the Bishops of Rome, and Alexandria.

**V**alentinus came to Rome in the time of *Hyginus*, he flourished vnder *Pius*, and continued vnto *Anicetus*. *Cerdon* likewise (whom *Marcion* succeeded) came vnder *Hyginus* the ninth Bishop from the Apostles. Who hauing protested his faith, one while perseuered, another while taught priuily, afterwards confessed his error: and sometime being reprehended for the doctrine which he had corruptly taught, he refrained the company of the brethren. This he wrote in his third booke against heresies. *Cerdon* taking occasion of error from such as were *Simons* adherents abiding at Rome vnder *Hyginus* (the ninth by succession from the Apostles) taught that God, preached of the law and Prophets, was not the father of our Lord Iesus Christ. He said moreover, that Christ was knowen, the father of Christ vnkowne: Christ was iust, the father good. After him succeeded one *Marcion* of Pontus, a shamelesse blasphemous, which increased this doctrine. *Irenaeus* dilating that infinite profundity of matter, inuented by *Valentinus*, subiect to many errors, discloseth openly the malice of the Heretike, being cloaked and concealed, as it were a serpent hid in his den. After this he remembreth one *Marke* by name, most expert in magickall arts, to haue bene in that time. For he reuealing their prophane ceremonies, and detestable mysteries, writeth thus: Some prepare their wedding chamber, and accomplish the seruice to be said ouer them that are to be consecrated with charmed words: and hauing thus done, they call it a spirituall marriage, conformable to the celestiall copulation. Some bring them to the water, and in baptizing say thus: In the name of the vnkownen father of all things, in the truth mother of all things. & in him which descended vpon Iesus. Some other pronounce Hebrew words, to the end the yong conuerts might therewith be the more amazed. But omitting these things, after that the fourth yeare of *Hyginus* was expired, *Pius* took the publick ministry of the church of Rome. At Alexandria *Marke* is chosen their shephard, when *Eumenes* had continued Bishop there thirtene yeares. After *Marke* had bene Bishop ten yeares, *Celadion* succeeded him in the church of Alexandria. And at Rome, after the death of *Pius*, which departed the sixtenth yeare, *Anicetus* was placed minister, vnder whom *Egesippus* saith of himselfe, that he came to Rome, where he remained vnto the time of *Eleutherius*. But specially *Iustinus* at that time, disposing the heavenly doctrine, in a Philosophers attire, contending by his commentaries for the faith which he embraced, wrote a booke against *Marcion*, who at that present time lived, and was wel knowne; for these are his words. *Marcion* of Pontus at this present teacheth such as harken vnto him, to beleue in a certain God, greater then the maker of all things, who among all sorts of men, (aided by the subtilty of Satan) hath seduced many, to blaspheme, & to deny the maker of all things to be the father of Christ, and to confesse some other that should be greater then he. As many as come of him are called Christians, euen as it saith with Philosophers: though they be not addicted to the same precepts in philosophie, yet the name of a Philosopher is common to all. To these he addeth: We haue writtén a booke against the heresie now raging: if you please you may reade it. The same *Iustinus* hath balliantly encountered with *Cerdon*.

*Adrian* the Emperour died Anno Domini 140. Him succeeded *Antoninus Pius*. *Hyginus* b of Rome. *Irenaeus* lib. 3. cap. 3.

*Irenaeus* lib. 3. cap. 4. *Valentinus*. *Cerdon*.

*Irenaeus* lib. 1. cap. 18. 19. \* This heresie is cōfuted by Origen, *mei de pñ.* lib. 2. cap. 4. 5. *Marcion* of Pontus.

*Irenaeus* lib. 1. cap. 18.

*Pius* Bishop of Rome. *Marcus* b. of Alexandria. *Celadion* b. of Alexandria. *Anicetus* b. of Rome. *Egesippus*.

*Iustinus* Martyr.



titles, and dedicated Apologies in the defence of our faith vnto *Antoninus*, by his name *Pius*, and to the Senate of Rome, and declareth who, and whence he was, in his Apologie, writing thus.

## CHAP. XII.

*The beginning of Iustinus Martyrs Apologie, for the Christian faith.*

Antoninus was called T. *Elus* Adrianus, because he was adopted of T. *Adrianus* the Emperour.

Vnto the Emperour *Titus Aelius Adrianus*, vnto *Antoninus Pius*, most noble *Cesar* and true Philosopher, vnto *Lucius* sonne of the Philosopher *Cesar*, and adopted of *Pius*, fauourer of learning, and vnto the sacred Senate, with all the people of Rome, in their behalfe which among all sorts of men are vniuersally hated, and reprochfully dealt withall: *Iustinus* the son of *Priscus Bacchius*, borne in *Flauia* a new citie of *Palastina* in *Syria*, one of them, and one for them all, do make this request, &c. The same Emperour, receiving a supplication of others, in the behalfe of the brethren in Asia, which were grieued with all kind of contumelies, praised them by their prouincials, graciously sent vnto the communalty of Asia this constitution.

## CHAP. XIII.

*The Epistle of Antoninus Pius, vnto the commons of Asia, in the behalfe of the Christians, not to be persecuted.*

The Emperour *Cesar Marcus Aurelius Antoninus Augustus, Armenicus, Pontifex maximus*, fifteen times Tribune, thrise Consul, vnto the communalty of Asia, sendeth greeting. I know the Gods are carefull to disclose hurtfull persons. For they punish such as will not worship the more grieuously then you do those who you bring in trouble, confirming that opinion which they conceiue of you, to be wicked & vngodly men. It is their desire in Gods quarrel, rather to die then to lue. So that they become conquerors, yeelding their liues vnto the death, rather then to obey your edicts. It shall seeme very necessarie to admonish you of the earthquakes, which haue and do happen among vs, that being therewith moued, ye may compare our estate with theirs. They haue more confidence godwards then you haue. You during the time of your ignorance, despite other Gods, contemne the religion of the immortal God, banish the Christians which worship him, and persecute them vnto the death. In the behalfe of these men, many of the prouinciall Presidents haue written heretofore vnto our father of famous memory, whom he answered in writing againe, that they were not to be longer molested, vnlesse they had practised treason against the Romaine Empire. And many haue giuen notice vnto vs of the same matter, whom we answered as our father did before vs. If any therefore hereafter be found thus busied in other mens affaires, we commaund that the accused be absolute and free, though he be found such a one, I meane faulty, and that the accuser be grieuously punished. This edict was proclaimed at *Ephesus*, in the hearing of the great assembly of Asia. Witnesse hereof is *Melito* Bishop of *Sardis*, (which flozished at that time) in his profitable Apologie for our doctrine, deliuered vnto the Emperour *Vernus*.

Melito wrote an Apologie.

## CHAP. XIII.

*Of Polycarpus Bishop of Smyrna.*

*Irenaeus* reporteth, that while *Anicetus* was Bishop of Rome, *Polycarpus* as yet liued, and came to Rome, and questioned with *Anicetus* concerning the day of Easter. Another thing yet he reporteth of *Polycarpus*, in his third booke against heresies, which needfully must be annerred. *Polycarpus* (saith he) was not onely instructed by the Apostles, and conuersant with many which saw Christ, but also of the Apostles ordained Bishop of *Smyrna* in Asia, whom we in our youth haue also seene; for he liued long, and was very old, and at the length finished his life with most glorious and renowned Martyrdome, when he had continually taught that which he learned of the Apostles, which the Church at this day deliuereth for vndoubted truth. All the Churches of Asia, and as many as vnto this day succeeded him in that sea, beare witness, that *Polycarpus* was more worthy of credit then *Valentinus* and *Marcion*, and then the whole rabble of peruerse people. For he being at Rome in conference with *Anicetus*, conuerted many of the afore-

*Irenaeus* lib. 3 cap. 3. *Polycarpus* the disciple of St. *Iohn* being old was seene of *Irenaeus* being young.

aforesaid heretikes vnto the Church of God, preaching the one and onely truth received of the Apostles, and deliuered by the Church. There be yet aliue which heard him reporting, how that *Iohn* the Disciple of Christ entering into a bath at *Ephesus* to baine himselfe, and spying therein the heretike *Cerinthus*, departed the bath vnbained, and sayd: Let vs depart hence, lest the bath fall, wherein *Cerinthus* the sworne enemy of the truth baine himselfe. And *Polycarpus* on a time meeting *Marcion* face to face, which said vnto him, Doe thou know vs? answered: I know thee for the first begotten sonne of Satan. So zealous were the Apostles and their Disciples, that they communicated not in word, with the corrupters of the truth, according vnto that of *Paul*: Eishew him that is an heretike, after the first and second admonition, knowing that such a one is peruerse, & condēned a sinner by the testimony of his owne conscience. There is extant an epistle of *Polycarpus* vnto the *Philippians*, very profitable for such as are careful of their saluation, where they may know the true character of faith, and the right rule of doctrine. So far *Irenaeus*, *Polycarpus* in the foresaid Epistle vnto the *Philippians* (at this day extant) allegeth testimonies out of the former Epistle of *Peter*. When that *Antoninus* strnamed *Pius*, had ended twenty and two yeares in the Romaine Empire, *Marcus Aurelius Vernus*, and *Antoninus* his sonne, together with *Lucius* his brother, succeeded him.

## CHAP. XV.

*The martyrdome of Polycarpus, and diuers other Saints in Smyrna, under Vernus the Emperour.*

When Asia was troubled with great persecutions, *Polycarpus* was crowned with martyrdome. And I suppose it necessary to penne in this our history his end, which at this day is published in writing. The Epistle is in the person of the Church where he was President, vnto the parishes throughout Pontus, signifying the circumstance about *Polycarpus*, in this sort,

*The Church of God which is at Smyrna, vnto the Church at Philomelium, and vnto all the congregations of the holy Catholike Church throughout Pontus, mercede, peace, and the love of God the Father, and of our Lord Iesus Christ be multiplied.*

The epistle of the church of Smyrna whereof *Polycarpus* was Bishop.

We haue written vnto you brethren, of such as suffred martyrdome, and of blessed *Polycarpus*, who signed and sealed the persecution with his owne blood. And before they make relation of *Polycarpus*, they rehearse the constancy and patience of other martyrs, saying: The beholders were amazed, seeing the flesh of the Martyrs rent with scourges, euen vnto the inner veines and sinewes, so that the most secret entrails of their bodies, their bowels, and inward priuities were piteously to be seene. Beholding againe the sharp thens of sea fish, and pibble bones strawed vnder the Martyrs backs and brused bodies, with every kinde of torment that could be deuised. Last of all they were thrown to be torne in peeces, and deuoured of wild beasts. Specially they wrote of *Germanicus*, that he valiantly endured and overcame through the grace of God that horrible feare of death, grafted in the fraile nature of man. For when as the proconsull exhorted him to relent, admonished him of his tender yeares, prayed him to pittie his owne case, being now in the flower of his youth: he without intermission, enticed the beast to deuoure him, yea constrained, and compelled, that with speed he might be dispatched of this cruel and wicked life. Which patience and constancy of the blessed Martyr, and of the whole Christian nation, the multitude of inuicels beholding, loudly cryed out: Remove the wicked, seeke out *Polycarpus*. And when there was a great tumult raised by reason of this clamo, a certaine Phrygian, by name *Quintus*, lately come out of Phrygia, trembled at the fierce rage of the terrible beasts, and shynked at the sight of their grimme visage, and betrayed his owne safety with his slacknesse of courage. For the same epistle testifieth of him, that he personally appeared together with the rest before the barre, more of rashnes then of any religion, and being taken, he publicly protested, that none ought to intrude himselfe among such men without god deuotion, neither to intermeddle in matters wherewith he hath not to do. But of these men thus much. Touching the renowned *Polycarpus*, they write, that he

*Germanicus* torne in peeces of wilde beasts.

*Quintus* vncertaine in persecution.

Polycarpus  
is forewar-  
ned by a vi-  
sion of his  
martyrdom.

The epistle  
of the church  
of Smyrna.

bearing the report of this cruell persecution, was nothing therewith moued, but retained the  
immoueable tranquillity of his mind, & continued still in the cite, vntil at length he was per-  
swaded through the petitions of such as prayed him, to go aside for a season, and to get him to  
a certaine farme place, not farre from the cite, where he abode with a few, occupied day and  
night onely in prayer, making humble supplications after his vsuall manner, for the tran-  
quillitie and peace of all congregations throughout the world. Being in prayer, this day  
before he was taken, and now fallen asleepe, he saw in a vision by night, the pillow  
vnder his head set on fire, and sobainly consumed to ashes: when he awaked forthwith he  
interpreted this vision vnto them that were then present, plainly prognosticating, that it  
shoulde come to passe, that his life shoulde be ended, that his body shoulde be burned for the testi-  
monie of Christ. They wrote further, that when the searchers were now at hand, at the in-  
stance and earnest intreaty of his friends, he fled thence vnto another villiage, where in-  
continently the pursuers came, which took two boyes of that place, and scourged them vntil  
one of them confessed the circumstance, and led them vnto the lodging of Polycarpus. When  
they had entred in, they found him lying in an upper chamber, where he might haue escaped  
if it had pleased him. But he said: The wil of the Lord be fulfilled. For he vnderstanding of their  
pretence, as the report goeth, came downe, commoned with them pleasantly and chearfully,  
so that they which knew him not before, stedfastly eyed his comely age, his graue and con-  
stant countenance, maruelling that such a do was made, so much labour spent, and that a man  
of such yeares shoulde be taken. He commaunded the table forthwith to be covered, meate  
to be laid on, requested them to make merry, craued of them the space of one houre for prayer:  
that being granted, he rose vp, went to prayer, so replenished with the grace of God, that  
such as were present, and prayed, hearing his deuotion, were rauished, and many forerethen,  
that so honest and godly a father shoulde die. After these things the Epistle containeth in ma-  
ner these wordes following: When that he had now ended his prayer, with the remembrance of  
all such things as euer befell him, whether they were small or great, famous or infamous, & also  
of the vniuersall & Catholike Church, & the houre now fully ended, they set him vpon an asse, and  
brought him to the cite, being on the great sabaoth day. There met him Herod the iustice of peace,  
& his father Nicetes, who receiuing him into their chaitor, perswaded him, saying: What harme is  
it to say, Lord Caesar, to sacrifice, & so be saued? At the first he answered nothing, but when they  
vrged him, he said: I wil not cōdescend vnto your counsell. They perceiuing he wold not be perswa-  
ded, gaue him very rough language, and tumbled him downe out of wagon, to the brusing of his  
shins. But he as though he had bene nothing hurt nor iniured at all, went bolt vpright, chearfull,  
and apace towards the Theater. When he was come vpon the Theater or stage, a voyce came  
downe from heauen (which by reason of the great tumult was heard of few :) Be of good  
cheare O Polycarpus, and play the man. The speaker no man saw, but the voyce was heard of  
many of vs. In the meane time the multitude was in a rage, seeing Polycarpus brought forth.  
The Proconsull demaunded of him, whether he were that Polycarpus, beckning that he should  
denie it, and saying: Tender thine yeares, with such like perswasions, Swear by the fortune  
of Caesar, repent thee of that is past, say, Remoue the wicked. But Polycarpus beholding with  
vnmoueable countenance, the multitude round about the stage, pointing with the hand, and  
sighing, and looking vp vnto heauen, said: Remoue O Lord these wicked. When the Procon-  
sull vrged, and said, Swear, and I will let thee go: Blaspheme and desie Christ, Polycarpus  
answered: Fourscore and sixe yeares haue I serued him, neither hath he euer offended me in  
anything, and how can I reuile my King which hath thus kept me? The Proconsull answered  
and said: Swear by the fortune of Caesar. To whom Polycarpus: If thou requirest this vni-  
glorie, that I protest the fortune of Caesar, as thou sayest, saying thou knowest me not who I am.  
Hearc freely, I am a Christian. And if thou desire to know the doctrine of Christianitie, appoint  
the day, and thou shalt heare it. When the Proconsull said, Perswade this people, Polycarpus  
answered: I haue vouchsafed to confesse with thee, For we are commaunded to giue to Princes  
and Potentates their due: honour ordained of God, neither preiudiciall to our religion, but  
as for the furious multitude I will not deale with them, I iudge them vnworthy hearers of  
my purgation. To this the Proconsull said: I haue wild beasts to deuour thee vntill thou re-  
pent. Polycarpus answered: Bring them forth, for it is determined amongst vs, not to passe from  
the better vnto the worse by repentance: but we recount it a thing commendable, & to turne from

the

the thing that is euill to that which is good and iust. Again the Proconsull said: I will quiet  
thee with fire if thou regard not the beatts, nor repent. To whom Polycarpus answered: Thou  
threatnest fire for an houre, which lasteth a while and quickly is quenched, but thou art igno-  
rant of the euerlasting fire at the day of iudgement, and endlessse torments reserved for the wic-  
ked. But what lingerest thou? dispatch as it pleaseth thee. Vtering these and the like words,  
he was constant and chearfull, and his countenance so gracious, that not onely he was  
nothing moued therewith, but of the contrary the Proconsull being amazed, commaunded  
the Bedle, in the midst of the Theater, thrise to cry: Polycarpus confesseth himselfe a Christian.  
At which saying, the multitude both of Iewes and Gentiles, inhabiting Smyrna, shouted with  
a great rage: This is that Doctor of Asia, the father of the Christians, the ouerthrower of our  
Gods, who hath taught many, that our Gods are not to be adored. To this they added another  
clamor, craving of Philip President of Asia, that he would let loose a Lion to deuoure him, Who  
answered: That this was not lawfull, in so much that the game or stage struing of beasts was  
then finished. Then they cryed with one voyce, that Polycarpus should be burned quicke.  
For it behoued that the vision should be fulfilled which he saw on his pillow, and prophesied of  
to such as prayed with him at that present, saying: I must be burned quicke, which was as  
soone done as spoken. Therefore the multitude forthwith caried logges of wood, an stickes out of  
their shoppes and bathes: but specially the Iewes serued promptly (after their wonted manner)  
for that purpose. The fierie pile being prepared, he vnapparelled himselfe, loosed his girdle,  
endeuoured to pull off his shoes, which before he did not, for that the faithfull contended among  
them selues who could soonest touch his bodie at their farewell. For he was honored of all  
men for his good and godly conuersation, yea before his gray haire grew. In a short while  
all things necessarily required for the execution were applied. And when as they would  
haue nailed him to the stake, he said: Nay, suffer me euen as I am. For he that gaue me patience  
to abide this fire, will giue me also an immoueable mind, to perseure within this fierie pile  
without your prouision in fastening my bodie with nailes. When they had heard that, they  
cease from nailing, and fall a binding of him. His hands then being bound to his backe, he  
like a notable ranime, picked out of a great flocke, fit for an acceptable burnt sacrifice vnto  
Almightie God, is offered, saying: O Father of thy welbeloued and blessed Sonne Iesu Christ, The prayer  
of Polycarpus  
at his Mar-  
tyrdom.

through whom we haue knowen thee: O God of the Angels, and powers, and of euery  
living creature, and of all sorts of iust men which liue in thy presence, I thanke thee that thou  
hast graciously vouchsafed this day and this houre, to allot me a portion among the num-  
ber of Martyrs, among the people of Christ, vnto the resurrection of the euerlasting life,  
both of body and soule, in the incorruption of the holy Ghost, among whom I shall be receiued  
in thy sight this day, as a fruitfull and acceptable sacrifice, as thou hast heretofore prepared,  
often reuealed, and now fulfilled, most faithfull God which canst not lye. Wherefore for all  
things I praise thee, I blesse thee, I glorifie thee, through the euerlasting high Priest Iesu  
Christ, thy welbeloued Sonne, to whom with thee and the holy Ghost be all glorie world  
without end, Amen. When that he had pronounced this Amen, and finished his prayer,  
the executioners set the pile on fire. The flame vehemently flashed about, terrible to the  
sight, shewed no doubt of purpose to such as were preferred to publish the same to the  
posteritie. For the flaming fire, framing it selfe after the forme of a vault or faile of a shippe  
with the blustering blasts of wind, compassed the bodie of the Martyr within placed, as  
with a wall: and that which was in the midst of the same, was not as fire, scorched, or burned  
flesh, but as gold or siluer tryed in the fornae. For it seemed to our senses, a fragrant and  
sweete smell, as of frankincense, or some such like precious perfume. At length when the cruell  
persecutors perceiued the fire not to consume his bodie, they called for a tormentor, and  
gaue him charge, to launce him in the side with a speare. Which when he had done, such  
a streame of blood issued out of his bodie, that the fire was therewith quenched, so that the  
whole multitude maruelled, such a preheminance to be graunted, and difference to be shewed  
betweene the Infidels and the faithfull and elect people of God, of which number this Po-  
lycarpus was one, a right Apostolicke and propheticall doctor of our time, bishop of the  
Catholike Church of Smyrna. For all that he spake, either is already, or shall be hercafter ful-  
filled. But the enuious, subtle and malicious aduersarie of iust men, seeing the glorie of this  
Martyr so great, and his vblameable conuersation from the beginning to be crowned with in-

Polycarpus  
burned.

corruption, and to receiue an incomparable reward: procured that his bodie should perish from among vs, for there were many that endeouored and fully purposed to haue bene partaken of his blessed body by buriall. But many pricked forwards *Nicetes* the father of *Herod*, and his brother *Dicles*, to moue the Proconfull, not to deliuer vnto the Christians his body, least that (such he) they leauing Christ, fall a worshipping of him. This they sayd, when the Iewes egged and vrged them forwards, which continually watched vs lest that we snatched him out of his fire, being ignorant of this, that we can neuer forsake Christ, which died for the saluation of the whole world, and that we can worship none other. For we worship Christ as the Sonne of God, the Martyrs we loue as Disciples and followers of the Lord, and that worthily, for the intincible good loue they beare to their King and master, whose companions and disciples we desire to be. When the Centurion perceived the sedition of the Iewes, he caused the bodies to be laid in the midst after their accustomed manner, to be burned. So we gathered his bones, more precious then pearles, and better tryed then gold, and buried them in the place that was fit for the purpose, where God willing, we being gathered together, the Lord will graunt that with ioye and gladnesse we may celebrate the birth day of his Martyr, both for the remembrance of such as haue bene crowned before, and also to the preparation and stirring vp of such as hereafter shall strue. Thus it happened vnto *Polycarpus* that was Martyred at Smyrna, together with twelue others out of Philadelphia, who onely among all the rest is so remembered, that the Gentiles euery where spred his fame farre and nigh. Such was the end of the blessed Apostolike *Polycarpus*, published in writing by the brethren of the Church of Smyrna in the aforesaid Epistle, where is also contained the Martyrdome of sundrie others that suffered then with *Polycarpus*, whereof one *Alextodorus*, suspected of the heresie of *Narcion*, was burned with fire and consumed to ashes. And among the Martyrs of that time, there was one *Pionius*, very famous, who for his protestations and libertie of speech, and Apologie for the faith, both in the presence of the people and Magistrates, for his goodly demors, and comforting perswasions of such as fainted in persecution: for his consolation vnto such as were imprisoned: for his exhortations vnto the brethren resorting vnto him: for his constancy in his manifold and grievous torments and afflictions: for his patience in the fire pile flashing about: and last of all, for his quiet death, is highly commended, and published to the praise of God, in that booke of ours which containeth his Martyrdome, where vnto I referre the reader. Also there are extant other monuments of certaine Martyrs that suffered at Pergamus a citie of Asia, as of *Carpus*, *Papylus*, and *Agathonica* a woman, who after their notable confessions, suffered glorious Martyrdome.

The Christians worshipped God, and reuerence his Martyrs.

Why the passions of martyrs are celebrated.

Metrodorus burned. Pionius burned.

Iustinus wrote a booke of Martyrs which is not extant.

## CHAP. XVI.

Of the Martyrdome of Iustinus a Christian philosopher.

At that time *Iustinus* of whom we made mention before, when he had dedicated another booke in the defence of our doctrine, to the foresaid Emperours, was crowned with martyrdome by the malicious meanes of *Crescent* the philosopher, professing in life and learning the sect of *Cynicks*. For *Iustinus* in open disputations and publike conference had with this philosopher, bare away the bell, which tended to the shortning of his life, and the hastening of his end. This thing did this famous philosopher in his foresaid Apologie foreshew: signifie in these words: I looke for no other thing then this, that I be betrayed by some one of the called philosophers, or knockt in the head with a club by *Crescent*, no philosopher indeed, but a proud boaster. For it is not requisite to call him a philosopher, which ignorantly reporteth, that the Christians are impious and irreligious, to the end he may please and flatter such as are overshadowed with the mist of error and darknesse. For if he impugn the doctrines of the Christians hauing neither read nor knowne the same, then is he full of malice, and farre worse then Idiots, that sometimes beware they reason not of vnknown matters, least they speake falsely: or if he haue read them, he vnderstandeth not the mystery and maiestickall meaning thereof: or if he do vnderstand them, he doth this, that he be not taken for such a one; and then is he againe farre more wicked and spitefull, the bondslave of vaine glorie and brutish feare. For I would haue

Iustinus martyr Apologie.

haue you well to vnderstand, and to recount my tale for truth, that I haue proposed certaine questions, and demanded certaine interrogatories of him, wherein I haue found and know right well, that he knoweth nothing. And if report haue not brought these things to your knowledge, I am ready againe to communicate the same vnto you. And this will be a Princely worke for you to heare. If you knew both what I demanded, and what he answered, you would soone giue sentence, that he is altogether ignorant in our doctrine. Or if he knoweth it, he dareth not vter it for feare of his auditors, and hereby to be proued (as I said before) no philosopher, but a flatterer, contemning that which *Socrates* highly esteemed. Thus saith *Iustinus*. And that he was slaine according to his owne foretelling through the practise of *Crescent*, *Tatianus* a man instructed from his youth vp in prophane literature, and praised very much for the profit he toke therein, testifieth in his booke against the Gentiles, writing thus: The famous philosopher *Iustinus* sayd very well, that the philosophers then were to be likened to the eues. A little after he sayd: *Crescent* being newly come vnto that great Citie, passed all men in that vnnatural and shamefull sinne of Sodome, defiling himselfe with mankind, inferior to no man in couetousnesse; he taught that death was not to be feared, yet was he to fearefull of it, that he procured *Iustinus* death, as it were for a great euill, because that he preaching the truth, reprehended the philosophers as gluttonous and deceitfull persons. Such was the cause of *Iustinus* martyrdome.

Tatianus lib. contra gentes.

## CHAP. XVII.

Of the Martyrs mentioned in the Apologie of Iustinus.

The same *Iustinus* before he suffered, remembred in his Apologie such as were martyred before him, very pertinent for this our purpose, writing thus: A certaine woman there was married vnto an husband that was wholly giuen vnto lasciuious life and lewdnesse, whereunto she her selfe was in times past addicted: but when she had learned the doctrine of Christ, she repented her of her former life, and embraced chastitie, and exhorted her husband likewise to repent, expounding vnto him the doctrine which threatned vnto intemperate and beastly liuers euermlasting punishment of endlesse fire. But he continuing still in his former lewdnesse, by his vnlawfull actions alienated his wife from him. For he said, that it was thenceforth vnlawfull for her, to vse company at bed and at boord with that man, who contrarie vnto the law of nature, beyond all right and reason, sought meanes to satisfie his filthy lust, and therefore would be diuorced from him. But through the perswasions of her friends, who counselled her, a little while quietly to liue together, that there was yet hope at length of his repentance, she reuoked her sentence, changed her mind, refrained her selfe, and continued with him in wedlocke. But when her husband was gone to Alexandria, and there known to haue practised farre more lewd factes, least that she should be made partaker of his wicked factes and heinous offences, by continuing in his company at bed and boord in the bond of matrimony, she made a bill of diuorce (as we terme it) and was separated and went away from him. Then this good man (when he should haue reioyced that his wife which of old was slandered of her seruants, and accused of her lewdnesse: which of old was giuen to drunkennesse, and all kinde of naughtinesse, had now renounced her former life, and exhorted him to the same repentance with her, whom she put away because he kept other company) accused her that she was a Christian. And she gaue vp a supplication vnto thee (O Emperour) humbly requesting (saith *Iustinus*) that she might first dispose of her household affaires, and after the disposition and ordering thereof, to answer vnto that which she was accused for, the which thing thou diddest graciously graunt. But he (her husband sometimes) hauing no colour nor cloake to accuse his wife, turned his malice against *Protopius* (who instructed her in the Christian faith, and endured torments vnder *Urbicus* the Iudge) in this manner. He had to his friend the Centurion, whom he perswaded to imprison *Protopius*; to intreate him roughly withall: and to demand of him if he were a Christian. Which when *Protopius*, one that was zealous for the truth, no flatterer, no disssembler, had confessed himselfe to be, the Centurion cast him into prison, where he was long punished. Afterwards being brought before *Urbicus*, of this onely he was examined: If he were

Iustinus in his Apologie reporteth a certaine history of a man and his wife.

Ironia.

Protopius martyr.

a Christian. Whose conscience bearing him witnesse of no crime, but in a iust cause, confessed that he had preached the true and heavenly doctrine of Christ. For he which denyeth himselfe to be that he is, either condemneth that which is in him by deniall, or knowing him selfe vnworthy and estranged from the matter, refuseth to confesse: whereof neither is found in a true Christian. And when *Yrbicus* commaunded that he should be brought forth, one *Lucius* (that was also a Christian) seeing the sentence giuen contrary to all reason, said to *Yrbicus*: What reason is it (*Yrbicus*) that thou shouldst condemne this man for confessing the name of Christ, which hath committed neither adulterie, neither fornication, neither manslaughter, neither theft, neither robbery, neither any wicked offence, that he may iustly be charged withall? Thy Iudiciall sentences do become neither *Pius* the Emperour, neither the Philosopher the son of *Cesar*, neither the sacred Senate. *Yrbicus* answering nothing to these things, sayd to *Lucius*: And thou seemest to me to be such a one, *Lucius* answered: I am so. And he commaunded him forthwith to be brought forth to the place of execution. For this, *Lucius* thanked him, and sayd that by this meanes he should be deliuered from such wicked masters, and go vnto a gracious God, his father and King. After this a third stept forth, which suffered the like. In the end *Iustinus* concluded with the rehearfall of that which we remembred before, saying: And I looke for no other, then that I be betrayed by some one of them that are called Philolophers.

Lucius Martyred.

## CHAP. XVIII.

Of the workes and writings of *Iustinus*.

*Iustinus* hath left vnto the posteritie many monuments of his instructed mind and right vnderstanding, full of all kind of profite, vnto the which we referre the studious readers, and withall we will note such as came to our knowledge. First: A supplication vnto *Antoninus Pius*, and his sonnes, and to the Romaine Senate, in the defence of our doctrine. Again: An Apologie vnto the said Emperours successoz, by surname, *Antoninus Verus*, whose time we presently do prosecute. We wrote also against the Gentiles: where at large he disputeth many questions, both of ours, and the heathenish philosophers doctrine: Of the nature of spirits, altogether impertinent for this our present purpose. We wrote another booke also against the Gentiles, intituled A confutation or reprehension. After that Of the monarchie of God, collected not onely out of the sacred Scriptures, but also out of prophane writers. Next one intituled: Psaltes. Another: Of the soule, as by way of annotation, alledging diuers questions, and many opinions of the heathen philosophers, deferring the confutation and his definitive sentence vntill another page. Last of all he wrote A dialogue against the Iewes, disputing at Ephesus with *Tryphon*, then a famous docto among the Iewes, where he declareth how the mercifullnesse of God brought him to the knowledge of the true faith: how he diligently studied philosophy, and earnestly sought after the truth. In that dialogue of the Iewes, declaring their spite against the doctrine of Christ, he inuiceth against *Tryphon* thus: You haue not onely hardened your selues from repentance, but haue sent chosen men from Ierusalem, which should passe throughout the world, and pronounce: that there was a certaine Christian heresie sprong vp, slaundersing vs, as the rest do which know vs not, so that thereby you proued your selues authours of falshood, not onely to your owne people, but to all other nations. We writeth also, how that vnto his time the gift of propheticke flourished in the Church. We remembred the Reuelation of *Iohn*, plainly affirming, that it was the Apostles: he alledgeth many places of *Prophets*, reprehending *Tryphon*, because the Iewes razed them out of the Bible. It is reported he wrote many other things, well knowne to diuers of the byethem. His workes of old were in so great reuerence, that *Irenaeus* in his fourth booke alledgeth him, saying: *Iustinus* writing against *Marcion* saith very well: Neither would I haue beelued in the Lord, if he had preached any other God besides the maker of all things. And in his first booke *Iustinus* sayd well, that before the comming of our Saviour, Satan durst not blasphemous God, in so much as he knew not certainly of his condemnation before that time. These things were new full to be noted, that the studious might earnestly embrace his workes. So farre concerning *Iustinus*.

The gift of propheticke was in *Iustinus* and *Irenaeus* lib. 5. cap. 14. *Irenaeus* not without cause suspecteth this opinion of *Irenaeus*, in his Prologue to the first booke of *Irenaeus*.

CHAP.

## CHAP. XIX.

The succession of Bishops in Rome, Alexandria, and Antioch.

Cap. 20. after the grecke.

In the eight yeare of the said Emperours raigne, when as *Anicetus* had bene bishop of Rome eleuen yeares, *Soter* succeded. And in Alexandria after that *Celadion* had gouerned fourtene yeares, *Agrippas* came in place. In the Church of Antioch *Theophilus* was the first from the Apostles: *Heros* the first: *Cornelius* the fourth.

Anno Domini 171.

## CHAP. XX.

What ecclesiasticall persons flourished at that time.

Cap. 21. after the grecke.

In those dayes *Egesippus* flourished in the Church, one of the most ancient: and *Dionysius* bishop of Corinth: and *Pinytus* bishop of Creta: *Philippus*: *Apollinaris*: *Meliton*: *Musanius*: *Modestus*: but specially *Irenaeus*. Of all which number, there are monuments left in writing vnto the posteritie, of their Apostolike traditions and sound faith.

*Egesippus*.  
*Dionysius*.  
*Pinytus*.  
*Philippus*.  
*Apollinaris*.  
*Meliton* &c.

## CHAP. XXI.

By the report of *Egesippus*, he declareth what uniforme consent in religion there was in that age, and who of old were authors of sects and heresies.

Cap. 22. after the grecke.

*Egesippus* in his due booke of Commentaries which came to our hands, left vnto the posteritie a full remembrance of his iudgment, where he declareth, that coming to Rome, he met with many bishops, and found them all of one mind, and the same doctrine. But let vs heare the woorthy report alledged by him touching the Epistle of *Clement*, written vnto the Corinthians, saying: The Church of Corinth remained in the pure and right rule of doctrine vnto the time of *Primus* bishop there, with whom (meaning the Corinthians) saying to Rome, I conferred, & abode many daies, and was comforted very much by reason of them & their doctrine. Being come to Rome, I stayed there vntill that *Anicetus* was stilled bishop, whose Deacon was *Eleutherius*, whom *Soter* succeeded, and after him *Eleutherius*. In all the succession, and in euery one of their Cities, it is no otherwise then the Law, and Prophets, and the Lord himselfe preached. The same autho reciteth the originals of the heresies in his time, writing thus: After that *Iacobus Iustus* had bene martyred, in such sort as Christ himselfe was put to death: his vnckle *Simon Cleopas* was chosen bishop, whom all preferred, because that he was the Lords second kinsman, wherefore they called that Church a pure virgin, for as yet the diuell had not sowne there any corrupt seede of false doctrine. But *Thebulis* because that he was not chosen bishop, went about to corrupt the same, being one of the seven heretikes among the people, whereof was *Simon*, of whom the Simonians: and *Cleobius*, of whom Cleobians, and *Dositheus*, of whom Dositheans: and *Goribaeus*, of whom Goribaeans: and *Masbotheus*, of whom Masbotheans: and *Valentinians*, of whom Valentinians: and *Carpocratians*: and *Basiliadians*: and *Saturnians*, whereof euery one hath set a brooch a proper and seuerall opinion. Of these sprang the false christs, the false prophets, the false apostles, rendering asunder the Church with their false doctrine, directed against God, and Christ our Saviour. The same autho describeth likewise the old heresies of the Iewes, saying: There were in the time of the circumcision fundrie sects among the children of Israel, varying in opinions, and set opposite against the tribe of Iuda and Christ, namely the *Pharisees*, the *Galilaeans*, the *Hemerobaptists*, the *Masbotheans*, the *Samaritans*, the *Sadduces*, the *Pharisees*, the *Galilaeans*, the *Hemerobaptists*, the *Masbotheans*, the *Samaritans*, the *Sadduces*, the *Pharisees*. Diuers other things he writeth of, the which haue bene partly remembred of vs before, and applyed to their proper and peculiar places. Afterwards he maketh relation of the Gospell after the Hebrewes, and Syrians, and seuerally of certaine Hebrew dialects: and that by meanes of the Hebrewes he attained vnto *Christian* faith, with a recital of other vnto written traditions of the Iewes. Whereupon *Egesippus*, and yet not onely he, but also *Irenaeus*, Salomon, with the whole assembly and company of the elders, haue termed the prouerbs of *Salomon*, Apocrypha wisdom it selfe, replenished with all kind of vertue and godlinesse: and by occasion, reasoning of the Scriptures called Apocrypha, he said, that in his time, diuers of them were published by Heretikes. But now let vs proceed to speake of other things.

*Egesippus*.  
*Thebulis* through ambition became an heretike.  
*Simon*.  
*Cleobius*.  
*Dositheus*.  
*Goribaeus*.  
*Masbotheus*.  
*Menandrianists*.  
*Marcionists*.  
*Carpocratians*.  
*Valentinians*.  
*Basiliadians*.  
*Saturnians*.  
*Essians*.  
*Galilaeans*.  
*Hemerobaptists*.  
*Masbotheans*.  
*Samaritans*.  
*Sadduces*.  
*Pharisees*.  
*The Gospell* after the Hebrewes, and Syrians.  
*Prouerbs of Salomon*.  
*Apocrypha* published by heretikes.

Cap. 13. after  
the greeke.

First we haue to speake of *Dionysius*, who being bishop of Corinth freely communicated his oiaine and goodly labour and industry, not onely to such as were vnder his charge, but also to strangers, shewing himselfe most profitable vnto all people, by those Catholike epistles which he directed vnto the Churches. Of which number is that epistle writtē by him vnto the Lacedæmonians: containing the right institution of Christian peace and vnitie. Whereouer his epistle writtē vnto the Athenians stirreth the minds of faithfull men to the embracing of faith and euangelicall conuersation of life: and reprehending the gainsayers and despisers thereof, he chargeth diuers of them, that they were now in manner fallen from the faith: although *Publius* their bishop suffred martyrdom in the persecutions of those times. He remembreth *Quadratus* the successor of *Publius* in the bishopricke (after his martyrdom,) and testifieth of him, that by his meanes they were vnitēd, and stirred to the faith. He sheweth moreover how that *Dionysius Areopagita* (conuerted vnto the faith by the Apostle *Paul*, according vnto that which is writtē in the Actes of the Apostles) was placed the first bishop of Athens. There is extant also another epistle of his vnto the Nicomedians, wherein impugnig the heresie of *Marcion*, he sheweth it with right rule of truth. And vnto the church of the Gnosticeans, together with other congregations throughout Creta, he writteth, commending *Philip* their bishop, for that the church committed vnto his charge was beautified & bedecked by the testimony of many vertues, warning them withall, that they should auoid the wilfulnesse of peruerse heretikes. And writting to the church of Amastria, together with the rest throughout Pontus, he mentioneth *Basilides*, and *Elpisius*, at whose instant motion he wrote, and *Galma* the bishop, interlacing expositions of sundry places of Scripture. He admonisheth them at large touching marriage and virginite: commanding also to receiue after repentance such as fell, howsoeuer it happened, either of purpose, or by hereticall perswasion. Vnto this there is annexed an epistle vnto the Gnostics, wherein their bishop *Pinytus* is admonished not to charge the brethren with the grieuous burthen of vowed chastitie, as a matter of necessity, but to haue consideration of the imbecillity of many. Vnto the which *Pinytus* making answer, extollet and commendeth *Dionysius*, but withall exhorteth, that stronger meate being deliuered, he had the flocke committed vnto his charge with moze absolute & profound doctrine, lest they dwelling and continuing still in their milkie and weake exhortations, were old through negligence in christly instructions. In the which epistle of *Pinytus* the right rule of faith, and diligent care for the saluation of his flocke, also wisdom and vnderstanding of holy Scripture, is liuely set forth. Last of all there remaineth an epistle of *Dionysius* vnto the Romaines, namely vnto *Soter* their bishop, whereof if we alledge some part it shall not seeme impertinent, where he comendeth the Romaine custome, obserued vntill the persecution of our time, writting thus: It hath bene your accustomed manner, euen from the beginning, diuersly to benefit all the brethren, and to send reliefe throughout the citie, supplying the want of the poore, by refreshing them in this sort, and specially the want of the brethren appointed for slavish drudgerie and digging of mettals. You Romaines, of old do retain the fatherly affection of Rome, which holy *Soter* your bishop not onely obserued, but also augmented, ministring large and liberall reliefe to the vie of the Saints, embracing louingly the conuerted brethren, as a father doth his sonnes, with exhortation of holy doctrine. Here also he remembreth the epistle of *Clement* writtē to the Corinthians, shewing the same of ancient custome to haue bin read in the Church: for thus he writteth: We haue this day solemnized the holy Sunday, in the which we haue read your epistle, and alwayes will for instructions sake, euen as we do the former of *Clement* writtē vnto vs. The same author reporteth of his owne epistles, that they were patched and corrupted, in these wordes: When I was intreated of the brethren to write, I wrote certaine Epistles, but the messengers of Satan haue sown them with tares, pulling away some things, and putting to other some, for whom condemnation is laid vp. No maruell then, though some endeavored to corrupt the sacred Scriptures of God, when as they went about to counterfet such writings of so finale authoritie. Yet besides all these, there is found another epistle of *Dionysius* to *Chrysoporus* a faithfull elder, where, as it was most grate, he ministrerth vnto her spiritual succour, vnto her calling, thus much touching *Dionysius*.

CHAP.

Publius a  
Martyr.  
Quadratus.Dionysius  
Areopagita  
first bishop  
of Athens.

Philip.

Basilides.  
Elpisius.  
Galma.Pinytus.  
Vowed cha-  
stite forbid-  
den.Dionysius  
writeth of  
the Romaines  
then: if he  
were now  
to write, he  
would tell an  
other tale.Dionysius  
readeth in  
the Church  
of Corinth  
the epistle of  
the Church  
of Rome, and  
of Clement.  
Dionysius  
complaineth  
that here-  
netics corrup-  
ted his epi-  
stles.Cap. 14. after  
the greeke.

Theophilus.

Of *Theophilus* bishop of Antioch before mentioned, there are found thre bookes of Elementall Institutions, dedicated vnto *Autolichus*. Again another intituled: Against the heresie of Hermogenes, wherein he alledgeth many testimonies out of the Revelation of *Saint Iohn*. There are also certaine other bookes of his intituled: Institutions. But there is nothing worse then heretikes, which like tares then infected the true seed of Apostolike doctrine: whom the pastors of the Churches repelled from the flocke of Christ, as if they had bene certaine savage beasts, partly by admonitions and exhortations vnto the brethren, and partly by encountering with the heretikes themselves: sometimes disputing and questioning with them face to face, to the bitter overthrow of their trifling fantasies, and sometimes by their writtēd commentaries, diligently confuting by way of reprehension their fond opinions. Among whom *Theophilus* together with others which then labored against the same was counted famous, who also wrote a booke leuelling at *Marcion*, the which we know together with the rest, at this day to be extant. After the decease of this *Theophilus*, *Maximinus* being the seventy from the Apostles, succeeded him in the Church of Antioch.

Maximinus  
bishop of An-  
tioch Anno  
Domini 179.

CHAP. XXIII.

Of Philip bishop of Gortyna, Irenæus, and Modestus.

Cap. 15. after  
the greeke.

*Philip*, whom by the report of *Dionysius* we haue learned to haue bin bishop of the Church of Gortyna, wrote a most exquisite tract against *Marcion*. So did *Irenæus*, and *Modestus*, which of all others chiefly detected his error vnto the world. So did sundry other learned men, whose bookes are yet to be seene with diuers of the brethren.

Philip.  
Irenæus.  
Modestus.

CHAP. XXV.

Of Melito bishop of Sardis in Asia, and his works.

Cap. 16. after  
the greeke.

About this time *Melito* bishop of Sardis, and *Apollinaris* bishop of Hierapolls flourished, who both wrote vnto the Emperour of Rome then reigning, severall bookes and Apologies, in the behalfe of our faith: whereof these of *Melito* his doings came to our hands: Two bookes of Easter, Of politike conuersation, and the Prophets. Of the church, Of the Lords day. Of the nature of man. Of the mold of man. Of the obedience of faith. Of the senses. Of regeneration: Of the body and soule. Also Of four regeneration, or new birth. Of the truth, Of faith, and the natiuitie of Christ. Likewise a booke of his: Of prophecie, Of the soule and body. Of hospitality. And a booke intituled: A key. Another: Of the diuell. Another: Of the Revelation of *Saint Iohn*, and of God incarnate. Last of all, a booke dedicated vnto *Antoninus*. In his booke of Easter he declareth the time when he wrote it, beginning thus: These things were written in the time of *Seruilus Paulus* proconsul of Asia, at what time *Sagaris* suffred martyrdom, and the great stire was moued at Laodicea, touching the Sabaoth, which then by reason of the time fell out. Of this booke *Clement Alexandrinus* made mention in a severall tract which he wrote of Easter, and purposely (as he testifieth himselfe) by occasion of *Melito* his booke. In his Apology vnto the Emperour he reporteth the things praised against the Christians, writting thus: The godly people grieved by reason of new edictes which were published throughout Asia, and neuer before praised now suffer persecution. For impudent Sycophants, and greedy gapers after other mens goods, hauing gotten occasion through those proclamations, openly rob and spoile, day and night, such as commit no trespasse at all. And after a few lines he saith: If this be done through your procurement, let it stand for good. For the Emperour that is iust, neuer putteth in practise any vnjust thing, and we willingly wil beare away the honor of this death: yet this only we humbly craue of your Highnesse, that you (after notice and trial had of the authors of this contention) do iustly giue sentence, whether they are worthy of death and punishment, or of life and quietnesse. But if this be not your Maiesties pleasure, and the new edict proceed not from your power and authoritie, (which were not seemely to be set forth against barbarian enemies) the rather

Melito and  
the catalogue  
of his books.Melito in his  
booke of Ea-  
ster.  
Sagaris mar-  
tyred.  
A peece of  
the Apology  
of Melito vn-  
to the Empe-  
rour.



we pray you, that you despise vs not, which are grieued and oppressed with this shamefull spoile. Again to these be addeth: The diuine philosophy now in estimation amongst vs, first flourished among the Barbarians. For when as it flourished vnder the great dominion of *Augustus* your forefather of famous memorie, it fell out to be a most fortunate successe vnto your Empire. For from thenceforth the Romane Empire increased and enlarged it selfe with great glorie, whose succellor now you are, greatly beloued, and haue bene long wished for, and wilbe together with your sonne continually prayed for. Retaine therefore this Religion, which increased with the Empire, which began with *Augustus*, which was reuerenced of your ancestors before all other Religions. This was a great argument of a good beginning, for since that our doctrine flourished together with the happie Empire then beginning, no misfortune befell vnto it from the reigne of *Augustus* vnto this day: but on the contrarie, all things glorious and glad some, as euerie man wished. Onely of all others, *Nero* and *Domitian*, through the perswasion of certaine enuious and spitefull persons, were disposed to bring our doctrine into hatred: from whom this slander of flattering persons that was raised against the Christians, sprong vp after a brutish manner. But your godly ancestors corrected their blind ignorance, and rebuked oftentimes by their epistles their iudrie rash enterprises. Of which number, *Adrianus* your grandfather is knowne to haue written, both vnto *Furdranus* Proconsull and president of Asia, and to many others. And your father, (yours, I say, in that you gouerned all things together with him) wrote vnto the cities in our behalfe, as vnto the *Larissians*, *Thessalonians*, *Athenians*, and to all the *Grecians*, that they should innouate nothing, neither practise any thing prejudiciall vnto the Christians. But of you we are fully perswaded to obtaine our humble petitions, in that your opinion and sentence is correspondent vnto that of your predecessors, yea and more gracious, and far more religious. Thus as ye reade, he wrote in the foresaid booke. And in his proeme to his annotations of the old Testament, he reciteth the catalogue of the bookes of the old Testament, then certaine and canonically (the which necessarily we haue annexed) writing thus: *Meliton* vnto the brother *Onesimus* leddeth greeting: Whereas oftentimes (you being enflamed with earnest zeale towards our doctrine) haue requested of me, to select certaine annotations out of the Law and Prophets, concerning our Saviour, and our whole religion, and againe to certifie you of the summe of the bookes contained in the old Testament, according vnto their number and order of placing, now at length I (being mindfull heretofore also of your petitions) haue bene carefull to performe that you looke for, knowing your endeavour, your care and industrie in setting forth the doctrine of faith, marching forwards with loue towards God, & care of euermlasting saluation, which you prefer before all other things. When that I trauelled into the East, and was there where these things were both preached and put in practise, I compiled in order the bookes of the old Testament, such as were well knownen, and sent them vnto you, whose names are these: The five bookes of *Moses*; *Genesis*, *Exodus*, *Leuiticus*, *Numeri*, *Deuteronomium*. Then *Iesus Naue*, the *Iudges*, the booke of *Ruth*, foure bookes of *Kings*, two of *Chronicles*, the *Psalmes* of *David*, the *Proverbs* of *Solomon*, the booke of *Wisedome*, *Ecclesiastes*, the *Canticles*, *Iob*, *Esay* and *Ieremie* the *Prophets*. One booke of the twelue *Prophets*, *Daniel*, *Ezechiel*, *Esdra*. Vpon the which we haue written sixe bookes of commentaries. Thus farre *Meliton*.

## CHAP. XXVI.

Of the writings of *Apollinaris*, and *Musanius*.

Although there were many volumes written by *Apollinaris*, yet these onely came to our hands. A booke vnto the foresaid Emperour. Five bookes against the Gentiles. Two bookes of the truth. Two bookes against the Iewes. And such bookes as afterwards he wrote against the *Phrygian* heresie, which not long after waxed sale, then first budding out when as *Montanus* together with his false prophetesses ministered principles of *Apollinaris*. So far of him. *Musanius* also spoken of before, wrote a certaine excellent booke intituled: Vnto the brethren lately fallen into the heresie of the *Encratites*, which then newly had sprong, and molested mankind with a strange and pernicious kind of false doctrine, the author whereof

CHAP.

CHAP. XXVII.  
Of *Tatianus*, and his heresie.

WE meane that *Tatianus*, whose testimony a little before we haue alleged touching the renowned *Iustinus*, whom also we haue reposed to haue bene the Martyrs disciple. The same both *Irenaeus* declare in his first booke against heresies, writing of him and his heresie thus: Out of the schoole of *Saturninus* and *Marcion* sprang the Heretikes whom they call *Encratites* (that is to say continent persons) who taught, that marriage was to be abhorred, contemning the ancient shap and mold of man framed of God, and so by sequele, reprehending him that made the generation of man and woman. Againe they haue commaunded abstinence from liuing creatures, for so they call them, shewing themselves vngratefull towards God, which made all things for the vse of man. They denie that the first man was faued. And this blasphemie lately sprong vp, one *Tatianus* being originall thereof: who whilest that he was the auditor of *Iustinus*, reuealed no such thing, but after his Martyrdom, falling from the Church, and being puffd vp with presumptuous estimation and selfe opinion of Doctorship, as though he passed all other, inuented a new forme of doctrine. He dreamed of certaine inuisible worlds with the *Valentinians*, preaching of marriage, corruption and fornication, as *Marcion* and *Saturninus* had done before, calling into controuersie of himselfe the saluation of Adam. This both *Irenaeus* write in the place before cited, and alitle after thus: One *Seuerus* reuiued the foresaid heresie, and became an author vnto his followers, so that of him they were called *Seuerians*. These receiue the Law, the Prophets, and the Gospels: they expound names of holy Scripture, as pleaseth them best: they reuile the Apostle *Paul*: they reiect his Epistles: they deny the Actes of the Apostles. Their first author was *Tatianus*, who patched together, I wot not what kind of mangle mangled consonance of the Gospels, and termed it *Diatessaron*, which as yet is to be sene of many. Some report that he presumed metaphisically to alter the wordes of the Apostle, correcting as it were the order of phrase. He left in writing vnto the posteritie a great number of commentaries, but of all the rest that booke of his against the Gentiles, is re counted famous, and taken for the best, and most profitable: where mention is made of the former times, with a bold protestation, that *Moses*, and the Prophets among the Hebrewes, were farre moze ancient, then the famous men among the Gentiles. And of these things thus farre.

CHAP. XXVIII.  
Of *Bardeanes* a Syrian, and his bookes.

Vnder the raigne of the same Emperour, when heresies increased, a certaine man in *Mesopotamia*, by name *Bardeanes*, being very eloquent and skilfull in logicke, published in writing in the Syrian tongue, Dialogues together with other bookes, against *Marcion* and other graund heretikes: the which certaine learned men (whereof he had then a great number to his disciples, his gift of utterance did so passe) translated from the Syrian into the Greeke tongue: of which bookes, that dialogue intituled of *Destinie*, and dedicated vnto *Antoninus* the Emperour, is of great force. The report goeth that he wrote many other bookes, by occasion of the persecution raised in those times. This man was first scholed by *Valentinus*, but afterwards reprehending and condemning his fabulous dreams, he transformed and altered himselfe of his owne accord, and embraced the fountaine sentence. and yet notwithstanding he was not altogether cleare of the filth of the former heresie. About this time *Soier* Bishop of Rome departed this life.

The end of the fourth booke.

Christian religion began to be made manifest in the time of Augustus, for then Christ was born.

Meliton writeth vnto Onesimus of the canonical Scripture of the old Testament.

These two chapters in the Greeke were one

Apollinaris.

Montanus the heretike. Musanius. Encratites.

Tatianus.

Irenaeus lib. 1. cap. 30. 31. Saturniani. Marcionites.

Tatianus.

Valentinian.

Seuerus. Seueriani.

Diatessaron.

Tatianus though an heretike, yet wrote he a learned book against the Gentiles.

Bardeanes a Syrian.

Anno. 179.

THE FIFTH BOOKE OF THE EC-  
CLESIASTICAL HISTORIE OF EVSE-  
BIUS PAMPHILVS BISHOP OF CÆSAREA  
IN PALÆSTINA.

The Proeme of Eusebius.

*How that Eleutherius succeeded Soter in the see of Rome. The difference betweene  
the Ecclesiasticall and prophane historie. He purposeth to write of martyrs.*

Eleutherius  
b. of Rome.  
Anno Domi-  
ni 179.



Other when he had bene Bishop of Rome eight yeares, finished his mortall  
race, whom Eleutherius the twelfth from the Apostles succeeded. And then was  
it the seuenteenth yeare of the raigne of Antoninus Verus the Emperour, in which  
time persecution increasing against vs in all parts of the world, the people  
vering vs throughout their cities, we may easily coniecture, how many mil-  
lions of martyrs suffered throughout the world, by such as happened vnto one na-  
tion, which for most true and euertlasting memory, hath bene thought worthy the writing, &  
is printed for the posteritie. And although we haue heretofore compiled a booke of martyrs in  
most ample wise, containing not only histozical narratio, but also enterlaced which doctrine  
newerthelesse we mind not now to omit any thing that may seme pertinent vnto this our pre-  
sent histozie. Other Histozigraphers haue bene carefull to commit to letters onely warlike  
victories and noble triumphes against the enemies, valiant enterprizes of capitaines, notable  
courage of armed souldiers, bespotted with blood and innumerable slaughters of tender  
sucklings, committed for countrey and substance sake: but this our histozie containeth a pol-  
icy gratefull vnto God, most peaceable warres for the quietnesse of the soule, for the truth  
of conscience rather then triall for our countrey, for godly fauour rather then worldly friend-  
ship. It containeth the valiant constancy of champions, buckling and wrestling for the truth,  
the most victorious fortitude and triumphes against fire stens of hell, the upper hand of  
our inuisible aduersaries: to be short, it pronounceth for all these crownes of euertlasting me-  
morie.

CHAP. I.

*Of the martyrdome of Saints, and cruell persecution in France,  
under Antoninus Verus the Emperour.*

It was the countrey of France, wherein the theater of this wrestling (before mentioned)  
lay. Whose chiefe cities and most frequented in respect of the rest in the same region, are  
Lions and Vienna, by both which cities the river Rhodanus doth runne, compassing that  
whole country. The holy Churches there, sent this letter touching their martyrs, vnto the  
Churches throughout Asia and Phrygia, making relation of their affaires after this maner.

The Epistle  
of the french  
men vnto the  
Churches of  
Asia & Phry-  
gia.

*The seruants of Christ inhabiting Vienna and Lions Cities of France, vnto the brethren  
throughout Asia and Phrygia, hauing with vs the same faith and hope of  
redemption: peace, grace and glorie from God the Father,  
and Christ Iesu our Lord, be multiplied.*

When they had premised certaine things by way of preamble, they proceeded in these words:  
The greatnes of this our tribulation, the furious rage of the Gentiles against the Saints, and  
what things the blessed martyrs haue suffered, we are not able exactly to expresse by word, or  
comprehend in writing. For the aduersarie endeouored with all his might, shewing tokens of his  
preparatiues

preparatiues and disposed entrance to persecution, and passing throughout all places, acquainted  
and instructed his limmes, to strue against the seruants of God: so that we were not onely bani-  
shed our houses, bathes, and comon market places: but altogether euery one of vs straightly charg-  
ed not to shew his face. Yet the grace of God withstood him, deliuering the weaklings, and con-  
trariwise vpholding certaine others, as sure and immouable pillars, which through their suffe-  
rance were able not onely to repell the violence of the despitefull aduersarie, but also to prouoke  
him, patiently abiding all kind of slander and punishment. To be short, accounting great torments  
but as small trifles, they hastened vnto Christ, declaring as truth is, that the passions of these present  
times, are not worthie of the glorie which shall be reuealed vnto vs. And first of all, they bare  
manfully all such vexations as the multitude layed vpon them, as exclamations, scourgings, drag-  
gings, spoiling, stoning, fettering, and the like, whatlocuer the headie and sauage multitude  
accustomed to practise against their professed enemies. Next, being ledde vnto the open market  
place, and examination had, they were condemned in presence of the people by the Tribune  
and the other chiefe potentates of the citie, and cast into prison, vntill the Presidents coming.  
After that, when they were brought before the President, which had exercised all kind of  
extreme crueltie against vs, Verius Epagathus one of the brethren (hauing fulnesse of loue to-  
wards God and man, whose conuersation was so perfect, although a yong man, that he  
was thought comparable with Zacharie the Priest, for he walked vnblameably in all the  
commandements and ordinances of the Lord, and very seruiceably towards his neighbours,  
hauing great zeale and seruencie of the spirit of God:) allowed not of the sentence vniuersally pro-  
nounced against vs, but with vehement motion required, that audience might be giuen him  
to pleade for the brethren, alledging that we had committed no impietie. Which being de-  
nied him (for he was a noble man) of such as compassed the tribunall seate, and of the Presi-  
dent receiuing this iust petition, and onely demanding whether he was a Christian: he confes-  
sed it with a lowd voyce, and so he was receiued into the fellowship of the Martyrs, and called  
the Advocate of the Christians. For he hauing the spirite which is the comforter, in greater a-  
boundance then Zacharie, declared the fulnesse of loue that was in him, in that he spared not  
his life in defence of the brethren. He was and is the true disciple of Christ, following the  
lambe wither soeuer he goeth. The other foremartyrs stirred vp by this example, hasten them-  
selues vnto Martyrdome, and are become liuelier, and readier, accomplishing the confession  
of Martyrdome with all chearefulness of mind. There were certaine others found vnreadie,  
lesse exercised, and as yet weake, not of abilitie to beare the burthen of so weightie a combate,  
(in number ten) which fell through the frailtie of the flesh, to our great heauinesse and sorrow-  
full lamentation, quailing the chearefulness of others, which were not as yet apprehended,  
but accompanied the Martyrs what torments soeuer befell them, and seuered not themselves  
from them. Then trembled we all for feare, and that greatly, because of the vncertaintie of  
confessions: being not terrified with any torments, but carefull for the end, lest anie should fall  
from the faith. Daylie there were apprehended such as were worthy to fulfill the number of  
the fallen weaklings: so that out of both these Churches, as many as ruled and bare the grea-  
test sway were taken and executed, and withall certaine of the Ethnickes being our seruants  
were taken, (for the President had commaunded publikely, a generall inquisition to be made  
for vs) who being overcome by the subtle sleights of Satan, and terrified with the sight of the tor-  
ments which the Saints suffered, through the perswasions of the souldiers, egging them forwards,  
fayned against vs, and reported, that we vsed the feastings of Thieues, and the incest of  
Oedipus, with diuers other crimes, which may neither godlike be thought vpon, neither  
with modestie be vttered, neither without impietie be beleueed. These things now being  
bruted abroad, euerie bodie was moued and incensed against vs, in so much that they  
which for familiaritie sake vsed moderation before, now were exceedingly moued and mad  
with vs. Then was that saying of our Sauour fulfilled, to wit: The time will come, when  
as euerie one that slayeth you, shall thinke that therein he doth God good seruice. Then suffered  
the holie Martyrs such torments as tongue can not expresse. And Satan also prouoked them  
with all might possible, that they should vtter some blasphemie. Great was the whole rage both  
of people, President, and souldiers set against Sanctus Deacon of the Church of Vienna: and  
against Maturus, lately baptized, yet a notable warrior: and against Aitalus a Pergamenian,

Rom. 8.

Verius Epa-  
gathus mar-  
tyred.  
Luke. 1.

Ten fell in  
persecution.

Slanders rai-  
sed against  
the Christians.

Iohn 16.

Sanctus a  
Deacon.  
Maturus a  
late conuert.

Blandina a  
woman.  
1. Cor. 1.

Blandina  
showeth  
great patience  
in her tor-  
ments.

Blandina co-  
fesseth her  
felicite to be a  
Christian.  
Sanctus she  
with great  
patience.

Sanctus con-  
fesseth him-  
selfe a Chris-  
tian.

Biblis a wo-  
man pitcrouly  
tormented.

Many of the  
Martyrs died  
in prison.

who was alwayes a pillar and fortresse for our faith: and against *Blandina*, a woman, by whom Christ shewed, that thole things which in the sight of men appeare vile, base, and contemptible, deserue great glorie with God, for the true loue they bare towards him indeed, without boasting in thew. For when as we all quaked for feare, yea and her carnall mistresse (which also was one of the persecuted Martyrs) was verie carefull lest that peraduenture at the time of her answer, by reason of the frailtie of the flesh, she should not perseuere constant: *Blandina* was so replenished with grace from aboue, that the executioners which tormented her by turnes from morning to night, fainted for wearinesse, and ceased, confessing themselves overcome: and that they were no longer able to plague her with any more punishments: maruelling that as yet she drew breath, hauing her whole bodie rent in peeces, and the wounds open: they confessing withall, that one of those torments was of force sufficient to cost her her life, much more so manie, and so great. But this blessed woman, like a noble wrestler, was renewed at her confession, for as oft as she pronounced: I am a Christian, neither haue we committed any euill: she was recreated, refreshed, and felt no paine of her punishment. *Sanctus* also bare noble and valiantlie, yea aboue the nature of man, all such vexations, as man could deuise. When as the wicked in compasse, by reason of his great passions and torments, had well hoped to haue heard some vndeceit and vncomely speech out of his mouth, his constancie was so great, that he vttered neither his owne name, neither his kindred, neither the countie whence he was, nor whether he were bond or free, but vnto euerie question he answered in the Romaine tongue: I am a Christian. Thus confessed he often in steed of all other things, of his name, and Citie, and kindred; neither could the Gentiles get anie other language of him. Wherefore the President and the tormentors were fiercely set against him. And when as now there remained no punishment vnpractised, at length they applied vnto the tenderest parts of his bodie, plates of Brasse glowing hoate, which fried, seared, and scorched his bodie, yet he remained vnmoveable, nothing amazed, and constant in his confession, being strengthened and moistened with the dew which fell from the celestiall fountaine of the water of life, gushing out of the wombe of Christ. His bodie bare witness of the burning. For ouer all his bodie his flesh was wounded, his members bescarred, his sinewes shronke, so that the naturall shape and outward hew was quite changed, in whom Christ suffering, obtained vnspokeable glorie, conquering Satan, and leauing an example for the instruction of others, that no torment is terrible where the Father is beloued, no lamentation loathsome where Christ is glorified. When as the wicked tormentors a few dayes after, had brought him to the place of torment, and well hoped, that if they punished him now (hauing his whole bodie puffed vp with swelling and festered wounds, so sore, that it might not be touched, nor not with the least finger) they should overcome him, and preuaile: or if that he died in torment, they should terrifie the rest, and so warne them to take heed: none of all these happened vnto him, but beyond all mans expectation, in the latter torments his bodie was released of the payne, recouered the former shape, and the members were restored to their former vse, so that the second plague through the grace of Christ, was no grievous maladie, but a present medicine. Againe Satan going about blasphemously to slander vs, procured *Biblis* a woman (one of them which had fainted before) to be brought forth, supposing her fragile and fearefull mind now to be quite altered, from the Christian opinion, and consequently through her blasphemous deniall, to be in danger of damnation. But she at the verie houre of torment, returned vnto her selfe, and waking as it were out of a dead sleepe, by meanes of these punishments temporall, considered of the paines eternall in hell fire, and vnlooked for, cryed out vnto the tormentors, and sayd: How could they deuoure infants, which were not suffered to sucke the blood of brute beasts? Therefore when she confessed her selfe a Christian, she was appointed to take her chance among the Martyrs. When that these tyrannical torments were taken away of Christ, through the patience of the blessed Saints, the diuell inuented other mischiefs, to wit, the imprisoning of the Saints in deepe and darke dungeons, fettering of them in the stocks, stretching their feete vnto the fitt bored chinke, with other punishments, which furious ministers full of diuellish rage, are wont to put in vre and practise vpon poore prisoners. So that many were flayed and strangled in prison, whom the Lord would haue so to end this life, and to shew forth his glorie. For the Saints being so sore weakened with grievous torments, that though all medicines were ministered vnto them, yet life seemed to them vnpossible, remained shut vp in close prison,

destitute

destitute of all mans ayde; but comforted of Lord; and confirmed in body and mind, so that they stirred vp and comforted the rest. The younger sort that were newlie apprehended, whose bodies had not before tasted of the lash of the whip, loathed the closenesse of the prison, and were choaked vp with stinck. But blessed *Pothinus*, to whom the charge of the bishops sea of Lions was committed, being about fourescore and ten yeares old, weake of bodie, scarce able to draw breath, because of the imbecillitie of nature, being strengthened with the cheerefulness of the spirite, for the conceiued ioye of martyrdome which he desired, was brought forth before the tribunall seate, faint in bodie, for that he was old and sicklie, his life being for this end referred; that Christ by the meanes of it might triumph. He was caried of the souldiers and layed before the tribunall seate, accompanied with the Potentates of the citie, and the whole multitude; diuerslie shouting, as if he had bene Christ: he hath given a good testimonie. And being demanded of the President who is the God of the Christians, he answered: If thou become worships thou shalt vnderstand. After this answer he was cruellie handled, and suffered manie stripes: for such as were nearest vnto him strooke at him both with hand foote, reuerencing his yeares nothing at all: and such as stood a farr off, looke what each one had in his hand, that was throwen at his head: and such as ceased from powring out their poysoned malice, thought themselves to haue grievously offended, supposing by this meanes, to reuenge the ruine of their rotten Gods. But he almost breathlesse, is throwen into prison, where after two dayes he departed this life. Here was shewed the great prouidence of almighty God, and the infinite mercie of Iesus Christ, though verie seldome outwardly appearing vnto the brethren, yet neuer destitute of the power of Christ. And as manie as fainted in the first persecution, were all alike imprisoned and pertaker of the affliction. Neither did they preuaile, or the deniall profite them: it was thought a sufficient fault, that they confessed to haue bene such: but these, as murderers, and hainous trespassers, were twise more grievously plagued. The ioy of martyrdome, the hoped promises, the loue towards Christ, and the fatherly spirit comforted the one companie: the other were vexed in conscience, so that their outward countenance bewrayed their inward apostasie: for the former went cheerefully with great maiestie and grace, their tethers becoming them as the skirts of the new married spouse, garnished with sundrie colours, and layd ouer with gold, and withall yeelding a Christian fragrant smell, so that many supposed their bodies to haue bene outwardly perfumed: but the other all sad and sorrowfull, as vile and abject carcases, misshapen creatures, full of all deformitie, derided of the Gentiles themselves, deserveng death, as degenerating cowards, destitute of the most precious, glorious, and liuely name of Christianitie. With the sight hereof manie were confirmed, so that sodenly being apprehended, without stay they protested their faith, not hindered with one thought of diuellish perswasion. A little after in the sayd Epistle thus it followeth: After these things the formes of martyrdome are framed, and deuised into diuers sorts. For of many faire coloured and sweete smelling floures, they offered vnto God the Father, one well twisted and compacted crowne or garland. It behoued noble champions, hauing borne the brunt of so variable a combat, and gotten a magnificall victorie, to triumph with an incorruptible crowne of immortallitie. *Maturus* then, and *Sanctus*, and *Blandina*, and *Attalus*, were led vnto the brute beasts, in the popular and publike spectacle of the Heathenish inhumanitie, euen at the day appointed offer purpose by our men for so beastly a bucking. Where againe *Maturus* and *Sanctus* were diuersly tormented with all kind of punishments, as if they had suffered nothing before. Yea rather (as it were with many new meanes) repelling the aduersarie, they bore the victorious garland, suffering againe all the wonted reuilings, all the crueltie of the sauage beasts, and whatsoever the outrageous multitude craued and commaunded, and aboue all, they patiently suffered the yron chaire, wherein their bodies boyled as in a frying pan, filling such as were present with the loathsome sauour of that their fulsome froth. Neither were they thus contented, but practised further to overcome the patient sufferance of the Saints. Neither could they get any other sentence of *Sanctus*, saue that confession which he cried at the first. At length when these Saints had endured this great and grievous triall, they were slaine and executed, after all that whole day they had bene made a spectacle vnto the world, in that variable combat, as commonly it falleth out in equall matches, where one bucklet with another. But *Blandina* was hanged in chaines, and obiect for the wild beasts, to exercise their sauage violence vpon; no doubt so done by the ordinance of God, that she hanging in the forme of crosse, might by her incessant prayer, procure reach her.

Pothinus, of Lions after great torments is cast into prison, where after two dayes he departeth this life.

A comparison or difference betweene such as fainted, & such as continued faithful in persecution.

Maturus and Sanctus beheaded. Blandina hanged in gibbets so low, that the wild beasts might reach her.

cheerfulnesse of mind vnto the Saints that suffered; whereas they in that agonie beholding with outward eye in their sister him that was crucified for them, might perswade the faithfull, that such as suffer for Christs sake, shall haue fellowship with the liuing God. After that she had long a long while, and no beast touched her, she is taken downe, <sup>cast into prison,</sup> <sup>Blondina is</sup> and reserved for further torment, that being conquerour of many combats; she might provide for the crooked, serpent, inexcusable condemnation, and animate the brethren vnto cheerfulnesse, she being a weak and contemptible person, putting on the great, the strong, and invincible champion Christ Iesus, obtaining through her often and manifold patience, the incorruptible crowne of glorie. <sup>Attalus brought forth & clapt in prison.</sup> <sup>Attalus</sup> also a famous man, was earnestly called for of the people vnto punishment; who being readie, and of a cleare conscience, came forth. For he being notable exercised in the Christian profession, was alwayes a witnesse and defender of the truth. Therefore when he was led about the Theater, with a scrole before him, wherein was written in the Romaine tongue, *he is Attalus the Christian*: and the people had ragged against him, the President knowing that he was a Romaine, commaunded him to imprisonment, and close kept with the other prisoners, concerning whom he had written vnto *Cesar*, and expected an answer. But the time passing betwene was neither vaine nor frutelesse, for the infinite mercie of Christ Iesus our Saviour, shined in the world through their patience. The dead were by the liuing reuiued: the Martyrs praised such as were no Martyrs, the pure virgine and mother the Church was greatly comforted and cherished, when she as recovered and receiued for liuing, such as before she had lost as vntimely births and dead fruit. For many which before had fainted; by their wanes were restored, regenerated, stirred vp afresh, taught to protest their faith, and now being quickned, and strengthened, hauing tasted of him which will not the death of a sinner, but is meete full vnto the penitent, they come forth before the tribunall seate, readie to answer vnto the Interrogatories of the President. And because that *Cesar* had commaunded by writing, that such as confessed themselves Christians, should be executed; and such as renounced should depart the frequent solemnitie (which by reason of the concourse of the Gentiles from euery country, was at the beginning verie populous) he brought forth from prison the blessed confessours into the open spectacle and presence of the people, to be scornfully gated vpon, and when he had againe made inquisition of them, as many as he found to be priuiledged persons of Rome, those he beheaded, the rest he threw to be rent asunder and borne in peeces of wild beasts. Christ was greatly glorified in them, which at the first denied; and at last, beyond all the expectation of the heathen boldly confessed their faith. They severally were examined, to be let at libertie, but after confession they were coupled to the number of the Martyrs. But they varied without, which had no graine of faith, no feeling of the wedding garment, no sparkle of the feare of God, but rather through their wicked conversation, blasphemed the way of God, as sonnes of perdition. All the other were coupled to the Christian congregation: and at the time of examination, *Alexander* a Phrygian borne, professing Phisicke, hauing dwelt in France many yeares, a man well knowne for his great zeale Godwards, and boldnesse of speech (for he was not without Apostolike grace) stood hard by the tribunall seate, and nigh the examined persons, exhorting them to boldnesse of confession, by signes and tokens: so that by his sorrowing and sighing, by his hopping and skipping to and fro, he was derided of the standers by. And when the people in compasse had taken in euill part, that they which before had recanted, againe did confesse, with one consent they crye out against *Alexander*, as author thereof. And when the President had vrged him, and demanded of him what he was, he answered: I am a Christian: for which answer the President allotted him vnto the beasts, of them to be rent in peeces and deuoured. The next day after, together with *Attalus* he is brought forth, (for the President to gratifie the people, deliuered him vnto the beasts, to be bayted the second time.) And when these had tasted of all the torments provided for them in compasse of the scaffold, and suffered great paine, in the end they were put to death. Of which number *Alexander* not once sighed, neither vttered any kind of speech, but inwardly from the heart talked with God. *Attalus* burning in the scalding iron chaire, glowing hoate, so that the fauour of his broyled body filled their nostrils, sayd vnto the multitude in the Romaine tongue: Behold this that you do isto deuoure men: but we neither deuour men, neither commit any other hainous offence. And being demanded what name God had, he answered: God is not called after the manner of men. After all these things, vpon the last day of the spectacles, *Blandina*, together with *Ponticus*, (a yong man of fifteene yeares of age)

Blondina is  
cast into prison.

Attalus  
brought  
forth & clapt  
in prison.

Many that  
fell repented  
them againe.  
Ez ch. 18.

Alexander a  
Phisician co  
forteth the  
Martyrs.

Alexander  
torne in pe  
eces of wild  
beasts.

Attalus fied  
to death.

was brought forth (which thing was dayly vsed, to the end they might behold the torments of the rest) whom they compelled to swear by their Idols names. But they constantly perseuering in their opinion, and contemning their Idols, set the multitude in such a rage against them, that they neither pitied the yeares of the yong man, nor spared the womankind, but plagued them with all kind of punishments vsed in their Theaters, vrging them now and then to swear: which when they could not bring to passe, *Ponticus* being encouraged of the sister in presence of the Pagans, who then beheld how she exhorted and comforted the yong man: after that he had suffered all kind of bitter torments, yielded vnto the ghost. Last of all blessed *Blandina*, like a noble mother, hauing exhorted her children, and sent them before, as Conquerors vnto the King, pondering with her selfe all the punishments of her children, hastened after them, loyng and triumphing at her end, as if she had bene invited to a wedding dinner, and not to be cast among wild beasts. After scourging, after buckling with wild beasts, after the broyling of her bodie as it were in a frying pan, at length she was wrapped in a net, and tumbled before a wild bull, which fanned and tossed her with his hornes to and fro, yet had she no feeling of all these things, her mind being fixed and wholly set vpon the conference which she had with Christ, and in the end she was beheaded, the Pagans themselves pronouncing: that neuer any woman was heard of among them, to haue suffered so many and so great torments. Neither did their crueltie and rage against the Christians so cease. For the sauage and barbarous Gentiles, being prouoked by a furious and beastly fiend, could not quiet themselves, but that their furious rage practised another kind of malicious spite vpon the dead carcases: neither were they pleased in that they were outcome, and voyd of naturall feeling and sense, but proceeded further, like brute beasts, both President and people were furiously prouoked, prosecuting vs with like hatred, that the Scripture might be fulfilled, which saith: He that is wicked, let him be wicked still, and he that is iust, let him worke righteousnesse still. For as many as were choked vpon with the hoisome stinch of the prison, were throwne to be deuoured of dogs, and a continuall watch set, day and night, that none of them should be buried of vs. And gathering together the reliques of the Martyrs bodies, some vndeououred of beasts, some vnburned by fire, partly torne, and partly burned, with the heads and stumps of others vncouered with earth, they committed them for the space of manie dayes, vnto the custodie of souldiers. Others fretted and fumed, snarling at them, with the gnashing of their teeth, seeking further reuengement of them. Others derided and scoffed them, magnifying their Idols as causes of this our calamitie. And such as were of a milder nature, and somewhat sorrowed at our suffering, vpbraided vs, and said: Where is their God? and what profited them this religion, which they preferred before their liues? And such was the variable and diuellish disposition of the infidels, to our great sorrow, because we were not permitted to burie the dead bodies of the Martyrs. Neither stood the night vnto vs in any speed for that purpose, neither would money perswade the keepers, nor our prayers moue the, but they kept the bruised carcases of the Saints, as if some great commoditie grew vnto them by keeping them vnburned. Againe after a few lines, thus they write: To be short, after that the bodies of the blessed Saints had bene euery kind of way spitefully and scornfully intreated, lying whole sixe dayes vnburned, at length they were burned to ashes, the ashes also they gathered and scattered in the riuer *Rhodanus* which passed by, so that no iote nor relique thereof should longer remaine vpon earth. This they did, to the end they might overcome God, and hinder the reuiuing of the Saints: lest that (as they said) there should be any further hope of the resurrection, whereof say they the Christians being fully perswaded, bring amongst vs a strange and new religion, they contemne punishment, and hasten themselves cheerefully vnto death. No: let vs see whether they can arise, and wether their God can helpe and deliuer them from our hands.

Ponticus of  
the yeares of  
15 martyred.

Blandina be-  
headed.

Apocal. 22.

Dead carca-  
ses throwne  
vnto dogges.

The ashes of  
the burned  
bodies were  
throwne into  
the riuer  
*Rhodanus*, to  
take away  
the hope of  
the resurre-  
ction.

## CHAP. II.

How the blessed Martyrs of God, receiued after repentance, such as  
fell in persecution.

Such were the calamities which happened vnto the Church of Christ vnder the said  
Emperour, whereby we may coniecture by all likelihood, what befall vnto them in other  
prouinces. Neither shall it be amisse, if out of the same Epistle we alledge further testi-  
mony, concerning the mercie and meeknesse of the foresaid Martyrs, written in this maner:

The French  
men write  
thus of their  
Martyrs.  
Theol. 2.

The suffering  
of Christ is  
rather to be  
termed as  
Redemption,  
1. Pet. 1. then  
martyrdom.  
Who be mar-  
tyrs, and who  
confessors.  
1. Pet. 5.

Al. 7.

They receive  
after repen-  
tance such as  
full in perfec-  
tion.

They were such followers of Christ (who when he was in the forme of God, thought it no robbery to be equall with God) that being set in such glorie, they suffered torments, neither once, nor twice, but often and againe, being taken from the beasts, hauing the print of hote yrons and skarres, and wounds in their bodies, neither called they themselves Martyrs, neither permitted others so to terme them: but if any of vs so named them in our Epistles, they sharply rebuked vs, they attributed the name of martyrdom with full mind vnto Christ, who was the truth, full and true Martyr, the first frutes of the dead, and the guide vnto life. They called to mind their miserable torments which ended the race and course of this life with blessed martyrdom, saying: They now are Martyrs, whom Christ vouchsafed to receiue vnto him by confession, and through the passage of this persecuted life, to scale their martyrdom among the number of the blessed Saints, but we are meane, and base, and humble confessours. They beseeched the brethren with watrish eyes and wet cheekes, to pray incessantly for their happy ends. They expressed liuely the power of martyrdom, while they resisted the Heathens with libertie and boldnesse, shewing their noble courage through patience, their constancie without feare or trembling, and being called Martyrs of the brethren, refused it with the fulnesse of the feare of God. And a little after, thus they wrote: They humbled themselves vnder the mightie hand of God, by the which they are now highly exalted: they rendred vnto all men an accompt in the defence of their faith: they accused none, freed all, and bound no man: they prayed for their persecutors, after the example of *Steuens* that perfect Martyr, which sayd: Lord lay not this sinne to their charge. If he prayed for them that stoned him, how much more for the brethren? Again, a little after they say: The greatest combat they had with him (meaning the serpent) was for the sincerity of loue. So that the roaring Lion being soyled before, now quickned and stirred vp such as he thought to haue had deuoured. They shewed no insolent arrogancie towards them that fell, but ministered vnto such as wanted of their abundance, being affected with motherly pitie and compassion towards them, and shedding many teares vnto God the Father for their sakes, they craued life, and he granted it them, which life they communicated to their neighbours: and so they passing as conquerours in all things, embracing peace, and shewing the same vnto vs, departed this life with peace, and posted vnto the heavenly and celestiall paradise: leaving no griefe behind them vnto the mother, no sedition or warre vnto the brethren, but ioy, and peace, and concord, and loue. I suppose these things not to haue bene vnprofitably spoken of vs, touching the loue of the blessed Martyrs towards the brethren that fell, whereby we may note the vnnaturall and mercelless minds of such, as after these examples grieuouly assault the members of Christ.

### CHAP. III.

*Of the vision that appeared vnto Attalus the Martyr in his sleepe.*

The same Epistle of the foresaid brethren, containeth an historie woorthy of memory, which without let of the enuious, may be layd downe to the knowledge of the Reader, and it is thus: There was among them one *Alciades*, who liued miserably, feeding onely on bread and water. When he had determined with himselfe so to liue in prison, it was reuealed vnto *Attalus* after his first conflict on the Theater, that *Alciades* did not well, in that he vsed not the lawfull creatures of God, and also gaue an occasion of doubting vnto others. Hereof when *Alciades* was perswaded, he vnted all things indifferently, and praised God. For they were not destitute of the grace of God, but had the holy Ghost for their direction. Of these things thus much. When as *Montanus*, and *Alciades*, and *Theodotus*, then fresh and first of all, of many throughout Phrygia, were thought to be endued with the gift of prophesie, (so many other miraculous operations, wrought by the diuine power of God in many places, perswaded them that these had also the gift of prophesie) and because of them, sedition was raised: againe, the brethren inhabiting France, layd downe in writing, their godly and Catholike censure of the, and withal, alledged sundrie Epistles of the holy Martyrs that were among them, which (being in close prison) they had written vnto the brethren, that were out Asia and Phrygia, in the which also they called and prouoked *Eleutherius* then Bishop of Rome, to the defence of the Ecclesiasticall peace.

CHAP.

### CHAP. IIII.

*The Martyrs in France commend Irenaeus Bishop of Lyons, by their epistle vnto Eleutherius bishop of Rome.*

The same Martyrs highly commended *Irenaeus* minister of the Church of Lyons, vnto the foresaid Bishop of Rome, as their owne words declare in this manner: Father *Eleutherius*, we wish you health in all things, and alwayes in God. We haue requested Irenaeus our brother and fellow labourer, to deliuer you these letters, whom we pray you to accept of, as a zealous follower of the will of Christ. For if we vnderstood that any mans degree yeelded forth and deliuered righteousnesse vnto the graduate, namely as being minister of the Church, as this man is, we would haue chiefly commended this in him. To what end should I now out of the same epistle, rehearse the catalogue of Martyrs, I meane of them which were beheaded, and of them which were deuoured of wild beasts, and of them which died in prison, and the number of those confessors, who then as yet liued? For if any man be disposed at large to reade hereof, let him take in hand my booke of Martyrs, where the collection thereof is plainly to be seene. These things were thus done in the time of *Antoninus* the Emperour.

### CHAP. V.

*How that God in great necessitie sent raine at the faithfull Christians soldiers prayer, vnto the host of Marcus Aurelius an Heathenish Emperour.*

Histories do record, that when his brother *Marcus Aurelius* the Emperour, warred against the Germans and Sarmatians, his host was ready to perish with thirst, so that he wist not what to do: and that the souldiers of the legion called *Melitina*, moved againe and againe with faithfullnesse towards their Prince, bowed downe vpon their bare knees (as our accustomed manner of praying is) in the midst of the army, turning them to the enemies, and made supplication vnto God. When as this sight seemed strange vnto the enemies, there was shewed a farre more strange spectacle, to wit, lightening, which put the enemies to flight and ouerthrow, and withall a shewe of raine to refresh the armie, which welnigh perishing with thirst, powred out their prayers before the high throne of the maiesty of God. This historie is reported by such as fauoured not the Christian faith, yet were careful to set forth the things which concerned the foresaid persons. It is also written by our men. And of the heathen Historiographers themselves the miracle is mentioned, but not expressly to proceed by the meanes of our men; yet our writers as friends and fauourers of the true doctrine, haue deliuered simply and plainly in deed as it was done. Whereof *Apollinaris* is a witnesse of credit, who reporteth that this legion (by whose prayers this miracle came to passe) was from that time forth called by the Emperour in the Romaine tongue after a peculiar name, the Lightning legion. *Tertullian* also a man woorthie of god credit, dedicating an Apologie in the Latine tongue, vnto the Romaine Senate, in the defence of our faith (whereof we mentioned before) hath confirmed this historie with a mightier and more manifest proofe. For he writeth, that the most prouident epistles of *Marcus*, are yet extant, wherein he himselfe testifieth, that warring with the Germans, his army welnigh perished through the scarcity of water, but yet was saued through the prayers of the Christians. He saith, that this Emperour threatned them with death, which went about to accuse them. Vnto the foresaid things he addeth: What manner of lawes are these against vs? impious, vniust, cruell, which neither *Vespasian* obserued, although conqueror of the Iewes: which *Traian* partly frustrated, commending the inquisition for the Christians to cease: which neither *Adrianus*, although busying himselfe with euery matter, neither he which was called *Pius*, confirmed. But weigh of this euery man as please him, we will prosecute that which followeth by order of historie. When *Pothinus* of the age of fourescore and ten yeares, had ended this life, together with the other martyrs in France, *Irenaeus* succeeded him in the Bishopricke of Lyons: whom we haue learned in his youth to haue bene the auditor of *Polycarpus*. This same *Irenaeus* in his third booke against heresies, rehearseth the succession of the Romaine Bishops vnto *Eleutherius*, whose times presently we prosecute, and reciteth the catalogue of them, as if it were his speciall duty, writing in this manner.

The Martyrs  
in France to  
Eleutherius  
b. of Rome,  
in the com-  
mendation  
of Irenaeus  
b. of Lyons.

Marcus Au-  
relius the brother of An-  
toninus.

The Christian  
souldiers do  
pray for rain,  
immediatly it  
lightened and  
rayned.

The light-  
ning legion.

Tertullian in  
Apolog. ca. 5.  
Irenaeus  
who in his  
youth was  
the auditor  
of Polycar-  
pus, succee-  
deth Pothi-  
nus in the bi-  
shopricke of  
Lyons in  
France.

The French-  
men in their  
foresaid ep-  
istle writ thus  
also of *Alci-  
biades*.

*Montanus*,  
*Theodorus*  
and *Alciadia-  
des* (not the-  
former) false  
prophets.



Irenaeus lib. 3.  
cap. 3.  
2. Timoth. 4.  
Paul. 1.  
Peter.  
Linus.  
Anacletus.  
Clemens.  
Eusebius.  
Alexander.  
Xystus.  
Telephorus.  
Hyginus.  
Pius.  
Anicetus.  
Soter.  
Eleutherius.

**T**He blessed Apostles planting and building the Church, committed vnto *Linus* the government of the ministerie. This *Linus*, *Paul* remembered in his Epistle vnto *Timothie*. Him succeeded *Anacletus*, after him *Clemens*, the third from the Apostles: which both saw them, had his conuersation with them, & had both the preaching & tradition of the blessed Apostles grased in his mind and painted before his eies. Neither was he yet alone, for there liued at that time many which were ordained by the Apostles. In the time of this *Clemens* there was raised no small sedition among the brethren at Corinth, wherefore the Church of Rome wrote vnto the Corinthians a worthy Epistle, reconciling them vnto peace, and renewing their faith and tradition lately receiued of the Apostles. A little after he saith: After this *Clemens* succeeded *Euaresius*: after *Euaresius*, *Alexander*: after *Alexander*, *Xystus*: he was the sixth from the Apostles. Afterwards *Telephorus*, which was gloriously crowned with martyrdom. Him followed *Hyginus*: then *Pius*: after him *Anicetus*, whom *Soter* succeeded. Now *Eleutherius* was the twelfth Bishop from the Apostles. The same order, the same doctrine, and tradition of the Apostles, truly taught in the Church, continued vnto this our time.

## CHAP. VII.

How vnto that time miracles were wrought by the faithfull.

Irenaeus lib. 2.  
cap. 37.

Irenaeus lib. 2.  
cap. 38.

Irenaeus lib. 5.

**T**Hese things *Irenaeus* (agreeable vnto the histories mentioned before) hath layd downe in those five booke which he wrote to the subuersion and confutation of the falsly named science, to wit, of *Heretikes*: and againe in the second booke of the same argument, he signifieth how that vnto his time, examples of the strange and wonderfull power of God, were sene flozishing in certaine Churches, saying: They are far from raising of the dead as the Lord and his Apostles did, through prayer, and as many of the brethren many times, and oftentimes the whole Church of some certaine place, by reason of some vrgent cause, with fasting and chaste prayer, hath brought to passe, that the spirit of the dead returned to the bodie, and man was by the earnest prayers of the Saints, restored to life againe. A little after he saith: But if they say the Lord wrought these things fantastically, we will leade them vnto the practised examples of the Prophets, and proue out of them, that they all prophesied of him after this manner, and that these things were done in deed, and that he was the onely sonne of God. Wherefore in his name, they that be his true disciples, receiuing grace of him, bend their whole might to this end, that euerie one, after the quantitie of the talent receiued, do benefite the other brethren. Some soundly and truly expell diuels, so that they being deliuered of their euill spirits, embraced the faith, and were receiued into the Church: others haue the foreknowledge of things to come, they see diuine dreames, and propheticall visions: other cure the diseased and sickly, and restore them to their health, by their laying on of hands. Now according to our former saying, the dead were raised to life againe, and liued together with vs many yeares. For the gracious gifts of the holy Ghost are innumerable, which the Church disperfed throughout the whole world hauing receiued, disposeth daily in the name of Iesus Christ crucified vnder Pontius Pilate, to the benefite of the Gentiles: seducing none, neither selling the to any at any price; for as she hath receiued the freely, so freely she bestoweth them. Again, in another place *Irenaeus* writeth: As we haue heard of many brethren in the Church which had the gift of prophesying, which were able through the holy Ghost to speake with sundry tongues: which could reueale the secrets of men where it so behoued, and expound the darke mysteries of God. Thus much of the diuersity of gifts, which were wrought among the worthy men vnto that time.

## CHAP. VIII.

What *Irenaeus* wrote of, and concerning the holy Scriptures canonical, and the Septuagints translation.

**F**or as much as in the beginning of this our treatise, we haue promised in their several places, to alledge the testimonies of the ancient Ecclesiasticall elders and writers, which

they haue written to our knowledge, and deliuered to the posteritie touching the canonical Scriptures of both the old and new Testament: now we will endeavour to performe the same. And beginning with *Irenaeus*, first of all let vs see what he hath written of the new Testament, his words are these: *Matthew* deliuered vnto the Hebrews the historie of the Gospel, written in their owne tongue. When *Peter* and *Paul* had preached at Rome, and planted the Church, after their departure *Mark* the disciple and interpreter of *Peter* also, deliuered vs in writing such things as he had heard *Peter* preach. And *Luke* accompanying *Paul*, comprised in one volume the Gospel preached of him. After these, *Iohn* the disciple of our Lord, which also leaned one his breast, published a Gospel vnto the posteritie remaining at Ephesus. This hath he written in his third booke. And in the first of the same argument he reasoneth of the Reuelation of *Saint Iohn*, and the calculation of *Antichrist*'s name: These things being thus, when as in all true and ancient copies, this number is layd downe: and they also testifie the same which saw *Iohn* with their eies, and the word it selfe teacheth vs, that the number of the beasts name, according to the numbering of the Gentiles, is declared by the letters expressed in the word it selfe. (A little beneath of the same thus he saith.) We doubt nothing of the name of *Antichrist*, of the which we affirme sure & certainly. For if his name at this present were openly to be published, no doubt it had bene done by him which pronounced the Reuelation. Neither was the Reuelation scene long ago, but welnigh in this our age, about the end of *Domitians* raigne. Thus much he said of the Reuelation of *Saint Iohn*. He hath made mention of the first Epistle of *Iohn*, citing thence many testimonies. Also of the former of *Peter*. And he not onely knew, but allowed of the booke of *Hermes*, intituled Pastor, saying: That writing hath very well pronounced which saith, Before all things beleue there is one God, which hath created and made perfect all things, &c. He hath used also certaine sentences selected out of the booke of *Wisedome* of *Salomon*, where he saith: The sight of God bringeth incorruption, incorruption draweth a man vnto God. We testifieth the words of some one Apostolike elder, whose name he passeth over with silence, yet approueth his interpretation of holy Scripture. Whereouer he remembered *Iustinus Martyr*, and *Ignatius*, alledging their writings for testimonies. He hath promised to confute *Marcion* in a severall volume. But of the translation of the old Testament by the Septuagints, heare what he writeth, in these words: God then was made man, and the Lord himselfe hath saved vs, giuing vs a virgine for a signe, not as some say which presume to interpret the Scriptures: Behold a damsel shall conceiue and bring forth a sonne, as *Theodotion* the Ephesian, and *Aquila* of Pontus translated, which were both Iewish proselites, whom the Ebionites following, haue taught that *Christ* was borne of *Ioseph* and *Marie*. After a few lines he addeth saying: Before the Romaine Empire grew to be of such force, when as yet the Macedonians held Asia, *Ptolomeus* the sonne of *Lagus* fully minding to erect a librarie at Alexandria, and to replenish the same with all such good bookes as were extant, requested of the Iewes inhabiting Ierusalem, that they would send him their bookes translated into the Greeke tongue. They (forasmuch as they were as yet subiect vnto the Macedonians) sent vnto *Ptolomeus* seuentie elders from among them, verie skillfull in their bookes, and both the tongues, God no doubt disposing this thing after his pleasure. *Ptolomeus* for trials sake, fearing, if they conferred together, they would conceale the truth reuealed in their bookes, commanded them severally euery man by himselfe to write his translation, and this in euerie booke throughout the old Testament. Whenas they all came together in presence of *Ptolomeus*, and conferred their translations one with another, God was glorified, and the Scriptures diuine in deed were knowne. For all they from the beginning to the ending, had expressed the selfe same thing, with the selfe same words, and selfe same sentences. So that the Gentiles then present, pronounced those Scriptures to haue bene translated by the instinct and motion of the spirit of God. Neither may it seeme marvellous vnto any man that God brought this to passe, for whenas in the captiuitie of his people vnder *Nabuchodonosor*, the Scriptures were perished (the Iewes returning into their owne region, after seuentie yeares, in the time of *Artaxerxes* King of Persia) he inspired *Esdra* the priest, of the tribe of *Leui*, that he restored againe all the sayings of the former Prophets, and deliuered vnto the people the law giuen by *Moses*. Thus saith *Irenaeus*.

Irenaeus lib. 3.  
cap. 1.  
Matthew.  
Mark.  
Luke.  
Iohn.

Irenaeus lib. 5

When the reuelation of *Saint Iohn* was first scene.  
Irenaeus alledgeth Pastor lib. 2. mandat. 4

*Marcion*.  
Irenaeus lib. 3.  
cap. 23. 24.  
Esdra. 7.  
Theodotion.  
*Aquila*.  
Irenaeus lib. 3.  
cap. 25.

The Septuagints.

\* Commodus  
succeeded  
Antoninus,  
Anno 18.  
Agrippinus  
b of Alexand.  
Iulianus b of  
Alexandria.  
Pantenus moderated  
the schoole of  
Alexandria.  
Euangelists.  
\* Cap. 10. after  
the greek.  
The Gospell  
of Matthew  
in Hebrew at  
Indus, preached  
thereby  
Bartholomew

Cap. 11. after  
the Greeke.

Clement  
Alexandrinus  
lib. 1. Stromat.  
on.

Cap. 12. after  
the Greeke.

Narcissus b.  
of Ierusalem.

**W**hen Antoninus had reigned nineteene yeares, \*Commodus took the rule of the imperi-  
all scepter: in the first yeare of whose raigne Iulianus was chosen Bishop ouer the  
Churches of Alexandria, after that Agrippinus had gouerned there twelue yeares.  
There moderated there at that time the schoole of the faithfull, a famous learned man, called  
Pantenus, for that of old the exercise and disputation of holy Scripture flozished among the,  
instituted (as we are giuen to vnderstand) by such men as excelled in eloquence, and study of  
holy Scripture. It is written, that among them which then liued, this Pantenus was in great  
estimation, brought vp among the sect of Philosophers called Stoicks. He is said to haue  
shewed such a willing mind towards the publishing of the doctrine of Christ, that he became  
a preacher of the Gospell vnto the Casterne Gentiles, and was sent as farre as India. For  
there were, I say there were then, many Euangelists prepared for this purpose, to promote,  
and to plant the heavenly woꝝd with godly zeale, after the guise of the Apostles. \*Of these  
Pantenus being one, is said to haue come into India, where he found the Gospell of Matthew  
written in the Hebrew tongue, kept of such as knew Christ, which was preached there  
for his coming by Bartholomew one of the Apostles, and as they report, referred there vnto  
this day. This Pantenus then after he had done many notable things, gouerned the Church  
of Alexandria, where by preaching and by writing, he published much precious doctrine.

## CHAP. X.

Of Clement Alexandrinus.

**T**ogether also with Pantenus at that time was Clement found at Alexandria, well ex-  
ercised in holy Scripture, of the same name with him which sometime was bishop of  
Rome and disciple of the Apostles, and namely in his booke intituled Hypotyposicon  
he maketh mention of Pantenus by the name of his maister. I suppose him to haue meant the  
same. In his first booke intituled Stromaton, when he recited the most renowned and famous  
men of the Apostolike succession, whom he honozed, saying: This present Tract of mine is not  
made for any ostentation, but these monuments are layd vp as helpes against the weaknesse of  
memorie in mine old age, that it may be vnto me a plaine image and portraiture, of that effectual  
and liuely doctrine which I was thought worthy to heare, and also of those blessed men who truly  
deserue to be extolled of al men. Of these one was of Greece an Ionicke, another of great Greece,  
another of Cælosyria, another of Egypt: some from the East, whereof one was an Assyrian: ano-  
ther of Palæstina of the Hebrew bloud. He which is last in order of name, was the first in renow-  
med vertue. When I remained in Egypt, I found him there lying in secret. These haue obserued  
the right tradition of true doctrine, which before they had receiued of Peter, James, John, and  
Paul, holy Apostles, as a sonne of the father, yet very few like their fathers. God no doubt dispo-  
sing that those fatherly and Apostolike seeds should by them be layd vp and reserved for vs.

## CHAP. XI.

Of the Bishops of Ierusalem

**A**t this time was Narcissus bishop of Ierusalem, a man very famous, the sixteenth in suc-  
cession from the ouerthrow of the Iewes vnder Adrian. From which time we haue sig-  
nified, that that Church (after them which were of the circumcision) consisted of the  
Gentiles, and the first bishop of them to haue bene Marcus, next him was Cassianus, after him  
Publius, after Publius Maximus, after Maximus Iulianus, after Iulianus Caius, after Caius Sy-  
machus, after Symachus another Caius, after him another Iulianus: him succeeded Capito, after  
him Valens, after Valens Dolichianus, and after al Narcissus, the thirtieth in succession from the  
Apostles.

**A**bout the same time flozished one Rhodon an Asian, who by his owne report being some-  
time the disciple of Tatianus at Rome) wrote many booke, and together with others  
impugned the heresie of Marcion. He sheweth this heresie in his time to haue bene se-  
uered into sundry sects. The authoꝝs of which schisme, and their false positions seuerally in-  
uented, he hath sharply & in few woꝝds reprehended. Heare him, if you please, writing thus:  
Wherefore they varied among themselves, as maintaining an vnconstant opinion. Of that true  
was Apelles, pretending a politicall kind of conuersation and sad grauitie: confessing one begin-  
ning, and saying, that prophecies are of a contrary spirit: fully crediting the sentences and diuelli-  
sh doctrine of a maide called Philumena. Other some (as the rouer Marcion) haue layed downe  
two beginnings: of which opinion are Potinus and Basilicus. These following Lycus of Pontus,  
not perceiuing the right distinction of things (no more did he) ranne headlong out of the way,  
and published barely and nakedly, without shew or prooffe of reason, two principall beginnings.  
Again, other some falling from these things into farre worse, haue dreamed not onely of two,  
but of three natures, whose author and ring-leader is Synerus, by the report of them which fauour  
his doctrine. The same Rhodon writeth, that he had conference with Apelles, saying: By reaso-  
ning with this old Apelles, I tooke him with many falsehoods: whereupon he said, that no man  
was to be examined of his doctrine, but euery man to continue quietly as he beleeued. He pro-  
nounced saluation for such as beleeued in Christ crucified: so that they were found exercised in  
good workes. His doctrine of the God of all things was maruellous darke and obscure. He con-  
fessed one beginning, agreeable with our doctrine. After he had layd downe his whole opinion,  
he saith, When I demanded of him, how prouest thou this? how canst thou affirme that there is  
one beginning? tell vs. He made answer, that he disliked with the prophecies themselves, for that  
they vitered no truth, but varied among themselves: that they were false and contrary to them-  
selves. How there was one beginning, he said, he knew not but yet he was so perswaded. After-  
wards when I charged him to tell me the truth, he swore he said the truth; neither knew he how  
there was one God vnbegotten, yet beleueed he the same. I truly condemned him with laughter,  
for that he called himselfe a doctor, and could not confirme his doctrine. In the same booke  
Rhodon speaking to Calistos, confesseth himselfe at Rome to haue bene the disciple of Tatianus.  
He reporteth that Tatianus wrote a booke of Problemes. Wherefore whenas Tatianus promi-  
sed to sift out the darke speeches and hidden mysteries of holy Scripture, Rhodon promised also  
in a peculiar volume to publish the resolutions of his Problemes. His commentaries vpon the  
six dayes workes are at this day extant. But Apelles wrote infinite tracts impiously against the  
law of Moses, reuiling in most of them the holy Scriptures: and in the reprehension, and (as  
he thought) the ouerthrow of them, he spent no small studie. Of these things thus farre.

## CHAP. XIII.

Of the false Prophets in Phrygia, and foule schisme raised at Rome  
by Florinus and Blaesus.Cap. 14. after  
the Greeke.

**T**hat twozne enemy of the Church of God, hater of all honesty, and embzacer of all spite  
and malice, omitting no oportunitie to deceiue men, stirred vp againe strange heresies  
to molest the Church. And of those heretikes some crept into Asia and Phrygia, after the  
manner of venomous serpents, and bzaggied of Montanus as a comforter, and of his women  
Priscilla and Maximilla as the Prophetesses of Montanus. Other some preuailed at Rome,  
whose captaine was Florinus a wicked excommunicated out of the Church. \* And together  
with him one Blaesus, subiect to the same danger of soule, circumvented many, and perswaded  
them to their purpose, euery one seuerally establishing new doctrine, yet all contrary to the  
truth.

Montanus.  
Priscilla.  
Maximilla.  
\* Cap. 13. af-  
ter the Greeke.  
Florinus.  
Blaesus.

*The censure of the old writers touching Montanus  
and his false Prophets.*

Cap. 16. after  
the Greeke.

Apollinarius  
Bis. of Hiera-  
polis touch-  
ing Monta-  
nus and his  
originall.

Apollinarius  
disputed and  
confuted Mon-  
tanius signēt  
at Ancyra in  
Galatia.  
Zoticus O-  
trentus.

Ardabau.  
Montanus.

Matb. 24.

Two women  
the proph-  
tesses of  
Montanus.

The Church-  
es, the Syn-  
ods & faith-  
full of Asia,  
condemned  
Montanus,  
Apollinarius  
of the ends  
of the false  
Prophets.

**T**he victorious and invincible power of the truth alwayes prevailing, hath raised up Apollinarius of Hierapolis (of whom we spake before) as a stiffe and strong defender, together with many other discrete persons of those times, to the confutation of the false said Phrygian heretic: which have left behind them matter sufficient and very copious for our discourse. Wherefore one of them taking pen in hand to paint out these heretikes, signifieth at the entrance how he rebuked them with unwritten arguments: he beginneth thus. It is now a great while ago (welbeloued *Anircus Marcellus*) since thou didst enioyne me this task, that I should publish some booke against the followers of the heretike *Miltiades*; whereupon I doubted vnto this day what was best to be done: not because I was not able to confute their fall hood, and giue testimonie vnto the truth, but that I feared greatly lest by writing I should seeme to adde something to the doctrine of the new Testament, whereto nothing may be added; and wherefor nothing may be taken away by him that will leade a life agreeable to the Gospell, the ing of late at Ancyra in Galatia, found the Church throughout Pontus filled not with Prophets (as they call them) but rather (as it shall be proued) with false Prophets: where through the Lord, as much as in me lay, I disputed in the Church the space of many dayes against them and their vcerall obiections; so that the Church reioyced, and was thereby confirmed in the truth: but the contrary part yet repined, and the gaine-sayers were very sorrowfull. And when the Elders of that place required of me in the presence of our fellow minister *Zoticus Otrentus*, that I would leave them in writing some commentarie of such things as were vttered against the aduersaries of the truth, at that time I it did not, but promised that I would shortly, through the helpe of the Lord, write somewhat thereof vnto them. These and the like things layd downe in the preface: in the proceesse of his booke he writeth thus: Wherefore the originall of them, and the new found opinion against the Church of God, was after this sort: There is a certaine village in Mysia (a region of Phrygia) called Ardabau, where histories record, that first of all, one *Montanus* a late conuert, in the time of *Gratus* Proconsull of Asia, puffed vp with an immoderate desire of phrymacie, opened a gap for the aduersarie to enter into him: and being mad and sodainly estranged and bereft of his wits, waxed furious, and published strange doctrine, contrary to the tradition and custome of ancient succession (now receiued) vnder the name of propheticie. They which then were auditors of this valawfull preaching, some chafisted and checked him for a lunaticke, and one that was possessed of the spirit of error, and forbad him to preach, being mindfull of the forewarning and threatening of our Sauour, tending to this end, that we should take diligent heed of false prophets: other some waxing insolent, boasted and bragged of him not a little, as if he were endowed with the holy Ghost and the gift of propheticie: and being forgetfull of the forewarning of God, they called this dissembler, flatterer, and seducer of the people, a spirit, by the which they were snared and deceiued, that through silence he should no more be hindered. The diuel through a certaine art, or rather a subtile method, working the destruction of disobedient persons, being more honored then his merit did require, stirred vp and kindled their minds, swarued already from the faith, and slumbering in sune, so that he raised two women possessed of a foule spirit, which spake fond, foolish and fanaticall things, euen as he had before, they reioyced and gloried in the spirit which pronounced them happie, and puffed them vp with infinite faire promises: yet sometimes by signes and tokens he rebuked them to their faces, so that he seemed a chastising spirit. There were few of the Phrygians seduced, notwithstanding that bold and blind spirit intempered them to blaspheme and reuile generally euery Church vnder heauen, because they neither did nor durd, neither curteously receiued among them that false spirit of propheticie. The faithful throughout all Asia for this cause met often, and in many places examined the new found doctrine, pronouncing it for prophane, they excommunicated, reiected and banished this hereticall opinion out of their Churches. When he had written these things in the beginning, and through his first booke reprehended their error: in his second booke he writeth thus of their end: because they charge vs with the death of the Prophets, for that we receiue not their disorderly fantasies (these say they, are the Prophets which the Lord promised to send his people) let them

me: I charge them in the name of the liuing God, o ye good people, is there any one of the sect of *Montanus* and these women, which hath bene persecuted by the Jewes, or put to death by any tyrant? Not one of them bearing this name was either apprehended or crucified. Neither was there any woman of them in the synagogues of the Jewes either scourged or stoned at all: but *Montanus* and *Maximilla*, are said to die another kind of death. Many do write, that both these, through the motion of their mad spirit, not together at one time, but at severall times hanged themselves, and so ended their liues after the manner of *Indus* the traitor. Euen as the common report goeth of *Theodorus*, that iolly fellow, the first founder of their propheticie, who being franticke, perswaded himselfe on a certaine time through the spirit of error, to take his flight vp into the heauens, and so being cast into the ayre, tumbled downe and died miserably. Thus it is reported to haue come to passe: yet in so much as we saw it not with our eyes, we cannot (o worthy Sir) alledge it for certaine, whether *Montanus*, *Theodorus* and the woman died thus or no. Again, he writeth in the same booke, how that the holy Bishops going about to rebuke the spirit which spake in *Maximilla*, were hindered by others that wrought with the same spirit, saying as followeth: Let not the spirit of *Maximilla* say as it is in the Epistle to *Asterius Urbanus*: I am chased as a wolfe from the sheepe. I am no wolfe, I am the word, the spirit and power: but let him manifestly expresse that power by the spirit, and preuaile. And let him compell such men as then were present to trie, and conferre with that talkatiue spirit, namely these worthy men and Bishops, *Zoticus* of Comanum, and *Julian* of Apamia, to confesse the same: whose mouthes when the companions of *Theodorus* had stopped, they suffered not the lying spirit and seducer of the people to be rebuked. In the same booke, after he had layd downe other things to the confutation of the false propheticies of *Maximilla*, he declareth withall the time when he wrote, and their propheticies foreshewing warres and seditions, whose fond fantasies he counteth in this sort: And how can it otherwise fall out, but that this be found a manifest vncertainty and open falsehood? For now it is more then thirteene yeares ago since this woman dyed, and yet in all this space hath there happened in this world neither ciuill nor generall warres; but especially the Christians through the mercie of God haue had continuall peace. Thus much out of the second booke. Out of the third booke we will alledge a few lines against them which gloized that many of them were crowned with martyrdom, so; he writeth thus: When as they are in the premises confused and voide of arguments, they flie for shift and refuge vnto Martyrs, reporting themselves to haue many, affirming that to be a sure and certaine proofe of the propheticall spirit reigning among them. But this is not so euident a proofe as it seemeth. For diuers other hereticall sects haue many martyrs, vnto whom notwithstanding we neither condescend nor confesse that they haue the truth among them. And first of all the Marcionites affirme they haue many martyrs, when as notwithstanding their doctrine is not of Christ himselfe according to the truth. A little after he saith: Those that are called to their trial, to testifie the true faith by suffering of martyrdom, because they are of the Church, communicate not with any of the Phrygian hereticall martyrs, but are seuered from them, consenting no not in one iote with the fond spirit of *Montanus* and his woman. And that this which I say is most true, shall euidently appeare by the examples of *Cains* and *Alexander*, martyrs of Eumenia, who suffered in our time at Apamia, situated vpon the riuer *Meander*.

## CHAP. XV.

*Of Miltiades and his workes.*

**I**n the aforesaid booke this *Apollinarius* remembered the commentaries of *Miltiades*, who likewise wrote a booke against the aforesaid heretic. The words by him cited were in this sort: These things haue I briefly alledged, and found written in some one of their commentaries, which confute the booke of *Alcibiades*, where he declareth that it is not the propertie of a prophet to propheticie in a trance. A little after he reprehendeth the Prophets of the new Testament, among whom he numbrieth one *Ammonius* and *Quadratus*, saying as followeth: A false prophet in a trance, where licence and impunitie do concur, beginneth with rash ignorance, and endeth with furious rage and frensie of mind, as it is said before. Of this sort, and in such a trance of spirit, they shall be able to shew none of the Prophets, either of the old or of the new

Montanus &  
Maximilla  
hanged them-  
selves.

Theodorus  
the heretike  
flying vp,  
broke his  
necke.

Apollinarius  
of the false  
propheticies  
of the Mon-  
tanists.

Apollinarius  
lib. 3.

Not the death  
but the cause  
of it proueth  
a Martyr.

Cap. 17. after  
the Greeke.

Apollinarius  
out of Miltia-  
des workes al-  
ledgeth this.

Prophets in  
the new Te-  
stament.

Milti. des  
bookes.

Cap. 18 after  
the Grecke.

Apollonius  
against the  
Montanists.

The prophe-  
tesses of Mon-  
tanus receiue  
gifts.  
Themisan  
a Montanist  
with money  
deliuered  
himself from  
prison.

Alexander a  
theefe, yet a  
martyr of  
Montanus  
sect.

Matt. 10.  
Luke 9.

Matt. 7.

Testament, neither shall they be able to glorie of *Agabus*, of *Indus*, of the daughters of *Philo*, of *Ammia*, the Philadelphian, of *Quadratus*, neither of any other, which may any thing avails them. Again he writeth: If that (as they say) after *Quadratus* and *Ammia* the Philadelphian, these women of *Montanus* succeeded in the gift of prophetic, let them shew who afterwards succeeded *Montanus* and his women. For the Apostle thinketh good that the gift of prophetic should raigne in euery Church euen vnto the end; but now for the space of these foureteeen years since *Maximilla* died, they are able to shew vs not one. So farre he. This *Miltiades* whom he remembreth, left vnto vs in writting other monuments of his labour and industrie in the holy Scriptures, as well in the booke he wrote against the Gentiles, as also in the booke against the Iewes, satisfiying and confuting in two booke their feuerall arguments and opinions. Afterwards he wrote an Apologie of the Christian Philosophie which he embroded, dedicating it to the Potentates and Princes of this world.

#### CHAP. XVI.

*Apollonius and his iudgement of the same heresie.*

**T**he briefe, this Phrygian heresie was confuted by *Apollonius* an Ecclesiasticall writer, who then (I say at that time) florished in Phrygia: he published a senerall booke against it: he refuted their prophecies, accounting them for vaine lies: he plainly opened and reuealed the conuerfation of such as were principal and chiefe patrons of this heresie of *Montanus*: he wrote in this maner: But what kind of new Doctour this is, his workes and doctrine declare. This is he which taught the breaking of wedlocke: this is he which prescribed lawes of fasting: this is he which called *Pepuza* and *Tymium* (pelting parishes of Phrygia) *Ierusalem*, to the end he might intice all men from euery where to frequent thither: this is he which ordained beggarers and taxers of money: this is he which vnder pretence and colour of oblations, hath cunningly inuented the art of bribing: this is he which giueth great hire vnto the preachers of his doctrine, that by feeding of the paunch his prophecies may preuaile. Thus much of *Montanus*. And immediatly of his Prophetesses he writeth: We haue shewed before, these first Prophetesses from the time they were filled with their false spirit, to haue forsaken their husbands. How shamefully then do they lie, calling *Priscilla* a virgin? He addeth, saying: Doth not the whole Scripture forbid, that a Prophet should receiue rewards and money? When I see a prophetesse receiue gold and siluer, and precious garments, how can I chuse but detest her? Again, of another he saith: And besides these, *Themison* also inflamed with the burning thirst of couetousnesse, tasted not the tart cognizance of confession before the tyrant, but shifted himselfe out of fetters with much money. And when as therefore he should haue humbled himselfe, yet he all in braggerie, as if he were a martyr, after the example of the Apostle, wrote a Catholike Epistle, very presumptuously to instruct them which beleueed better then himselfe, and to exhort them to strue for the doctrine together with him, and to reuile the Lord, and his Apostles, and his holy Church. And againe, speaking of one of their highly esteemed Martyrs, he writeth in this sort: And thus we trouble not our selues with many, let the Prophetesse tell vs touching *Alexander* who called himselfe a martyr, with whom she hath banqueted, whom also many do adore, whose thefts and other tharowin crimes which he suffered for I will not presently rehearse, for they are published knowne and registred: whose sinnes hath hee pardoned? Whether doth a Prophet yett theft vnto a Martyr, or a Martyr an immoderate desire of gathering vnto a Prophet? For where as Christ commaunded: You shall not possesse gold, neither siluer, neither two coates: they on the contrary seeke after the possession of vnlawfull substance. We haue declared, that they whom they call Prophets and Martyrs, haue extorted money, not only of the rich, but of the fatherlesse, and the widowes. But if they pleade innocencie, let them stay and ioyne vs in issue in the same matter, vpon this condition, that if they be ouerthrowne, at least from henceforth they will cease to commit the like sinne againe. The fruites of Prophecy are to be tried. The tree is to be knowne by his fruit. And that the case of *Themison* may be knowne of such as desire it: hee was condemned at *Ephesus* by *Emilius Frontinus* Lieutenant, not for his profession, but for presumptuous and bold enterprised thefts, being a lewd person. And then with a false pretence of Christian profession, seducing the faithfull of that place, hee was pardoned and set at libertie. But the congregation

seducing the faithfull of that place, he was pardoned and set at libertie. But the congregation whereof he was Pastor, because he was a theefe, would not admit him. They that will know further of his offences, I referre them vnto the publike records. For by confuting him, whom the Prophet hath not knownen by dwelling together many yeares, we declare vnto the world by him the steadfastnesse of the Prophet. We are able to shew at large the conformitie of both parts. But if they haue any confident perseuerance, let them beare the reprehension. Again in another place of the same booke, he writeth of their Prophets thus: If they deny their Prophets to haue bene bribers, let them affirme it, conditionally that if it be proued, they be no longer Prophets. Hereof we are able to alledge many particular proofes. All the works of a Prophet are necessarily to be proued. Tell me (I beseech you) is it seemely for a Prophet to paint himselfe in colours? is it seemely for a Prophet to smooth him selfe with the white glittering stibium? is it seemely for a Prophet to pincke and gingerly to set forth himselfe? is it seemely for a Prophet to dise and to carde? is it seemely for a Prophet to be an vsurer? Let them answer me whether these be lawfull, or vnlawfull. I will proue these to be their practises. This *Apollonius* in the same booke sheweth the time of his writting, to be the fortieth yeare since *Montanus* inuented this false and forged prophetic. Again he declareth how that *Zoticus* (mentioned before by the former Author) went about at *Pepuza*, to repressend and confute the fained prophetic of *Maximilla*, and the spirit which wrought in her: but yet was forbidden by such as fauoured her folly. He remembreth one *Thraseus* a Martyr of that time. He declareth as receiued by tradition, that the Lord commaunded his Apostles not to depart from *Ierusalem* untill the twelfth yeares end. He alledgeth testimonies out of the Reuelation, and reporteth how that *Saint Iohn* raised up by the diuine power of God, one that was dead to life againe. Other things he writeth by the which he hath fully confuted, and ouerthrowne the subtle sleight of the forged heresie. These things out of *Apollonius*.

#### CHAP. XVII.

*The censure of Serapion bishop of Antioch, touching the Phrygian heresie.*

**T**his *Serapion* remembreth the workes of *Apollinaris*, where he confuted the sayd heresie, who then is sayd to haue succeeded *Maximianus* in the bishopricke of Antioch. He maketh mention of him in a peculiar Epistle vnto *Caricus* and *Ponticus*, where also the sayd heresie is confuted, thus: And that ye may know this also, that the operation of this deceitfull doctrine called the new prophetic, is condemned as execrable, of all the Churches in Christendome, I haue sent vnto you the learned writings of *Claudius Apollinaris* that holy bishop of *Hierapolis* in Asia. In this Epistle of *Serapion* there are subscriptions of many bishops, of whom one subscribeth thus: I *Aurelius Cyrenius* Martyr with you health. Another thus: *Elinus Publius Iulus* bishop of *Debelum* a citie of Thracia, as sure as the Lord liueth in heaven, when as holy *Zotas* of *Anchia* would haue cast out the diuell which spake in *Priscilla*, the dissembling hypocrites would not permit it. And many other bishops gaue the same censure, and subscribed with their owne hands to the sayd Epistle. The affaires then went after this sort.

#### CHAP. XVIII.

*The industrie of Irenaeus in refuting the heresies blased at Rome by Blasius and Florinus.*

**I**renaeus wrote diuers Epistles to the confutation of such as at Rome corrupted the rites of the Church. He wrote one to *Blasius* of Schisme, another to *Florinus* of Monarchic: that God is not the author of euill. Which opinion *Florinus* learned to be of, but afterwards he being seduced with the error of *Valentinus*, *Irenaeus* wrote against him that booke intituled *Ogdoas*, by interpretation, the number of eightie, where he signifieth himselfe immediatly to haue succeeded the Apostles. The end of which booke hath this notable inscription, which we thinke fit to be inserted in this our historie, which is as follooweth:

\* Cap. 20. after the greek, Irenæus lib. de Ogdoadæ, which is not extant.

Irenæus vnto Florinus the schismaticke. Florinus a courtier, then a schismaticke, last an heretike.

Polycarpus vied oft to repeat this saying.

Cap 21. after the Greeke.

The accuser of Apollonius with the breaking of his legges died miserably. Apollonius a Christian philosopher exhibited an Apologie vnto the Senate at Rome, and afterwards was beheaded. A euell law.

I charge thee in the name of our Lord Iesus Christ, and his glorious comming, at what time he shall come to iudge the quicke and the dead, whosoever thou be that copiest this booke, thou peruse this copie, and diligently correct it after the example of mine owne hand writing, and that thou put too likewise this charge, and set it downe after the written copie. This was probably spoken of him, and well remembred of vs, that we may behold the ancient and right holy men, as a most exquisite and right patterne of earnest care and diligence. Again Irenæus in his Epistle to Florinus reporteth, that he had conuersation with Polycarpus, saying: This doctrine (O Florinus) that I may boldly pronounce the truth, saoureth not for sound: this doctrine disfigureth from the Church, and bringeth such as giue care vnto it into extreame impietie: this doctrine, no not the heretikes which were out of the Church, euer durst to publish: this doctrine such as were elders before vs, and disciples of the Apostles, neuer deliuered vnto thee. I saw thee when I was yet a boy with Polycarpus in the lower Asia, living gorgeously in the Emperours pallace, and busying thy selfe with all might to be in fauour and credit with him. For I remember better the things of old then the affaires of late. For the things we leaerne in our childhood, sinke father into our minds, and grow together with vs. So that I remember the very place where Polycarpus fate when he taught: his going out, and his comming in, his trade of life, the figure and proportion of his body: the sermon he made vnto the multitude: the report he made of his conuersation with Iohn and others which saw the Lord: how he remembred their sayings, and what he heard out of their mouthes touching the Lord, of his power, and doctrine: reciting precepts, and all things consonant to holy Scripture, out of their mouthes (I say) who had seene with their eyes the Word of life in the flesh. These things at that time, through the mercy of God which wrought in me, I diligently marked, and painted it not in paper, but printed it in my heart, which continually through the grace of God I ponder and meditate. And I am able to testifie before God, that if that holy and Apostolike Elder, had heard any such thing, he would straight haue reclaimed, and stopped his eares, and after his manner pronounced: Good God into what times hast thou reserued me, that I should suffer such things! Yea and would straight haue shunned the place where he sitting or standing had heard such speeches. To be short, this may be reported for true out of the Epistles which he wrote to the confirmation of the bordering Churches, or out of the Epistles which he wrote to certaine brethren for admonition and exhortation sake. Thus farre Irenæus.

#### CHAP. XIX.

*The Church enioyeth peace vnder Commodus, the Martyrdome of Apollonius a Christian Philosopher.*

The same yeare vnder Commodus the Emperour, the rage of the Gentiles was mitigated towards vs, so that peace was granted through the grace of God, vnto the vniuersall Church throughout the world: and the heauenly doctrine led the mind of almost all men to the embracing of the true Religion of the onely and vniuersall God, so that many of the nobles of Rome began neare to their soules health and saluation, together with their whole houses and families. It was a thing altogether intolerable for the diuill, whose nature is altogether enuious and spitefull, therefore he taketh vs in hand againe, and inuenteth diuers snares to intrap vs in. He procurreth at Rome, Apollonius, a man among the faithfull of that time, for learning and philosophie very famous, to be brought forth before the tribunall seate, raising his accuser among them that were fit ministers for so malicious a purpose. But the unhappy man came out of season to receive the sentence of judgement: for because it was decreed by the Emperour, that the accusers of the Christians should dye the death, Perennius the Iudge forthwith gaue sentence against him, that his legges should be broken. When the beloued Martyr, when the Iudge had earnestly, and with many words intreated him to render an account of his faith before the noble Senate, he exhibited in the presence of them all a notable Apologie of his faith, in the which he suffered Martyrdome. Yet neuertheless by decree of the Senate he was beheaded, and so ended his life for the ancient decree was of force, and prevailed among them, that the Christians should be once presented before the tribunall seate & not renoked their opinions, should not

be set at libertie. Wherefore the words of Apollonius which he answered to Perennius standing at the barre, and his whole Apologie offered to the Senate, who listeth to know, let him read our booke of Martyrs.

#### CHAP. XX.

*Of the succession of Bishops in the most famous Churches.*

In the tenth yeare of the raigne of Commodus, when Eleutherius had gouerned the bishopricke of Rome thirtene yeares, Victor succeeded him, at what time also Iulianus after he had continued ten yeares in the bishops sea of Alexandria, died, and Demetrius came in place: at what time likewise Serapion (mentioned a little before) was knowne to be the eight bishop of Antioch after the Apostles. When was Theophilus bishop of Cæsarea in Palestina, and Narcissus (before remembred) bishop of Ierusalem, and Banchillus bishop of Corinth in Hellada, Polycrates bishop of Ephesus, and an infinite number moe (as it is very likely) besides these, excelled at that time. But we rehearse them by name, and that fully, by whose meanes and writings the Catholike faith hath bene continued vnto our time.

#### CHAP. XXI.

*Of the controwersie about the keeping of Easter day.*

At the same time there arose no small contention, because that all the Churches throughout Asia, as of an ancient tradition, thought good to obserue the high feast of Easter in the fourteenth moone, on which day the Iewes were commaunded to offer their Pascale Lambe. As much to say, as upon what day soener in the weeks that moone fell, the fasting dayes finished and ended: when as the other Churches throughout the world accustomed not to celebrate Easter after this manner, but obserued the Apostolike tradition and custome as yet retained, to wit, that the fasting dayes should be broken by on no other day, but the day wherein our Saviour rose from death to life. Wherefore Synodes and meetings of Bishops were summoned, where all with one accord obtained an Ecclesiasticall decree, which they published by their Epistles vnto all Churches: that vpon no other then the Sunday the mystrie of our Saviours resurrection should be celebrated, and that on that day, and no other, the fasting shold be broken. At Rome likewise there was a Synod gathered together for the same cause, of the which Victor their Bishop was President. Again there was another of Bishops at Pontus, where Palmas as the most ancient did gouerne. Another of Bishops throughout France, which Irenæus did ouersie. To be short, another of the Bishops throughout Ostroena and the cities therein contained, and specially of Banchillus Bishop of Corinth with many others, all which with one and the same sentence and iudgement, obtained the same decree, and their vniuersall assent was thus made manifest vnto the world.

#### CHAP. XXII.

*By the report of Polycrates the Churches in Asia celebrated Easter in the fourteenth moone.*

Polycrates was the chiefe of the bishops throughout Asia, which affirmed that their ancient custome deliuered them of old was to be retained. This Polycrates in his epistle vnto the Church of Rome, sheweth the custome of Asia obserued vnto his time, in these words: We celebrate the vniuoluted day of Easter, neither adding any thing thereto, neither taking ought therefro. For notable pillars of Christian religion haue rested in Asia, which shall arise at the last day, when the Lord shall come from heauen with glorie, and restore all the Saints to ioy: Philip one of the twelue Apostles, now lying at Hierapolis, and his two daughters who kept themselves virgins all the dayes of their liues, the third also after the end of her holy conuersation, rested at Ephesus. Again Iohn who lay on the Lords breast, and wore the priestly attire,

Cap. 22. after the Greeke.

Anno Dom. 192. all these bishops flourished at one time. Victor b. of Rome, Demetrius. Serapion. Theophilus. Narcissus. Banchillus. Polycrates. Cap. 23. after the Greeke.

Anno Dom. 199. Exod. 12. Easter & the fasting dayes going before layd downe by decree. Theophilus & Narcissus were chiefe in Palestina as Victor at Rome, Palmas at Pontus: Irenæus in France: the bishops of Ostroena in their provinces: Banchillus at Corinth, and not the bishop of Rome ouer all.

Cap. 24. after the Greeke.

Polycrates Bishop of Ephesus writeth to Victor & the church of Rome. Iohn the Apostle being a priest wore the priestly attire.



both a Martyr and a Doctor, slept at Ephesus. Moreover *Polycarpus* Bishop of Smyrna, and a Martyr. *Thraseus* an Eumenian, both a Bishop and a Martyr, slept at Smyrna. What shall I speake of *Sagaris*, both a Bishop and a Martyr, lying at Laodicea? Also of blessed *Papyrus*, and *Melito* an Eunuch, who was led and guided in all things that he did by the holy Ghost, and now resteth at Sardis, wayting the message from heauen when he shall arise from the dead. \*All these celebrated the feast of Easter according vnto the Gospell, in the foureteenth moone, swarning no where, but obseruing the rule of faith. To be short, and I *Polycrates*, the meanest of you all, do retaine the tradition of my forefathers, of which also I haue imitated some. For there were seuen Bishops before me, and I am the eighth, which alwayes haue celebrated the feast of Easter on that day in the which the people remoued the leaven from among them. I therefore (my brethren) which now haue liued threescore and five yeares in the Lord, haue conferred with the brethren throughout the world, and haue read, and ouer-read the holy Scriptures, yet will not be moued at all with those things which are made to terrifie vs. For my ancestors and elders haue sayd, that we ought rather to obey God then men. Afterwards he speaketh of the bishops that consented, and subscribed to his epistle, after this manner: I could repeate the bishops which were present, whom you requested me to assemble, whom also I haue assembled together, whose names if I should write would grow vnto a great lumber; they haue visited me a simple soule, and a man of small accompt, and haue consented to this Epistle. They also know that I beare not this gray haire in vaine, but alwayes haue had my conuersation in *Christ Iesu*.

## CHAP. XXIII

The censure of certaine Bishops touching this controuersie.

Immediately vpon this, *Victor* Bishop of Rome, goeth about to seuer from the vnitie in the communion, all the Churches of Asia, together with the adioyned congregations, as louing not aright, and inueyeth against them in his Epistles, and pronounceth daily, all the brethren therefor excommunicated persons. But this not pleasing all the Bishops, they exhorted him to seeke after those things which concerned peace, and vnitie, and love betwixt brethren. \*Their wordes are at this day extant that sharply reprehended *Victor*. Of which number *Irenaeus* in the name of all the brethren in France was under his charge, wrote and allowed the same sentence, to wit: The myserie of the resurrection of our Sauour to be celebrated on the Sunday onely. Yet as it was very meete, he put him in remembrance at large of his dutie, that he should not estrange or cut of all the Churches of God which retained the tradition of old customs. His wordes are these: Neither is this controuersie onely of the day, but also of the kind or manner of fasting. Some thinke they ought to fast one day, some two, some more, some foure, and telling the houres throughout day and night, they count a day. Neither began this varietie of fasting in our time, but long before, through them who then bare rule, and as it is very likely, through their double negligence, they despised and altered the simple and common custome retained of old. Yet for all this were they at vnitie one with another, and as yet we retaine it; for this varietie of fasting commendeth the vnitie of faith. After this he adioyneth a certaine historie, which I will alleage as peculiarly incident to this place. They (sayth he) that were bishops before *Soter*, of that sea which now thou gouernest, I meane, *Anicetus*, *Pius*, *Hyginus*, *Telesphorus* and *Xystus*, neither did so obserue it them selues, neither left they any such commaundement vnto the posteritie, and yet they (though not obseruing the same custome) were at vnitie with them which resorted vnto them from other churches, and did obserue the same, although their obseruation was contrary to the minds of such as obserued it not. Neither was the like euer heard of, that any man, for such kind of fasting, was excommunicated: but the Bishops themselves which were thy predecessours, haue sent the Eucharist vnto the brethren of other churches that obserued a contrary custome. And *Polycarpus* being at Rome in the time of *Anicetus*, they both varied among themselves about trifling matters, yet were they soone reconciled, and not a word of this matter. Neither was *Anicetus* able to perswade *Polycarpus* that he should not retaine that which he had alwayes obserued with *Iohn* the disciple of our Lord and the rest of the Apostles, with whom he had bene conuersant: neither did *Polycarpus* perswade *Anicetus* to obserue it, but told him, that he ought to obserue the ancient custome of the elders, whom he succeeded. These things being at this point, they communicated

\*Cap. 15. after the greek.

At 7.4.

\*Cap. 16. after the Greeke. Where then was the saying, that the bishop of Rome must iudge all, and be iudged of none? *Irenaeus* bishop of Lyons. *Victor* bishop of Rome.

one with another. And in the church *Anicetus* granted the Eucharist vnto *Polycarpus* for reuerence he owed vnto him, and in the end they parted one from another in peace, and all such as retained contrary obseruations throughout the whole vniuersal church, held fast the bond of loue and vnitie. Thus *Irenaeus* not degenerating from the etymologie of his name, passing all other in the gift of reconciling the brethren, practised for the Ecclesiastical peace. He wrote not onely to *Victor*, but also to sundry gouernors of diuers other Churches, in seueral epistles, concerning the said controuersie.

## CHAP. XXIIII.

The censure of the Bishops of Palestina touching the said controuersie of Easter, with the repetition of the bookes of certaine Ecclesiasticall writers.

The Bishops of Palestina (mentioned a litle before) *Narcissus*, *Theophilus*, and with them *Cassius* Bishop of Tyrus, and *Clarus* bishop of Ptolemais, together with other Bishops in their company, when they had reasoned at large touching the celebration of Easter, and the tradition deliuered vnto them by succession from the Apostles: in the end of their Epistle they write thus: Send out with speed the copies of our epistle throughout the parishes, that we be not charged with their error, which easily are brought to inare euen their owne soules. We signifie vnto you, that at Alexandria they celebrate the feast of Easter vpon the self same day with vs. Their epistles are brought vnto vs, and ours vnto them, that we may vniormely and together solemnize this holy feast. Besides these alleaged and translated letters and epistles of *Irenaeus*, there is extant another booke of his, very learned and necessary, against the Gentiles, intituled of knowledge: another vnto *Marcianus* his brother, intituled A declaration of the Apostles preaching: and another booke of diuers tractes, where he maketh mention of the Epistle vnto the Hebrewes, and the booke of Wisdom, called *Salomons*, whence he alleageth testimonies. These are the wordes of *Irenaeus*, which came to our knowledge. When *Commodus* had bene Emperour 13. yeares, and *Portinax* after him not fully the space of six moneths, *Seuerus* succeeded him in the Empire. There are referred at this day in many places many notable wordes of diuers Ecclesiastical persons, whereof these came to our hands: The commentaries of *Heracles* vpon *Paul*, *Maximus* of that common question in heretikes mouthes: whence euill proceeded: and whereof this substance was made, *Candidus* of the creation or work of the six dayes. *Apion* of the same argument. *Sixtus* of the resurrection. And a certaine tract of *Arabianus*: with a thousand mo. All which writers time doth not permit, neither is it possible to publish them in this our historie, because they minister no occasion to make mention of them.

## CHAP. XXV.

Of such as from the beginning impugned the heresie of *Artemon*, the behauiour of the heretike, and his presumption in reiecting and corrupting the Scriptures.

Among these bookes there is found a volume written against the heresie of *Artemon*, which *Paulus Samosatensis* in our dayes endeouored to reuile: wherein is contained a narration worthy to be published among these our histories, which are here and there diuersly collected. When this booke had confuted the sayd presumptuous heresie, which affirmed *Christ* to be a bare and naked man, and that the authours thereof had gloried of it as an ancient opinion, after many lines and leaues, to the confutation of this blasphemous vntruth, he writeth thus: They affirme, that all our aunccestors, yea and the Apostles themselves were of that opinion, and taught the same with them, and that this their true doctrine (for so they call it) was preached and embraced vnto the time of *Victor* the thirteenth Bishop of Rome after *Peter*, and corrupted by his successor *Zephyrinus*. This peradventure might seeme to haue some likelihood of truth, if it were not oppugned first of all by the holy Scriptures, next by the bookes of sundrie men long before the time of *Victor*, which they published against the Gentiles, in the defence of the truth, and in confutation of the heretical opinions of their time. I meane *Iustinus*, *Miltiades*, *Tatianus* and *Clement*, with many others, in all which wordes *Christ* is preached and published to be God. Who knoweth not, that the wordes of *Irenaeus*, *Melito* and all other Christians, do confesse *Christ* to be both God and man? To be short, how many Psalmes, and Hymnes, and Canticles, were written from the beginning by the faithfull Christians, which do celebrate and praise *Christ* the Word of God, for no other then God indeed?

How

\*Ruffinus translating these wordes, vnderstandeth that *Anicetus* granted the ministratio of the eucharistion vnto *Polycarpus*, which is very like to be true. *Irenaeus* significeth a peacemaker. Cap. 17. after the Greeke.

The provinciall councill held at Palestina wrote thus vnto the Province throughout. Certaine wordes of *Irenaeus*. *Commodus* was Emperour 13. yeares. *Portinax* six moneths. *Seuerus* created Emperour an. Dom. 195. vnder this *Seuerus* the said great persecution was raised.

Cap. 18. after the Greeke.

The opinion of *Artemon* the heretike.

An auncient writer (as I suppose *Maximus*) in the confutation of the sect of *Artemon*,

How then is it possible, according vnto their report, that our auncestors vnto the time of *Uictor* should haue preached so, when as the Ecclesiastical censure for so many yeares is pronounced for certaine, and knowne vnto all the world? And how can they chuse but be ashamed, thus vnto truly to report of *Uictor*, when as they know for suretie, that *Uictor* excommunicated *Theodotus* a Tanner, the father and founder of this Apostacie, which denied the diuinitie of Christ, because that he first affirmed Christ to be but onely man. If *Uictor* (as they report) had bene of their blasphemous opinion, how then could he haue excommunicated *Theodotus* the author of that heresie? And *Uictor* was thus affectionated. But when he had gouerned the Ecclesiastical function the space of ten yeares, *Zephyrinus* succeeded him about the tenth yere of the raigne of *Semernus*. The same author which wrote the aforesaid booke against the founder of this heresie, declarereth a certaine historie that was done in the time of *Zephyrinus*, after this maner: Therefore to the end I may aduertise diuers of the brethren, I will rehearse a certaine historie of our time, which (as I suppose) if it had bene in Sodome, they would haue fallen to repentance. There was one *Natalus*, who not long before, but euen in our time became a confessor. This *Natalus* was on a time seduced by *Asclepiodotus*, and another *Theodotus* an exchanger; they both were disciples of *Theodotus* the tanner, who then being author of this blasphemous opinion (as I said before) was excommunicated by *Uictor* Bishop of Rome. For *Natalus* was perswaded by them for a certaine hire and reward, to be called a bishop of this hereticall opinion, to wit, an hundred and fiftie pence, monethly to be payd him. Now he being thus linked vnto them, the Lord warned him oft by visions, For God and our Lord *Iesu Christ*, full of mercy and compassion, would not that the witness of his passions should perish out of the Church. And for that he was altogether careless and negligent in marking the visions from aboue, being now as it were hooked with the sweet bait of primacie, honour, and filthy lucre, whereby thousands do perish, at length he was scourged by an Angell of the Lord, and for the space of a whole night chastised not a little, so that when he rose early in the morning, clothed in sackcloth and sprinkled with ashes, with much we and many teares, he fell downe flat before the secte of *Zephyrinus* Bishop of Rome, not after the maner of a cleargie man, but of the lay people, beseeching the Church (prone alwayes to compassion) with watrish eyes and wet cheekes, for the mercie of Christ, to tender and pittie his miserable case, and vsing many petitions, and shewing in his bodie the print of the stripes, after much a do he was receiued vnto the communion. We thinke best to adde vnto these, other relations of the same author: so; thus he writeth: They corrupted the holy and sacred Scriptures without any reuerence: they reiected the Canon of the auncient faith: they haue bene ignorant of Christ, not sear- ching what the holy Scriptures affirmed, but exercising themselues therein, and fisting it to this end, that some figure or forme of a syllogisme might be found, to impugn the diuinitie of Christ. And if any reasoned with them out of holy Scripture, forthwith they demaunded whether it be a coniunct or a simple kind of syllogisme. And laying aside holy Scripture, they practise Geometrie as being of the earth, they speake earthly, and know not him which came from aboue. *Euclid* among a great many of them measureth the earth busily. *Aristotle* and *Theophrastus* are highly esteemed. *Galen* is of diuers worshipped. But what shall I say of these, who (being farre from the faith) abuse the art of infidels to the establishing of their hereticall opinion, and corrupt the simplicitie of holy Scripture, through the subtile craft of sinfull persons? For to this purpose they put their prophane hands to holy Scripture, saying, they would correct them. And thus report not this vnto us of them, or partially against them, if any man please, he may easily know. For if any will peruse their copies, and conserue them one with another, he shall find in them great contrarietie. The bookes of *Asclepiades* agree not with them of *Theodotus*. There is found betweene them great difference, for their disciples wrote obscurely such things as their masters had ambitiously corrected. Againe, with these the copies of *Hermophilus* do not consent. Neither are the copies of *Apollonius* at concord among themselves. If their allegations be considered with their translations and alterations, there shall be found great diuersitie. Belike they are altogether ignorant what presumption is practised in this lewd fact of theirs. Foreither they perswade themselves that the holy Scriptures were not indired by the instinct of the holy Ghost, and so are they infidels; or else they thinke themselves wiser then the holy Ghost: and what other thing do they in that, then shew themselves possessed of a diuell? They cannot denie this their bold enterprise, for they haue written these things with their owne hands. They cannot shew who instructed them, who deliuered them such scriptures, and whence they translated their copies.

Diuers

Theodotus a  
tanner and an  
heretike.Zephyrinus  
Bishop of Rome  
and Dom 103.A worthy hi-  
story of Nata-  
lus an hereti-  
cal bishop re-  
penting him-  
selfe.God sendeth  
his Angell to  
scourge him  
by night.The practises  
of the hereti-  
cal sect of Ar-  
temon.Euclid.  
Aristotle.  
Theophras-  
tus.  
Galen.  
Hereticks pre-  
sume to cor-  
rect, alter and  
translate holy  
Scripture.A notable di-  
lence.

Diuers of them vouchsafe not to corrupt the Scriptures, but flatly they denie the law and the Pro-  
phets, and vnder pretence of their detestable and impious doctrine of fained grace, they fall into  
the bottomlesse gulfe of perdition. But of them thus much shall suffice.

The end of the fift Booke.



## THE SIXT BOOKE OF THE EC- CLESIASTICAL HISTORIE OF EVSEBIUS

PAMPHILVS BISHOP OF CAESAREA

IN PALAESTINA.

CHAP. II.

Of the persecution under the Emperour *Semernus*.

When *Semernus* persecuted the church of God, there were euery where famous mar-  
tyrdomes of such as shone for godlinesse: but especially at Alexandria, whither  
chosen champions out of Egypt & all Thebais (as vnto a most notable Theater  
of God) were brought, & after a most patient sufferance of sundry torments and  
diuers kinds of death, were crowned of God with garlands of immortality. Of  
this number was *Leonides* (called the father of *Origen*) there beheaded, who left his sonne very  
yong, and of tender yeares: who, how he was disposed and affeged towards Christian Re-  
ligion from that time forth, it shall not be at this time vnreasonably written, specially for  
that he is famous and renowned throughout the whole world. Some man will say, it is no  
small piece of worke to paint in paper the life of this man, and that it will require a whole  
volume to it selfe: but at this present cutting off many things, being as much breuifit as may  
be, we will runne ouer certaine things which concerne him, selected out of their Epistles and  
histories, which were his familiars, whereof some liued in our time, and reported certaine  
things of him. To be short, we will declare such things as shall seeme worthy of memorie,  
and that were done of him euen from his cradle. *Semernus* had gouerned the Empire ten yeares,  
Letus gouerned Alexandria and the rest of Egypt, and *Demetrius* after *Iulianus* had newly ta-  
ken vpon him the oversight of the congregations there.

Anno Domini  
204.Leonides the  
father of Ori-  
gen behead-  
ed.Semernus went  
on the tenth  
yeare of his  
raigne, when  
the great per-  
secution was  
raided.Letus ruled  
Alexandria  
and Egypt.

CHAP. II.

*Origen* desirous of Martyrdome, was in great danger, and being deliuered  
he professed Diuinitie at Alexandria with earnest studie,  
and led a maruellous honest life.

When the heate of persecution was very vehement, & an infinite number of persons  
were crowned with Martyrdome, *Origen* being yet very yong, bare in his mind a  
seruent desire of martyrdome, so that he hazarded himself often, and coueted volun-  
tarily to thrust himselfe into that dangerous combat. He narrowly did he escape, for it had  
cost him his life, had not the diuine & celestiall prouidence of God stayed him by meanes of his  
mother, to the further commobity and profit of many. She at the first intreated him with man-  
ny wordes to tender her motherly affection: but perceiving him to be more vehemently in-  
censed and kindled, knowing his father to be kept in close prison, and wholly minded to suffer  
Martyrdome, she constrained him to remaine at home, hiding from him all his apparell. We  
then being able to do no other thing, more prompt in mind than ripe in yeares, could not rest,  
but wrote vnto his father a letter, in the which he exhorted him thus: O father, faint not,  
neither imagine amisse because of vs. Let this be the first token of the industry and sincere mind  
of *Origen* in his childhood towards Christian Religion, yet forth in this our history, for he be-

Cap. 3. after  
the Græcke.  
Origen by  
the meanes  
of his mother  
avoideth  
great perill,  
Origen be-  
ing a child  
exhorteth his  
father to mar-  
tyrdome.

Origen of a  
child brought  
up in holy  
Scriptures.

ing of a child trained by and exercised in holy Scriptures, sheweth then no small signs of doctrine of faith. His father furthered him not a little to the knowledge of them, when he does the studie of liberal arts, he instructed him in these, not as the lesser part. For before the exercise of profane literature, he instructed him in the holy Scripture, and commended of him daily a certaine taske of that he learned and rehearsed. And this trade was not vnprofitable for him being a child, but he grew thereby vnto such facilitie and promptnes, that he contented not himselfe with the bare and casual reading of the wordes, but sought farther, searching the perfect and profound understanding thereof; so that often times he would set on grauell his father, demanding of him what was meant by this and that of holy Scripture. But his father checked him to his face in outward sight, admonishing him not to search ought about the capacitie of his yeares, and more then the plaine letter of understanding; yet to himselfe he reioyced greatly, paying vnto God the author of all good heartie thanks for that he had made him the father of such a sonne. Whereof notwithstanding the father often vncouered the breast of his sonne in his sleepe, and solemnely kissed it, as if the holy Ghost had taken there the inner part for his priuie closet, and thought himselfe happy of such an offspring. These and the like things they remember to haue happened vnto Origen being yet a child. When his father died a Party, he was left an orphan of the yeares of seuentene with his mother & other chyldren his brethren, to the number of sixe: his fathers substance being confiscated to the Emperours treasure, the want of necessities pinched him, together with his mother and brethren, he casteth his care vpon the diuine prouidence of God, he is receiued and refreshed of a certaine matrone which was very rich, and religious, which harboured in her house a certaine man of Antioch, a notable heretike, of whom then fresh at Alexandria, one that was accepted of her for her son and deare friend. Origen of necessity vsing his companie, sheweth forth manifest proofes of his cleauing fast, his right and true faith: for when as an infinite multitude not onely of heretikes, but also of true faith, frequented vnto Paulus (so was he called) for he was counted a profound and wise man, he could not be perswaded to be present with him at prayers, but observed the non of the Church from a child, and detested (as he witnesseth himselfe in a certaine place) the doctrine of heretikes. He was of his father absolutely instructed in the profane learning of the Gentiles, but after his fathers death he applied a little more diligently the studie of his tozicke; and hauing before meanely applied humanitie, now after the death of his father he do adoided himself vnto it, that in short space he got sufficiency to serue his turne, both honorable for the time, and correspondente to his yeares. For he being idle at schole (as he himselfe in a certaine place reporteth) when as none occupied the roome of catechizing at Alexandria, because that euery one was faine to flee away by reason of the threatening thunderbolts of persecution, diuers of the Gentiles came to him to heare the preaching of the word of God, whereof he saith the first to haue bene Plutarch, who besides that he liued well, was crowned with martyrdome. The second was Heraclas the brother of Plutarch, who after he had profited very much, and sucked at his lips the iuice of Christian Religion and heavenly Philosophie, succeded Demetrius in the Bishopricke of Alexandria. Origen went now on the eighteenth yere when he catechized in the schole of Alexandria; at what time he happily profited whilest that vnder Aquila Lieutenant of Alexandria, in the heate of persecution he purposed vnto himselfe a famous opinion among all the faithfull, in that he chearefully embraced the Party, not onely of his acquaintance, but such as were vnto him vnknowne. He detested not onely such as were fettered in deepe dungeons and close imprisonment, neither onely such as looked for the last sentence of execution, but after iudgement giuen and sentence pronounced, he was present with the Party, boldly accompanying them to the place of execution, putting himselfe in great peril oftentimes, boldly embracing, kissing and saluting them, so that once the furious rage of the fond multitude of the Gentiles had stoned him to death, the diuine power of God had not maruellously deliuered him. The same diuine and celestiall grace of God at other times, againe and againe, so oft as cannot be told, defended him from the assaulted of the aduersaries, because of his noble hardihood and prompt mind to publish the doctrine of Christ. So extremely was he dealt withal of the infidels, that souldiers were commanded to watch about his house, because of the multitude that came to be instructed of Christian faith. The persecution daily preuailed, & was so vehemently bent against him

A certain matrone of Alexandria receiued Origen with his mother and brethren.

Origen taketh heed of heretikes, Tit. 3. Origen studieth Rhetorique.

Plutarch a martyr. Heraclas after Demetrius Bishop of Alexandria. Origen a catechizer being 18 yeares old. Origen comforteth the martyrs.

that he could nowhere passe safely throughout Alexandria, but often changing lodgings, he was euery where pursued, because of the multitude which frequented vnto him for instruction sake. For his wordes expressed the most notable rules of the most true and Christian Philosophie. They say, as he taught so he liued, and as he liued so he taught. Wherefore the diuine power of God specially preuailling with him, an infinite number were stirred by his zeale. When he perceived many disciples to frequent vnto him, and that the charge of the schole was now by Demetrius the Bishop committed vnto him alone, he supposed the rearing of humanity to be out of season, and transformateth the schole as altogether vnprofitable be reason of profane literature and humanity opposite vnto sacred letters, to the exercise of godly discipline. Againe after god aduice taken for necessary prouision, he sold the profane writers which he had diligently perused & lay by him, entoyning the buyer, to pay him daily foure halpence of the set price, wherewith he contented himselfe. And this philosophicall trade continued he the space of many yeares, cutting off from himselfe al occasion of youthly concupiscence. For though the whole day he took no small labour in this godly exercise, and the greater part of the night also he spent in meditating of holy Scripture, and in his philosophical life, as much as lay in him, he vsed fasting, taking his rest at certaine temperate times of the yeare, not on his bed, but very warily on the bare ground. Specially aboue all other places, he supposed the sayings of our Saviour in the Gospell to be obserued, which exhorted us not to weare two coates, neither shoes, neither to care for the time to come with a greedy & concetuous desire. For he endured cold & nakednesse more charfully then became his yeares, and suffered such extreame neede and necessity, as greatly amased his familiar friends, and offended many that willingly would haue supplied his want and necessity, for the painfullnesse they saw him take, in setting forth the heavenly doctrine of Christ Iesus our Saviour. But he being giuen to patient sufferance, passed many yeares without the wearing of shoes, ioyning naked soles to bare ground. And he is said moreover for the space of many yeares to haue abstained from wine, and other such like, (necessary sustenance onely excepted,) so that he ran in great danger, lest that though weakenesse of limmes, and faintnesse of body, he should destroy and cast away himselfe. This philosophicall trade of life being woon by at others, stirred by a great many disciples to imitate the like trade and study: so that of the Gentiles and Infidels, and also of the learned and wise, and the same not of the meaner sort, a great number became zelous and earnest followers of his doctrine: in so much that (the heavenly word of God taking deepe rote in their faithfull minds) they continued steadfast during the persecution of that time, so that some of them were apprehended and suffered martyrdome.

Origen as he taught he liued, & as he liued he taught.

Origen sold his philosophy bookes.

Origen had many followers.

#### CHAP. III.

Of the martyrs that suffered out of the schole of Origen.

Cap. 4. after the Greek.

The first of them was Plutarchus remembred a little before. Whom Origen accompanied to the place of execution, not without great danger of his life, when as his owne citizens went about to practise violence towards him, as being author of Plutarchus death. Yet the prouidence of God deliuered him thence. The next of the disciples of Origen after Plutarchus, was Serenus, who is said to be the second Party which gaue trial and promise of the faith he receiued, and that by fire. The third Party out of the same schole was Heraclides. The fourth after him Heron. Of the which two later, the first was a Catechumenist, the second lately baptized, but both beheaded. As yet out of the same schole came forth the fifth champion, a second Serenus, who after patience in great torments and grievous paine, was beheaded. And of women also, Rhais, as yet a Catechumenist, baptized (as Origen himselfe reporteth) in fire, departed this life.

Plutarchus a Martyr. Serenus burned. Heraclides beheaded. Heron beheaded. Serenus beheaded. Rhais a woman burned.

#### CHAP. IIII.

The martyrdome of Potamiana a virgin, Marcella her mother, and Basilides a souldier.

Cap. 5. after the Greeks.

Basilides was numbered the seventh among the former Party, which led forth the renowned virgine Potamiana to execution, of whom vnto this day great fame is blayed abroad among the inhabitants of that prouince, how that for the chastitie of her body burned.

and puritie of mind, she stroue very stoutly with her loners. She was endued with ripenes of mind, and goodly beauty of body. When she had suffered infinitely for the faith of Christ, let of all after great and greivous torments, terrible to be spoken of, together with her mother *Marcella* she was burned with fire, and consumed to ashes. The report goeth that *Aquila* the iudge commanded her whole body to be scourged ouer, and that very soze, and shee was so, he would deliuer her bodie shamefully to be abused of fencers and rustians: and that when she had mused a while with her selfe, and they demanding an answer, to haue said such things as pleased not the Gentiles, and therefore immediately after sentence pronounced, to haue bene taken and led of *Basilides* (a souldier of authoritie among the host) to execution. When the multitude molested her soze, spitefully handling her with opprobrious termes, *Basilides* repressed and rebuked their railing speeches, pitying her very much, and practising great civillie towards her. She on the other side appoyned and acknowledged his courteous dealing towards her, and bad him be of good chere, saying: that after her departure she would treat her Lord for him, and shortly requite the curtesie shewed vnto her. When she heard this communication, pitch scolding hoate was powred by little and little ouer all her bodie, from the crowne of her head to the sole of her foote, the which she manfully endured in the Lord. And such was the soze combat which this worthy virgine sustained. But not long after, *Basilides* being required of his fellow souldiers to sweare for some occasion of offer, affirmed plainly it was not lawfull for him to sweare, for he said he was a Christian, and that he would in very bad protest the same. At the first he was thought to dally, but when he constantly auouched it, he is brought before the Judge, and there hauing confessed the same, is clapt in prison. But when the bzethzen had visited him, and demanded of him the cause of his sobaine and marvellous alteration, the report goeth, he declared to them how that *Potamiana* thre dayes after her martyrdome appeared vnto him by night, and covered his head with the crowne, and said: she had intreated the Lord for him, and obtained her purpose, and that not long after he should end this life. After these sayings, and the seale of the Lord shewing the bzethzen, he was beheaded, and so suffered martyrdome. They write that many of them in Alexandria, embraced plentifully the doctrine of Christ, for that *Potamiana* appeared vnto them in sleepe, and called them to the faith. Of these things thus much.

Marcella burned.  
and.

*Basilides* before a Pagan  
now a Christian,  
before, a murderer,  
now a martyr

*Basilides* baptized in prison,  
afterwards beheaded.

The Translator vnto the reader, for the remouing of suspicion rising of two things which Eusebius laid downe in the chapter going before.

Here are two things in this former chapter of Eusebius with good aduisement to be considered. The first whether *Potamiana* after her martyrdome prayed for *Basilides*, the second whether after her martyrdome she appeared vnto him, & to others, as Eusebius (by heare say) layeth downe. Touching the first, if we may credit *Augustine*, The soules of the departed are in such a place where they see not those things which are done, and which happen vnto men in this life. He saith further, that they haue a care ouer vs, as we haue ouer them, although we are altogether ignorant of they do. *Peter Martyr* opinion is this: although I could easily graunt, that the Saints in heaue do wish with most feruent desire the saluation of the elect, yet for all that, I dare not affirm they pray for vs, in so much as the Scripture hath nowhere layd that downe. *Potamiana* a holy virgine and martyr, seeing the kindnesse this souldier shewed vnto her, was greatly pleased, and in the seruencie of her Christian loue towards him said: that she would intreate the Lord for his after her departure. In the like sort also I reade that *Cyprian Bishop* of Carthage moued *Cornelius Bishop* of Rome, that whether of them both should first depart this life, the same without intercession should pray vnto God for the other: such was the seruencie of loue betwene them. In the like sort *Augustine* say: God haue mercie one his soule. Which saying the learned and zealous do not so well like, although the good motion (as they say) and disposition of the mind be expressed thereby, yet without it no good at all, when as his soule being already in the hands of Gods, needeth not our prayer. God was as ready to graunt *Basilides* the light of his spirit, as *Potamiana* was to pray for him. Touching the second, whether she appeared vnto him after her death, the godly can indge. *Saint Augustine* say: the soules of the dead departed, were present at the assayres of the liuing, then would they teare vs, when we see them in our sleepe: and to omit others, mine owne tender mother, shee sake me neuer a night, which followed by sea and by land, to the end she might see me.

*Augustine* lib. de cura. pro mort. agend. cap. 13.  
*Pet. Martyr* in 8. cap. ad Rom.

*Cyprian* lib. 1. epist. 1.

*Augustine* li. de cur. pro mort. agend. ca. 13.

me. God forbid that she should become cruell in the happier life, so that (if ought at any time grieue my heart) she comfort not her sorrowfull son, whom she loued entirely, whom she would neuer see sad. But in good sooth that which the sacred Psalmist soundeth out, is true: My father and my mother haue forsaken me, but the Lord tooke me vp. If our fathers haue forsaken vs, how are they present at our cares and businesse? If our parents be not present, what other of the departed be there which know what we do, or what we suffer? The Prophet *Esaie* 1. *Abraham* hath bene ignorant of vs, and *Isaac* hath not knowne vs. God of his great goodnesse promised King *Iosias*, that he should die, and be gathered vnto his people, lest that he should see the plagues which he threatened should happen to that place and people. *Chrysostome* saith: The soule that is seuered from the body, cannot wander in these regions. Again he saith: It may not be that the soule departed the body can be conuersant here with vs: a little after he saith it may be proued by many testimonies of holy Scripture, that the soules of iust men, wander not here after their death, and lest any thinke that the wicked do wander, thus he writeth: That neither the soules of the wicked also can linger here, harken what the rich man sayth, weigh what he requested, and obtained not. For in case that the soules of men could be conuersant here, then had he come according vnto his desire, and certified his friends of the torments of hell. By which place of Scripture it plainly appeareth, that the soules after their departure out of the bodie, are brought into some certaine place, from whence at their will they cannot returne, but waite for the dreadfull day of iudgement. *Theophilact* also the summarist of *Chrysostome*, hath the same words. *Origen* writing against *Celsus*, is of the same opinion: affirming that the soules wander not, but such as wander so be diuells. *Chrysostome* writeth that the diuells use to say vnto the liuing, anima talis ego sum, I am such a mans soule: to the end he might deceiue him. *Samuel* whom the witch raised, was not *Samuel*, but the diuell in his forme, as *Augustine* writeth, *Cyprian* sayth: The wicked spirits do hide themselves in pictures and images consecrated: these inspire the minds of the Prophets: they bolden the heart strings and entrails: they gouerne the flying of birds: they fort loes: they list out oracles: they mingle alwayes falshood and truth together. For they deceiue and are deceiued: they trouble the life: they disquiet the sleepe: and creeping into the bodies, they fray the secrets of the mind: they bring the limmes out of fashion: they distemper the health: they vex with diseases, that they may compell the poore silly wretches to the worshipping of them: that being filled with the sauour from the Altars and burnt bowels of beasts, cooling the things which they bound, they may seeme to cure. For this is their curing and healing, when they cease to hurt. Now seeing this harmonie of learned fathers, affirming the soules not to wander, & they which wander be plaine diuells, let vs examine what credit can be given to Eusebius, and how may be understood, that *Potamiana* appeared not onely to *Basilides* in sleepe, but also to many others for their conuersion. *Pharao* supbeauer dreamed he saw a vine hauing three branches, but it was not so according vnto the letter. *Ioseph* telleth him that the three branches are three dayes. *Pharao* dreamed he saw seven leane kine, it was not so: *Ioseph* telleth him they are seven yeares of famine. *Mardocheus* dreamed he saw two dragons readie to wage battaile with the iust, it was not so: but *Haman* & the King holy bent to destroy the Iewes. *Polycarpus* dreamed he saw the pillow set all on fire vnder his head, it was not so: but a signe and token of his martyrdome. *Sophocles* hauing robbed the temple of *Hercules*, dreamed that *Hercules* accused him of the theft, it was not so: but his conscience pricked him that he could find no rest. Euen so *Basilides*, with diuers others, hauing fresh in memorie the martyrdome of *Potamiana*, and *Basilides* a villany they practised against her, dreamed of her, their conscience pricking them, and bearing thence the benefit of the fact to their repentance and conuersion. So that she appeared not (after the letter) but her martyrdome was a corzie vnto their conscience, crowning them with garlands of heavenly glorie, if haply they would repent.

*Chrysost.* in 8. cap. Math.

*Luke* 16.

*Theophilact* in 8. cap. Mat.  
*Origen* lib. 7. contra Celsum  
*Chrysost.* in 8. cap. Math.  
*1. Reg.* 28.  
*Augustinus* lib. 2. de rub. rab. sacra. Scrip. cap. 11.  
*Cyprian* de Idol. vanitate

*Pharao* cup bearer.  
*Pharao*.  
*Mardocheus*

*Polycarpus*.  
*Sophocles*.

Cap. 6. after the Greekes.

#### CHAP. V.

Of *Clement* Alexandrinus *Origen* master and of his bookes of *Stromaton*.

*Clement* succeeded *Pantenus*, and vnto that time he was a catechizer in the Church of Alexandria, so that *Origen* became one of his disciples. This *Clement* writing his bookes of *Stromaton*, comprised in the first volume a Chronicle, containing the times vnto the death of *Commodus*, so that it is evident, he finished his bookes vnder *Seuerus*; the history of whose time we do presently prosecute.

*Pantenus*.  
*Clement* & *Origen* were catechizers in the schole of Alexandria.



Cap. 7. after  
the recke.

Iude.

About this time there flourished one Iude, who published commentaries upon the tenthie weekes of Daniel, ending his Chronographie the tenth yeare of Severus raigne: he thought verily that the coming of Antichrist was then at hand, because the great heat of persecution raised against vs at that time, bredd out of measure the minds of many men, and turned upside downe the quiet state of the Church.

Origen embracing chastitie, gelded himselfe. The censure of others touching that fact of his.

Cap. 8. after  
the Greeke.Origen gelded  
himselfe.

Maib. 19.

Demetrius  
bishop of A-  
lexandria one  
while liketh  
another  
while misli-  
keth, through  
envie, with  
the gelding  
of Origen.  
The bishops  
of Caesarea  
& Ierusalem  
allowed of  
Origen, and  
made him  
minister.

Antoninus  
was created  
Emperour  
anno Dom.  
213.

Cap. 9. after  
the Greeke.

If thou thin-  
kest gentle  
Reader this  
miracle to be

At that time Origen executing the office of a Catechizer at Alexandria, practised a chaste act, which expressed the shew of an imperfect sense and youthly hardness, but a notable example of faith and chastitie. He understanding simply and childishly the saying of the Lord: There be some which make themselves Eunuchs for the kingdom of heaven sake: and withall purposing to fulfill the wordes of our Saviour, for that he being young in yeares preached and made manifest, not onely to men, but also to women, the mysteries of God, sought meanes to cut off all occasion of wantonnesse and the danger of the flesh, practised upon himselfe to persourne the wordes of our Saviour, carefully minding to cease from his familiar friends this fact of his. But it was impossible to cloke a cover a matter, which thing when Demetrius bishop of that place understood, he wondered at his enterprise, yet allowed of his purpose, and the sincerity of his faithful mind, bidding him to continue the office of a Catechizer. Though Demetrius was then of the mind, yet not long after, seeing Origen luckily to prosper, to be highly esteemed, renowned, and famous among all men, he was pricked with some humane passion, so that he published abroad unto all the bishops throughout the world, the gelding of Origen, as a most foule and absurd fact. Yet the best accepted and worthiest bishops throughout Palestine, to wit, of Caesarea and Ierusalem, because they had found him worthy of dignitie and great benoz, made him minister through the laying on of hands. When when he came to great estimation, and was well accepted of all men, and got no small commendation for his wit and wisdom, Demetrius having no other thing to charge him withall, accused him of the fact done of a child, and for company was not ashamed to accuse such as advanced him in the order of the ministerie. These things were put in practise within a while after. From that time forth Origen without let or hinderance fulfilled the worke he had in hand, preaching at Alexandria day and night the word of God unto such as frequented unto him, applying his whole mind unto holy Scripture and the profite of his disciples. When Severus had held the Imperiall scepter the space of eightene yeares, his sonne Antoninus succeeded him. And them which manfully persevered in the persecution of that time, and after confession and long toiments and condits, by the providence of God were delivered, one was Alexander, whom a little before we signified to have bene bishop of Ierusalem. He because he persevered constant in the confession of the name of Christ, was there chosen bishop, Narcissus his successor being yet alive.

Of Narcissus bishop of Ierusalem his miracle and approved innocencie.

The Citizens of that sea remember many miracles wrought by Narcissus, which are received by tradition delivered from one to another; among which, such a miracle is reported to have bene done. When on a certaine time the solemne vigils of Easter were celebrated, the ministers wanted oyle, and the whole multitude being therewith

ned, Narcissus commanded such as had charge of the lights, spaciouly to bring unto him water drawne by out of the next well: that being done, he prayed over it, and had them poure it into the lamps with fervent faith towards God: which when they had fulfilled, the nature of the water beyond all reason and expectation, by the wonderfull power of God, was changed into the qualitie of oyle. And they report farther, that a small quantity thereof for miracles sake was reserved of many of the brethren a long while after, even unto this our time. Many other notable things worthy of memozy they report of this mans life, whereof this is one: certaine leud varlets seeing the constancy and brightness of his life, could not brooke neither away with it, fearing that if through his meanes they were attained, there was no other way but execution: therefore they in conscience being prynced to infinite leud practices, prevent the same, and charge him a grievous accusation. Afterwards to perswade the hearers the sooner, they confirme their accusations with othes. The first swoze: If I lie let me be burned to ashes. The second: if I report not the truth let my whole body be tormented and wasted away with some cruell disease. The third: if I beare false witness let me be smitten with blindness. But for all their swearing and flaring, not one of the faithful beleuech them, the chastitie and bright conversation of Narcissus so prevailed among all men. He took grievously their despitefull dealing, & because that of old he had bene of the philosophicall sect, he fled and forsooke his Church, and hid himselfe privately in desert and obscure places for the space of many yeares. Yet the great and watchfull eye that justly avengeth, would not permit such as had maliciously practised this leudnesse, to have perfect rest, but spaciouly and swiftly compassed them in their owne craft, and wrapped them in the same curses they had craued unto themselves if they lyed. The first therefore without any circumstance at all in plaine dealing, had a small sparckle of fire fallen in the night upon the house where dwelt, whereby he, his house, and his whole family by fire were consumed to ashes. The second was taken with the same disease from top to toe which he had wished unto himselfe before. The third seeing the terrible end of the two former, & fearing inevitable vengeance of God that justly plagueth perjured persons, confessed unto all men their compacted deceit and pretended mischiefes against that holy man, and did so punish himselfe with sorrowfull mourning, and wept so long and so much, till he lost both his eyes. And such were the punishments of false witnesses and perjured persons.

Of the succession of bishops in the church of Ierusalem.

Cap. 10. after  
the Greeke.

After the departure of Narcissus, when it was not known where he remained, the bishops of the bordering Churches ordained there another bishop whose name was Dios, whom (after he had continued but a small space) Germanion succeeded, and after Germanion, Gordius, in whose time Narcissus shewed himselfe againe, as if he had risen from death to life, and is intreated of the brethren to enjoy his bishopricke againe, being much marvelled at for his departure, for his philosophicall trade of life, and especially for the vengeance and plagues of God potozed upon his accusers. And because that for his old yeares and because age he was not able to supply the rome, the divine providence of God through a vision by night revealed unto him, prouided Alexander bishop of another province, to be Narcissus his fellowhelper, in discharging the function due unto the place.

Of Alexander bishop of Ierusalem and Asclepiades bishop of Antioch.

Cap. 11. after  
the Greeke.

For this cause therefore (as warned by a vision from above) Alexander who afore was bishop of Cappodocia, took his journey to Ierusalem for prayer sake, and visiting of the places there: whom they of Ierusalem receive bountifullly, and suffer not to returne home againe, and that did they according unto the vision which appeared unto them in the night, and plainly pronounced unto the chiefs of them, charging them to hasten out of the gates of their citie, and receive the bishop ordained of God for them. This they did through the advice of the bordering bishops, constraining him of necessity to remaine among them. Alexan-

a tale, take it  
as cheap as  
thou findest  
it, if it be true  
marvell not  
at all thereof,  
for God bring  
forth stranger  
things then  
this to passe.

The iustice  
of God a-  
gainst peri-  
ured persons.

Dios.  
Germanion.  
Gordius.  
Narcissus &  
Alexander  
his helpers.



Alexander b.  
of Jerusalem  
Epist. contra  
Antinoites.  
Asclepiades.

Alexander b.  
of Jerusalem  
vnto the  
Church of  
Antioch.

Cap. 13. after  
the Greeke

der himselfe in his epistles (at this day extant) against the *Antinoites*, maketh mention of this bishopricke in common betwene him and *Narcissus*, writing thus about the latter end of an epistle: *Narcissus* greeteth you, who gouerned this bishopricke before me, and now, being of the age of an hundred and sixteene yeares, prayeth with me, and that very carefully, for the state of the Church and beseecheth you to be of one mind with me. These things went then after this sort. When *Serapion* had departed this life, *Asclepiades* was stailed bishop of Antioch, and constantly endured the time of persecution. *Alexander* remembzeth his election, writing to the Church of Antioch after this manner: *Alexander* the seruant of the Lord, and the prisoner of Iesus Christ, vnto the holy church of Antioch sendeth greeting in the Lord. The Lord eased and lightened my fetters and imprisonment when that I heard *Asclepiades*, a man well practised in holy Scripture, by the prouidence of God, for the worthines of his faith, to haue bene placed bishop of your church. This epistle he signifieth in the end to haue bene sent by *Clemens*. This epistle I haue sent vnto you my maisters and brethren by *Clemens* a godly minister, a man both vertuous and wel knowne, whom you haue seene, and shall know, who also being here present with me, by the prouidence of God, hath confirmed and furthered the Church of Christ.

## CHAP. XI.

Of the workes of *Serapion* bishop of Antioch.

Domnus.

Pontius.  
Carcus.

*Serapion* bi-  
shop of An-  
tioch vnto  
the Church  
of Royle, tou-  
ching the  
Gospell after  
*Peter*.

*Macarius*  
archiepeuske.

Cap. 13. after  
the Greeke.

Epist. contra  
Antinoites.

Epist. contra  
Antinoites.

It is very like that sundry epistles of *Serapion* are referred among others, but those only came vnto our knowledge which he wrote vnto one *Domnus*, who renounced the faith of Christ in the time of persecution, and fell to Iewish Apostasie: and vnto one *Pontius* and *Carcus* Ecclesiasticall persons. Againe epistles vnto other men. And also a certaine booke of the Gospell which they call after *Peter*, written to this end, that he might confute the falsheod specified in the same, for that diuers of his church of Royle went astray after false doctrine, vnder colour of the foresaid Scripture. It shall same very expedient if we alledge a few lines out of it, whereby his censure of that booke may appeare: thus he writeth: We (my brethren) receiue *Peter* and the other Apostles as messengers of Christ himselfe, but their names being falsly forged, we plainly do reiect, knowing we receiued none such. I truly remaining amongst you, supposed you were all found and firme in the right faith, and when I had not perused the booke published in *Peters* name, entitled his Gospell, I said: If this be onely the cause of you grudging and discouraging, let it be read: but now, in so much as I perceiue a certaine hereticall opinion to be thereby cloaked and coloured by occasion of my words, I will hasten to come vnto you. Wherefore my brethren expect shortly my coming. For we know well enough the heresie of *Macarius* who was found contrary to himselfe, he vnderstood not that which he spake, as you may gather by the things which he wrote vnto you. We might peraduenture our selues, lay down more skillfully the ground of this opinion vnto his successors, whom we call coniecturers. For by perusing the expositions of their doctrine, we haue found many things fauouring of the true doctrine of our Sauour, and certaine other things borrowed and entrelaced, which we haue noted vnto you. Thus farre *Serapion*.

## CHAP. XII.

Of the workes of *Clemens* bishop of Alexandria.

The bookes of *Clemens* entitled *Stromaton* are in all eight, and extant at this day, bearing this inscription: The diuers compacted bookes of *Titus Flavius Clemens*, of the science of true Philosophie. There are also of the same number bookes of his entitled: Dispositions or Informations, where by name he remembzeth his master *Pantenus*, expounding his interpretations and traditions. There is extant another booke of his of exhortation vnto the Gentiles, and three bookes entitled the Schoolemaister, and another thus: What rich man can be saved? Again a booke of Easter, and Disputations of fasting, and of slander. An exhortation to newnesse of life for the late conuerts. The canon of the Church, or, against the Iewes, dedicated vnto *Alexander* the bishop aboue named. In the bookes *Stromaton* he expounded not onely the diuine but also the heathenish doctrine, and repeating their profitable sentences, he maketh manifest the opinions both of Grecians and Barbarians, the which diuers men highly esteem. And to be short, he confuteth the false opinions of ground herelikes, dilating many histories,

histories, & ministering vnto vs much matter of sundry kinds of doctrine. With these he mingled the opinions of Philosophers, fitly entitling it for the matter therein contained. A booke of diuers doctrine. We alledged in the laibe booke testimonies out of writers not allowed, as out of the booke called the Wisedome of Solomon, *Iesus Sirach*, the Epistle to the Hebrewes, *Barnabas*, *Clemens*, *Iude*. We remembzeth the booke of *Tatianus* against the Gentiles, and of *Cassianus*, as if he had written a Chonographie. Moreover he remembzeth *Philo*, *Aristobolus*, *Iosephus*, *Demetrius*, *Eupolemus* Iewish writers: and how that all they pronounced in their writings, that *Moses* and the nation of the Hebrewes and Iewes, were far more ancient then the Gentiles. The bookes of the foresaid *Clemens* containe many other necessary and profitable tracts. In his first booke he declareth, that he succeeded the Apostles. And there also he promisseth to publish Commentaries vpon Genesis. In his booke of Easter he confesteth himselfe to haue bene ouer treated of his friends, that he should deliuer vnto the posteritie in writing those traditions which he heard of the elders of old. We maketh mention of *Asclepi* & *Irenaeus*, and of certaine others whose interpretations he alledged. To conclude, in his bookes of Dispositions or Informations, he reciteth also bookes of the canonically Scripture: neither omitted he the rehearsal of such as were impugned, I speake of the Epistle of *Iude*, the Catholike Epistles, the Epistle of *Barnabas*, the Reuelation vnder the name of *Peter*.

\*Cap. 14. in  
the Greeke.

## CHAP. XIII.

*Clemens* bishop of Alexandria of the Canonically Scripture. *Alexander* bishop of Jerusalem, of *Clemens* and *Pantenus*. *Origen* commeth to Rome in the time of *Zephyrinus*.

The Epistle vnto the Hebrewes he affirmeth to be *Pauls* for vndoubted, and therefore written in the Hebrew tongue for the Hebrewes sakes, but faithfully translated by *Luke*, and preached vnto the Gentiles, and therefore we find there the like phrase and manner of speech which is vsed in the Acts of the Apostles. It is not to be misliked at all, that *Paul* an Apostle is not preferred to this Epistle. For (saith he) writing vnto the Hebrewes, because of the ill opinion they conceiued of him, very wisely he concealed his name, lest that at the first he should dismay them. Againe he saith: For euen as *Macarius* the elder said: for so much as the Lord himselfe was the messenger of the Almighty, and sent vnto the Hebrewes, *Paul* for modesties sake being the Apostle of the Gentiles, wrote not himselfe the Apostle of the Hebrewes, partly for the honor due vnto Christ, and partly also for that he freely and boldly being the Apostle of the Gentiles wrote vnto the Iewes. Afterwards of the order of the Euangelists according vnto the tradition of the elders, he writeth thus: The Gospels which containe the genealogies, are placed and counted the first. The Gospell after *Marke*, was written vpon this occasion. When *Peter* preached openly at Rome, and published the Gospell by rote, many of the auditors intreated *Marke* being the hearer and follower of the Apostle a long while, and one that well remembered his words, to deliuer them in writing such things as he had heard *Peter* preach before. Which thing when he had signified to *Peter*, he neither forbade him, neither commanded him to do it. *John* last of all, seeing in the other Euangelists the humanity of Christ set forth at large, being intreated of his friends & moued by the holy Ghost, wrote chiefly of his diuinitie. Thus farre *Clemens* bishop of Alexandria. Againe the foresaid *Alexander* in a certaine epistle vnto *Origen*, writeth how that *Clemens* and *Pantenus* were become his familiar friends, after this manner: This as you know very well, was the will of God, that our friendship begun euen from our progenitors should continue and remain inmutable, yea and become more feruent and stedfast. We take them for our progenitors, who going before, haue taught vs the way to follow after, with who after a while we shalbe coupled, I meane blessed *Pantenus* my Maister, and holy *Clemens* Maister also, which did me much good, and if there be any other such, by whose meanes I haue knowne you thoroughly for my Maister and brother. So farre *Alexander*. But *Adamantius* (so was *Origen* called) writeth in a certaine place, that he was at Rome when *Zephyrinus* was bishop there, for he was very desirous to see the most ancient Church of the Romaines: where after he had continued a little while, he returned to Alexandria, executing most diligently the accustomed office of Catechizing, when as *Demetrius* also bishop of Alexandria vsed all meanes possible together with him, to the end he might profite and further the brethren.

*Clemens* al-  
ledged this  
out of *Macarius*.

*Clemens* of  
the order of  
the Gospels.  
*Matthew*.  
*Luke*.  
*Marke*.

*John*.

*Alexander*  
bishop of Je-  
rusalem vnto  
*Origen*.

*Origen* came  
to Rome a-  
bout Anno  
Domini. 210.

Cap. 15. after  
the Greeke.

**W**hen Origen saw himselfe not sufficient, neither able alone to search out the profound mysteries of holy Scripture, neither the interpretation and right sense thereof, because that such as frequented to his schole granted no leisure at all, for from morning to night in severall companies, one overtaking another, they stooped to his preaching, he obtained Heraclius of all the other his familiars, his fellow helper and other, a man expert in holy Scripture, discrete and wise, and a profound philosopher, committing unto him the instruction of the inferior sort, and lately come to faith, referring unto himselfe the hearing of such as were farther and better entred.

Heraclius catechized at  
Alexandria.

## CHAP. XV.

Origen studied the Hebrew tongue, and conferred the translations of holy Scripture.

Cap. 16. after  
the Greeke.

**O**rigen had so great a desire of searching out the deepe mysteries of holy Scripture, that he studied the Hebrew tongue, and bought the copies used among the Jewes, which were written in Hebrew letters. He searched and conferred the Septuagints translation of holy Scripture, with others at that time extant.

## CHAP. XVI.

Origen compiled and set forth the translation of holy Scripture, terming the one edition Tetrapla, that is fourfold. The other Hexapla, that is sixfold.

Cap. 17. after  
the Greeke.

Many greeke translations of the old testament. The Septuagints. Aquila. Symmachus. Theodotion. 5. 6. 7. Hexapla. Tetrapla. Symmachus an Ebionite. The heresie of the Ebionites.

**O**rigen found certain other translations besides the comon and vulgar, varying among themselves, to wit, the translation of Aquila, of Symmachus, and of Theodotion. Which I wot not where, lying hid of a long while, he searched out, and set forth unto the world. Of the which, by reason they were obscure, dusky & motheaten, he knew not the authors, but this only he signifieth, that the one he found at Nicopolis on the shoore of Aegium, the other in some other place. In the first edition of the Psalms, after the four famous translations, he annexed not onely the first, but the sixt and the seventh, reporting againe how that he found one of them at Hiericho in a tun, in the time of Antoninus the sonne of Severus. These being compacted together in one volume, and the pages divided into pillars and columns, every copie set over againe the other, together with the Hebrew, he published the same, and entituled it Hexapla: topning withall the translations of Aquila, of Symmachus, of Theodotion, and of the Septuagints, intitling them Tetrapla. Yet haue we to understand, that of these interpreters, Symmachus was an Ebionite. The Ebionites opinion was recounted an heresie, for that they taught Christ to be borne of Ioseph and Mary, and that Christ was but a bare man. They taught, that the law was to be obserued after the Iewish manner, as we haue already learned by histories heretofore. The commentaries of Symmachus are at this day extant, wherein he inuoketh againe the Gospell after Mathew, endeavouring to establish and uphold the foresaid heretick opinion. These workes of Symmachus, together with other translations of holy Scripture, Origen reporteth himselfe to haue found with a certaine woman called Iuliana, which I say that Symmachus deliuered her them to keepe.

## CHAP. XVII.

Origen reuoketh Ambrose from the heresie of Valentinus, he professeth diuinitie and philosophie with great admiration.

Cap. 18. after  
the Greeke.

This Ambrose was not he of Milan.

**A**t that time Ambrose addicted unto the Valentinian heresie, and confuted by Origen, was enlightened with the truth, which shined as the sun beames, and embraced the doctrine of the Church, together with many other learned men which resorted unto him. When the rumor was now euerie where bytued abroade of the fame of Origen, they came to try the truth of his doctrine, and to haue experience of his utterance in preaching. Heretikes also very many, and philosophers specially of the most famous, whereof not a few

a few gaue diligent eare and attentue heare, and were instructed of him, not onely in diuine but also in prophane literature. As many as he perceived towardly and sharp witted, he led them vnto philosophicall discipline, expounding vnto them Geometry and Arithmetike, with the other liberrall arts. Against the absurd opinions of philosophers he allegeth philosophers authorities, and expounded them, considering feuerally of them as by way of commentaries: so that he was renowned, famous, & recounted among the Gentiles for a great philosopher. He perswaded also vnto the study of the liberal arts, many of them which were dull witted, affirming they should thence procure vnto themselves great commoditie and helpe to the contemplation and increase of knowledge in holy Scripture: for he was of this opinion, that the exercise of prophane and philosophicall discipline, was very necessary and profitable for himselfe.

Origen teacheth the liberrall arts, exhorting both the simple to study them.

## CHAP. XVIII.

What diuers men thought of Origen.

Cap. 19. after  
the Greeke.

**T**he heathenish philosophers who the most are witnesses appoynted of his good purpose and industry in this behalfe, in whose commentaries we find often mention made of this man, whereof some haue dedicated their bookes vnto him, other some haue deliuered by their workes vnto him, as vnto the censure of their maister. But what shall I speake of them, when as Porphyrius himselfe, then in Sicilia, striving and struggling against vs with his bookes, endeavouring to confute holy Scripture, remembred the interpreters thereof, and being not able to charge, neither to impugn to any purpose our doctrine, any kind of way, now void of reason, he fell to railing speeches and slandering the expositors. Of which number namely he goeth about to accuse Origen, whom he reporteth to haue knowne of a child, yet through his vnadvised foolishnesse he commendeth the man, sometime reporting truly, when as he could not otherwise chuse: sometime vntruly, thinking thereby to delude others: & whilest that now he accuseth him for being a Christian, anon he painteth forth, and wondereth at his singular gift and excellency in philosophicall discipline. Heare him therefore, for thus he writeth: Many being desirous to find out, not the imperfection and impiety of Iewish Scriptures, but the resolution, haue turned themselves vnto expositions not coherent, and interpretations of the scripture inconuenient, and not onely allowing of forged scriptures, but also approving and extolling the commentators. For they alledging the darke speeches which are sayd to be manifest in Moses, and publishing them as Oracles replenished with hid and concealed mysteries: they frame a charmed judgement, through the arrogancy of their mind, and shew forth their expositions. Againe after a few lines he saith: This is the absurd manner and guise of that man, with whom I being very yong haue had conference, who then was very famous, and at this day also by reason of the commentaries he left behind him (I meane Origen) is much spoken of, whose great praise is blased farre and nigh, among the maisters and fauourers of that doctrine. For when he was the disciple of Ammonius, who in our time excelled for his fame in Philosophie, he profited very much vnder him being his maister, and obtained great knowledge in the sciences: but as touching the right institution of life, he tooke in hand another trade quite contrarie to his. For Ammonius being a Christian, & brought vp of Christian parents, when he had growne into ripenesse of iudgement and the knowledge of Philosophie, forthwith he framed his trade of life conformable vnto the lawes: but Origen being a Gentile, and brought vp in the sciences of the Gentiles, degenerated and fell into that barbarous temeritie, wherewith being taken, he corrupted both himselfe and the perfection of those sciences, leading a life after the manner of the Christians, contrarie vnto their opinions of celestiall matters and of God, preferring strange fables before the science of the Gentiles. He continually perused Plato, he read ouer the workes of Numenius, Cronius, Apollonius, Longinus, Moderatus, Nicomachus, and the rest of the Pythagoreans, counted wise & profound men. He was well scene in Charemon the Stoike, and in the workes of Cornutus, whence he borrowing the Grecian manner of the allegoricall interpretation of mysteries, applied it vnto the Iewish Scriptures. These things hath Porphyrius written in his third booke against the Christians, truly reporting of this mans exercises and sundry kinds of knowledge, but vntruly, in that he said he should degenerate from the Gentiles. For how can he pronounce truth, when as he professeth to write against the Christians?

Porphyrius an Atheist (whose words these are lib. 3. contra Christianos) wrote fifteen bookes against the Christians, whom Eusebius confuted in 30 bookes of the which 20. were extant in the time of Ieronime, but at this day not one. \* The blasphemie of Porphyrius against Christianity.

Origen learned of the Grecians to write allegorically.

Porphyrus  
slandered O-  
rigen and  
Ammonius.

He saith that *Ammonius* from leading a god and a godly life, fell into heathenish idolatry, for the doctrine of *Christ* which *Origen* received of his forefathers, the same he retained, as we have largely declared before. And *Ammonius* also (contrary to his report) kept still and retained the sound and uncorrupted philosophie of God, even unto his last end, as his commentaries at this day beare record, which he left behind him. Namely y<sup>e</sup> famous worke intituled: The agreement of *Moses* and *Iesu*, and other tracts, whatsoeuer other men haue found written. These things are laid downe to the commendation of *Origen*, against the slanderous mouth of that despitifull man, and of the great skill of *Origen* in the Grecians discipline and doctrine: touching the which, when he was reprehended of some for his studie therein, he defended himselfe in a certaine epistle, writing after this manner.

## CHAP. XIX.

*How Origen defended himselfe against such as reprehended him  
for studying philosophie. Of his voyage into Arabia  
and Palestina.*

Cap. 21. after  
the Greeke.

Origen in a  
certaine epi-  
stle writeth  
thus of him  
selfe for his  
study in phi-  
losophie.

When that I studied for the increase of knowledge, and a rumour of fame was spread abroad of the perfection of my learning and doctrine, heretikes, and specially such as were profound in Philosophie, and in the doctrine of the Gentiles, resorted vnto me: wherefore I thought good to search out the selfe opinions of heretikes, and whatsoeuer might be sayd out of Philosophie for the confirmation of the truth. This haue I done first of all after the example of *Pantanus*, who profited a great manie before mytime, and had singular skill and knowledge therein. Secondly after the example of *Heraclas*, now a minister of the Church of Alexandria, whom I found with a profetssour of Philosophie which was his maister, five yeares before I applied my mind to the studie of their sciences. Who also in times past vsed the common and vsuall attire, now laying that aside, he tooke the Philosophers habite, the which he retained as yet, and ceaseth not vnto this day with earnest labour and industrie to reade ouer the Philosophers bookes. These things hath he written to the clearing of him selfe for his studie in prophane writers. When as at that time he continued at Alexandria, there came a certaine soldier from the gouernour of Arabia, with letters vnto *Demetrius* Bishop of that sea, and vnto him who then was Lieutenant of Egypt, requesting them with all speed to send *Origen* vnto him, which might communicate vnto him some part of his doctrine. *Origen* then being sent of them, taketh his voyage into Arabia. Not long after, when he had accomplished the cause of his journey, he returned to Alexandria. In the meane while there was rayfed such a sedition in the Citie, and the warres being so hoate, that there was no being for him there, he left Alexandria, and seeking that he could be safe no where in all Egypt, he went into Palestina and remained at Caesarea, where he was intreated by the Bishops of that prouince, to dispute in the open Church, and to exponnd holy Scripture, being as yet not called to the ministerie. Which may evidently appeare by that which *Alexander* Bishop of Ierusalem, and *Theodotus* Bishop of Caesarea wrote in defence of y<sup>e</sup> fact, vnto *Demetrius* concerning him, after this manner: (he layd this downe in his letters, that there was neuer such a p<sup>r</sup>adise heard of, that there could no where the like president to be found, that lay men in presence of Bishops haue taught in the Church.) We know not for what cause he reporteth a manifest truth, when as there may be found such as in open assemblies haue taught the people, yea when as there were present, learned men that could profite the people, and moreover holy Bishops at that time also exhorting them to preach. For example sake: at Laranda *Eusepius* was requested of *Neon*, at Iconium *Paulinus* was requested by *Celsus*, at Synada *Theodorus* was requested by *Asitius*, who were godly brethren. It is like also that this was practised in other places, though knowne to vs. Thus was *Origen* honozed being a yong man, not onely of his acquaintances, but of Bishops y<sup>e</sup> were strangers vnto him. Afterwards wh<sup>e</sup> *Demetrius* had called him home by his letters, and diuers Deacons of the Church had earnestly solicited his returne; he taketh his voyage againe vnto Alexandria, and there diligently applyeth his accustomed manner of teaching.

Alexander b.  
of Ierusalem  
& Theodotus  
b. of Caesarea,  
write  
thus vnto De-  
metrius b. of  
Alexandria,  
wh<sup>e</sup> h found  
fault that a  
lay man in  
presence of  
Bishops  
should dis-  
pute or in-  
terpret.

CHAP.

## CHAP. XX.

*Of the famous writers in Origen's time, and how the Emperours  
mother sent for him.*

Cap. 21. after  
the Greeke.

There florished at that time manie other learned and profound Ecclesiasticall persons, whose Epistles writing from one to another, are at this day to be seene, and found reserued in the library builded at Ierusalem by *Alexander*, who was Bishop there at that time, from whence we haue compiled together the substance of this our present historie. Of this number *Beryllus* (besides his epistles and commentaries) hath left vnto the posteritie sundrie monuments of his sound faith, for he was bishop of Bostira in Arabia. Likewise *Hippolytus* bishop of another place. There came also into our hands the disputation of *Caius* a notable learned man, had at Rome in the time of *Zephyrinus*, against *Praxius* a patron of the Phrygian heresie: In the which (to the confutation of the temeritie and bold enterprise of the contrary part in alledging of new found Scriptures) he maketh mention onely of thirteene epistles of *Saint Paul*, not naming the Epistle vnto the Hebrewes in the number. For even to this time diuers Romaines haue thought that Epistle not to be *Pauls*. When *Antoninus* had bene Emperour seven yeares and five moneths. *Macrinus* succeeded him in the empire, and after this *Macrinus* had departed this life in the first yeare of his raigne, another *Antoninus* toke the imperiall scepter to rule ouer the Romaines, in the first yeare of whose coponation *Zephyrinus* bishop of Rome died, when he had gouerned the Ecclesiasticall sea the space of eightene yeares, whom *Calsius* succeeded: who continuing the space of five yeares, left the Church to *Vrbannus*. Againe after that *Antoninus* had bene Emperour foure yeares full, he died, in whose come *Alexander* immediately followed: at what time *Philetus* succeeded *Asclepiades* in the Church of Antioch. When *Mamea* the Emperours mother, a woman most godly and religious (when the same of *Origen* was spied farre and nigh, so that it came euen vnto her eares) thought herselfe a happie woman, if she might see him and heare his wisdom in holy Scripture, which all men wondred at. Wherefore remaining at Antioch, she sent of her gard for him, who also came, and after that he had continued there a while, and published many things to the glorie of God, and of the power of the heauenly doctrine, he returned againe vnto his accustomed schole.

*Beryllus.*  
*Hippolytus.*  
*Caius* against  
*Praxius.*

13 epistles of  
*Paul.*

\*an. do. 220.  
*Macrinus* suc-  
ceedeth An-  
toninus in  
the empire.  
*Antoninus* 2.  
Emperour.

an. dom. 221.  
*Calsius* B. of  
Rome.  
*Vrbannus* B.  
of Rome.  
*Alexander*  
Emperour  
an. dom. 224.  
*Philetus* B.  
of Antioch.

## CHAP. XXI.

*The catalogue of Hippolytus workes. Origen becometh  
to comment.*

Cap. 22. after  
the Greeke.

At that time *Hippolytus* amongst many other of his induements, wrote a booke of Easter, where after supputation of times laid downe, he set forth a certaine canon of Easter, comprising the compasse of sixtene yeares, ending the raigne of the Emperour *Alexander* in the first yeare. Of his other workes these came to our knowledge: Of the six dayes creation: Of the things which follow the six dayes workes, Against *Marcion*, Upon the Canticles of *Salomon*. Upon certaine peeces of *Ezechiel*, Of Easter. Against all heresies. With many others, the which thou shalt find extant among other men. About that time *Origen* began to comment upon holy Scriptures, *Ambrose* diuinely prouoking him, not onely with wordes and faire speeches, but also vrging him with large offers of necessarie expences. For *Origen* had at certaine times appointed for him, no in number then seven swift notaries, every one supplying the come by turne, and writing that which he uttered vnto them: and as many more scriueners, together with maidens well exercised and pradisid in penning, whose necessary expences and charges *Ambrose* exhibited, yea and that abundantly. Who also together with him bestowed great diligence in the exercise and studie of the sacred Scriptures, whereby chiefly he prouoked him to write commentaries vpon holy Scripture. When these things were thus a doing after *Vrbannus* had gouerned the Church eight yeares, *Pontianus* succeeded him in the sea of Rome, and in the Church of Antioch *Zebinus* succeeded *Philetus*.

The workes of  
*Hippolytus*.

*Origen's* no-  
taries and  
scriueners.

*Pontianus* B.  
of Rome.  
*Zebinus* B. of  
Antioch.

Cap. 19. after  
the Greeke.

**A**t that time when the necessitie of the ecclesiasticall affaires so constrained, Origen being sent into Greece was made minister at Caesarea in Palestina of the bishops then abiding. But what stirre fell out touching that matter in his behalfe, and what was decreed by bishops concerning the controuersies about him, and what other things he suffered preaching the word of God: in so much as they require a feuerall volume, we will passe them ouer, referring the reader vnto the second Apologie which we published in the defence of him, where we haue lightly run them ouer.

Cap. 14. after  
the Greeke.

**T**hese things are also to be annexed vnto the rest, how that in the first booke of his annotations vpon Iohn, he declareth the five first to haue bene written by him at Alexandria. But all the tracts that came to our knowledge vpon this Euangelist, amounted to the number of twentie and two tomes. In his ninth tome vpon Genesis (whereof all are twelue) he signifieth notonely the former eight to haue bene written at Alexandria, but also his annotations vpon the first five and twenty Psalmes. Againe, he wrote vpon the Lamentations, (of the which we haue sene five tomes) where he made mention of his booke of the resurrection, in number two. He wrote also of principall beginnings, also his departure out of Alexandria. And the booke intituled Stromateis in number ten, he wrote in the same citie, in the time of the Emperour Alexander, as all the titles prefixed to the tomes do declare.

Cap. 15. after  
the Greeke.

**I**n his exposition vpon the first Psalme he reciteth the booke of the old testament, writing thus: We may not be ignorant that there are two and twenty booke of the old testament after the Hebrewes, which is the number of the letters among them. Againe a little after he saith: The two and twentie booke after the Hebrewes are these: The first, Genesis, of vs so called, but of the Hebrewes *Bresith*, the title being taken of the beginning of the booke, which is as much to say as: In the beginning. The second, Exodus, in Hebrew *Ve elle smoth*, that is, These are the names. The third, Leviticus, in Hebrew *Ve ikra*, that is, And he called. The fourth, Numeri, in Hebrew *Hammisparim* or *Pecudim*. The fifth, Deuteronomium, in Hebrew *Elle hadebarim*, that is, These are the words. The sixth, Iesus the sonne of Naue, in Hebrew *Iosue Ben Nun*, that is, Iosue the sonne of Nun. The seventh, Iudges and Ruth, with them one booke, in Hebrew *Sophetim*, that is, Iudges. The eighth, of Kings the first and second, with them one booke, in Hebrew *Sammuel*, that is, Called of God. The ninth, the third and fourth of Kings, with the one booke, in Hebrew *Ve haamelech David*, that is, And the raigne of David. The tenth, the first and second of Paralipomenon, with them one booke, in Hebrew *Dibre haiamim*, that is, The words of dayes. The eleuenth, the first and second of Esdras, with them on booke, in Hebrew *Ezra*, that is, A helper. The twelfth, the booke of Psalmes, in Hebrew *Sepher shillim*. The thirteenth, the Prouerbes of Solomon, in Hebrew *Musorib*. The fourteenth, Ecclesiastes, in Hebrew *Cobelet*. The fiftenth, the Canticle of Canticles; we may not reade as some thinke, the Canticles of Canticles, in Hebrew *Sir basirim*. The sixteenth, *Elam*, in Hebrew *Iesua*. The seuenteenth, *Jeremias* with the Lamentations and the Epistle, in one booke, in Hebrew *Lirmia*. The eighteenth, *Hester*. Besides these there are booke of the Machabees, intituled in Hebrew *Sarbet Sarbaneel*. These things hath Origen laid downe in the foresaid commentarie. And in the first tome vpon the Gospel after Matthew, observing the Ecclesiasticall canon, he testifieth there be onely foure Gospels, writing thus: As I haue learned by tradition of the foure Gospels (which alone without contradiction are received of all the churches vnder heauen) the first is written by Matthew, who was first a Publican, then an

Apostle

Apostle of Iesus Christ. He published the same in writing vnto the faithfull Iewes in the Hebrew tongue. The second is after Marke, who wrote the same according vnto the preaching of Peter, Marke, who in his catholike Epistle calleth him his sonne, saying: The Church which is in Babylon, elected together with you, saluteth you, and my welbeloued sonne Marke. The third is after Luke, Luke, written for their sakes who of the Gentiles turned to the faith, which also was commended of Paule. The fourth is after Iohn. Againe, in the fifth tome of Annotations vpon Iohn, the same Origen touching the epistles of the Apostles saith thus: Paul enabled a minister of the new Testament, not according to the letter but after the spirit, who preached the Gospel abundantly euery where from Ierusalem vnto Illyricum, wrote not vnto all the Churches which he instructed, but vnto whom he wrote, he wrote in few lines: but Peter vpon whom the Church of Christ was built, against the which the gates of hell shall not preuaile, left behind him one Epistle whereof we are certaine. Be it that he left another: but this is in controuersie. What shall I say of Iohn who leaned on the breast of our Lord Iesus, who wrote one Gospell, and confessed withall, so manie Gospels might haue bene written, that if they had bene written the world could not haue contained them. He wrote also the Reuelation, being commaunded to concale and not to write the words of the seven thunders. He left behind him an Epistle comprising verie few verses. Be it that the second and the third be annexed, though some take them not for his: in both which there are not an hundred verses. Whereouer of the Epistle vnto the Hebrewes, in his Homelies expounding the same he writeth thus: The character of the Epistle vnto the Hebrewes setteth not forth the stile of Paul, who confessed himselfe to be rude in speech, for the phrase of that Epistle fauoreth verie much of the Greeke tongue. Whosoeuer he be that hath any iudgement in discerning of phrases, will confesse the same. Againe, that the doctrine of this Epistle is sound, and not inferior to those Epistles which without contradiction are knowne to be the Apostles, whosoeuer will with iudgement reade the Apostle, he will also confesse the same to be most true. A little after he saith thus: I truly for mine owne part, that I may speake as I thinke, do say, that the doctrine of this Epistle is the Apostles for vndoubted, but the phrase and order another mans, which noted the sayings of the Apostle, and contriued such things as he had heard of his maister, into short compendious notes. Wherefore if any Church heretofore hath receiued the same as the Epistle of Paul, let her still embrace and receiue the same vnder his name. For the learned men of old haue not without great consideration deliuered the same vnto vs for the Epistle of Paul. But who wrote it God the onely truth knoweth: yet histories haue declared vnto vs, that some thought it to haue bene written by Clement bishop of Rome, some by Luke who wrote both the Gospell and the Acts of the Apostles. But of these things thus much.

Cap. 16. in  
the Greeke.

**I**t was in the tenth yeare of the raigne of the aforesaid Emperour when Origen left Alexandria, and got him to Caesarea, when also he committed the office of Catechizing there, vnto Heraclius. In a while after Demetrius the bishop of Alexandria dieth, when he had continued in the same raigne the space of thre and fortie yeares: him succeeded Heraclius. Where stood also at that time Firmilianus bishop of Caesarea in Cappadocia.

Cap. 17. in  
the Greeke.

**T**his Firmilianus so highly esteemed of Origen, that one while he sent for him vnto his owne prouince to edifie his Churches, another while he took his voyage vnto Iudaea vnto him, where for a certaine space he continued with him for farther vnderstanding of the holy Scriptures. Besides him Alexander bishop of Ierusalem, and Theodotus bishop of Caesarea, continually were of his side, permitting vnto him alone, as maister, the interpretation of holy Scripture, with the rest of the ecclesiasticall function.

Cap. 28. in  
the Greeke.Maximinus  
was created  
Emperour  
an. Dom. 217.  
vnder whom  
the first per-  
secution was  
raised.  
Gordianus  
created Em-  
perour anno  
Dom. 240.  
Anterius b. of  
Rome.

After that the Emperour Alexander had ended the raigne of thirtene yeares, Maximinus Cesar succeeded him, who being incensed with the anger, spite and grudge he bare unto the house of Alexander, which harbozed many of the faithful, he stirred up the first flame of persecution, and gaue commandment that the gouernours onely of the churches, as principall authoys of the doctrine of our Sauour, should be put to death. At that time Origen wrote a booke of Martyrs, the which he dedicated vnto Ambrose and Protoclaus minister of Caesarea, for that both they suffered no small affliction in that troublesome time, wherein also they had endured most constantly examination and confession, Maximinus himself continuing Emperour no longer then thre yeares. Origen noted the time of this persecution, both in the two and twentieth tract of his Commentaries vpon Iohn, and in sundrie of his Epistles. But when Gordianus had succeeded Maximinus in the Empire of Rome, Anterius also followed Pontianus, after he had gouerned six yeares in the Bishops sea of Rome.

Cap. 29. in  
the Greeke.Fabianus b.  
of Rome.

After that Anterius had enioyed the ecclesiasticall function the space of one moneth, Fabianus succeeded him: who as report goeth, came from the countrey after the death of Anterius, together with certaine others for to dwell at Rome: when such a thing as neuer was seene before at the election of a Bishop, happened then by the diuine and celestiall grace of God. For when all the brethren had gathered themselves together for the election of a Bishop, and many thought vpon diuerse notable and famous men, Fabianus himself being there present together with others, when as euery one thought least, nay nothing at all of him, suddenly from aboue there came a Dove, and rested vpon his head, after the example of the holy Ghost, which in likenesse of a Dove descended vpon our Sauour: and so the whole multitude being moued therat, with one & the same spirit of God, cryed out cheerefully with one accord, that he was worthy of the bishopricke: and immediately (as they report) he was taken and entailed Bishop. At that time, when Zebinus Bishop of Antioch had departed this life, Babylus came in place. And at Alexandria, when Heraclius the successor of Demetrius had finished his mortall race, Dionysius one of Origen's disciples, supplied the room.

Babylus b. of  
Antioch.  
Dionysius b.  
of Alexandria.Cap. 30. in  
the Greeke.Theodorus,  
who also was  
called Gre-  
gorius Neo-  
caesariensis,  
as Socrates writ-  
teth, lib. 4. ca.  
21.  
Athenodorus

When Origen executed his accustomed manner of teaching at Caesarea, many flocke vnto his lessons, not onely men of that countrey, but also infinite foreigners, who forsaking their native soile, became his disciples: of which number as chiefe we haue knowne Theodorus, he was the same Gregorius the most renowned Bishop among vs, and his brother Athenodorus. We being studious in the Greeke and Romane discipline, persuaded them, that they embracing the sincere loue of philosophie, altered their former studies vnto the exercise and studie of holy Scripture. And after they had continued with him the space of five yeares, they profited so much in holy Scripture, that both being as yet young men, they were ordained bishops of certaine churches in Pontus.

Cap. 31. in  
the Greeke.The historie  
of Sultana  
doubted of.

About that time was also Aphricanus renowned and much spoken of, the authoys of those Commentaries entituled of Celtes, or Wedding girdles. Where is extant also an Epistle of his vnto Origen to this effect, that he doubted whether the historie of Daniel was true or fained: whom Origen fully satisfied. Where came also

to our hands of the same Aphricanus doing, five volumes of Chronicles curiously penned, wherein he reporteth himselfe to haue travelled vnto Alexandria because of the great fame of Heraclius, whom, excelling in philosophical sciences and discipline of the Gentiles, we haue shewed before to haue bene chosen Bishop of Alexandria. There is also of the same authoys an Epistle vnto Aristides, of the difference or disagreeing in the Genealogie of Christ, written by Matthew and Luke, wherein he manifestly proueth the consent and agreement of the Evangelists, out of a certaine historie which came to his hands: whereof in his proper place, that is, in the first booke of this present historie, we haue already made mention.

Cap. 32. in  
the Greeke.

About this time Origen published commentaries vpon Esay, afterwards vpon Ezechiel: of the which vpon the third part of the Prophet Esay, vnto the vision of the fourfolded beasts in the wilderness, there came vnto our hands thirtie tomes. And vpon the Prophet Ezechiel in the whole five and twentieth, the which he wrote being at Athens. We began to comment vpon the Canticles, so that thereupon he finished five bookes, and afterwards returning from Caesarea he made them out ten bookes. What need we presently to recite an exact catalogue of his woorkes, for it requireth a seuerall volume: when as we haue run them ouer in the life of Pamphilus, who suffered martyrdome in our time: where we (commending the life of Pamphilus, his earnest and great studie) haue made catalogues and indices for the librarie which he builded, gathering together both the woorkes of Origen and also of other ecclesiasticall writers: where if any man be disposed, he shall readily find all the perfect volumes of Origen, as many as came to our knowledge. Now let vs proceed further, to the discourse of that which followeth in this present historie.

Cap. 33. in  
the Greeke.

Beryllus bishop of Bostra in Arabia, of whom we haue spoken a litle before, went about to establish strange and strange doctrine from the faith, to the ouerthrow of the ecclesiasticall canon. He was not afraid to say, that our Lord and Sauour, before his incarnation, had no being according vnto the circumscription of a proper and seuered substance, and that he had no proper diuinity, but onely his fathers diuinity dwelling in himselfe. When as by reason of this matter many Bishops had dealt with him by conference and disputation, Origen also amongst others was sent for: who conferred with him at the first to understand the ground of his opinion, which being vnderstood, and perceiving him not to beleeue aright, he rebuked him, persuaded him with reasons, conuicted him with manifest proofe, restrained him with true doctrine, and restored him againe to his former sound opinion. The actes of Beryllus, the Synods summoned for his sake, the questions moued by Origen vnto him, the disputations held in his owne congregation, with all the other circumstances thereunto appertaining, are at this day extant. And infinite other things haue our elders remembered of Origen, all which I passe over as impertinent to this our present purpose. Such things as concerne him and are necessarie to be knowne, may be gathered out of the Apologie the which we wrote in his behalfe, together with Pamphilus Martyr (a man that doozed in our time) against contentious quarellers.

Beryllus de-  
nied Christ to  
be the second  
person in Tri-  
nity before  
he was made  
man.Cap. 34. in  
the Greeke.

When Gordianus had bene Emperour of Rome six yeares, Philip together with his sonne Philip, succeeded him. Of this man it is reported, that he being a Christian, and desirous to be partaker and ioyned with the multitude in the ecclesiasticall papers vpon the last day of Easter Vigils, could not be admitted until he had first rendered an account of his faith, and coupled himself with them which for their finnes were examined

Philip crow-  
ned Emperour  
an. Dom. 246.



and placed in the rowme of penitents. For except he should haue done this, he could not be admitted: therefore because he was faultie in many things, he willingly obeyed, and declared by his workes his sincere and religious mind towards God.

Cap. 35. in  
the Greeke.

CHAP. XXXIII.  
*Dionysius succeeded Heraclius at Alexandria.*

Anno Do-  
mini 247.

**I**T was the thirde yeare of the reignes of Philip, and the sixteenth yeare of Heraclius Bishop of Alexandria, when Dionysius succeeded him in the Bishops sea.

Cap. 36. in  
the Greeke.

CHAP. XXXV.  
*What time Origen set his scriveners on worke, and when his other workes were written.*

**A**Bout that time, saith (as it was requisite) taking root, and the Gospell freely preached throughout the world, Origen (as they report) being about threescore yeares old, and much worne and wasted by reason of his long studie and painfull exercise, was at length permitted that those things which he had publickly preached and disputed, should by notaries be copied out, which before he would not suffer to be done. Then wrote he against the booke of Celsus the Epicure, intituled The word of truth, eight bookes. After them five and twentie tracts vpon the Gospell after Matthew. And others vpon the twelue Prophets, whereof we haue found five and twentie in the whole. There is extant an epistle of his vnto the Emperour Philip, and another vnto his wife the Emperesse Seueria, with sundrie others vnto other men. Of the which as many as we could find being scattered here and there (which exceede the number of an hundred) we haue collected and compiled in feuerall volumes, to the end they should no more be dispersed. We wrote also to Fabianus Bishop of Rome, and to sundrie other Bishops and gouernours of Churches, of his found opinions and doctrine. The specialities thereof thou mayest see in the first booke of our Apologie written in his behalfe.

Cap. 37. in  
the Greeke.

CHAP. XXXVI.  
*Origen confuted the Arabians which taught that the soules were mortall.*

Of this opi-  
nion was Iohn  
the 23. bishop  
of Rome.

**T**here arose certaine at that time in Arabia which were authours of pernicious doctrine, who taught that in this present life the soules die, and perished together with the body, and that in the generall resurrection they arose together, and were restored to life againe. A great Synod was summoned together for this cause, so that againe Origen was sent for, who publickly so discoursed and disputed of this question, that he purged and brought their seduced minds from this soule error.

Cap. 38. after  
the Greeke.

CHAP. XXXVII.  
*Origen openeth and confuteth the heresie of the Helcesaits.*

Origen in 2.  
Psalme.

**T**hen also sprang vp another poisoned opinion, namely the heresie of the Helcesaits, which was no sooner risen, but it was rooted out. Origen made mention thereof, expounding the fourescore & second Psalme in the open audience of the congregation, when he saith thus: In these our dayes stept forth one which boasted, that he was able to maintain the most detestable opinion, called the heresie of the Helcesaits, lately sown in the Church. What cankered payson is contained in this opinion, I will tell you, lest that ye also be deceived. This heresie disalloweth of some of the holy Scripture wholly, and alloweth of some other, both in the old and new Testament. This heresie denieth Paul wholly. This heresie counteth it an indifferent thing, if thou denie or not denie with thy mouth in the time of persecution, so that thou persist faithfull in thine heart. They vse a certaine booke which as they say came downe from heauen, the which whosoever heareth and beleueth (say they) shall obtaine another kind of redemption of sinnes then that which Christ purchased for vs. Thus went the affaires then.

CHAP.

CHAP. XXXVIII.  
*Of the persecution vnder Decius, the martyrdom of many Bishops, and how that Origen was persecuted.*

Cap. 39. after  
the Greeke.

**A**fter that Philip had bene Emperour seuen yeares, Decius succeeded him, who because of his grudge towards Philip, raised persecution against the Church, in the which persecution Fabianus Bishop of Rome was martyred, whom Cornelius did succeed. In Palestina Alexander Bishop of Ierusalem, when he had the second time endured confession for Christs sake before the tribunall seate of the President of Caesarea, is cast into prison, where after a notable and famous testimonie of his true faith, giuen before the iudgement seate of the Lieutenant, he ended his mortall life: after whom Mazabanes was chosen Bishop of Ierusalem. And Babylon likewise Bishop of Antioch, (euen as Alexander Bishop of Ierusalem) after he had rendred an account of his faith, died in prison, whom Fabianus succeeded. But what things and how great they were which hapned to Origen in that persecution, & how he died, the spitefull diuell deadly pursuing him with his whole troppe, striving against him with all might, and every kinde of sleight that possibly could be invented: and specially against him about all the rest which then were persecuted to death: and what and how great things he sustained for the doctrine of Christ: imprisonments and torments of body, scourging at iron stakes, pinch of close prison: and how that for the space of many dayes his fate lay stretched foure spaces asunder in the stocks: & how that constantly he endured the threats of fire, and all that the enemy could terrifie him with: what end he made after the Judge had wrought all meanes possible to saue his life: and what speeches he uttered, verie profitable for such as need consolation: sundrie of his epistles true, faithfully and curiously penned, do declare.

CHAP. XXXIX.  
*How Dionysius Bishop of Alexandria reporteth the perils himselfe stood in.*

**T**During Dionysius, I will alledge out of his owne Epistle vnto Germanus, where he of himselfe, writeth thus: I take God to witnesse of that I speake, and he knoweth that I lie not. I fled away not greatly regarding mine owne person, and yet not without the will of God. Long before that the persecution vnder Decius preuailed, Sabinius sent the purueyer of me, for whose coming I remained at home three dayes. But he searching all places, highwayes, riuers and fields, where he coniectured that I either hid my selfe or passed by, was not how blinded, so that he found not my house. He little thought that I continued at home in that heate of persecution. At length with great difficultie (God no doubt disposing my departure) the fourth day, I and my children, together with manie other brethren left the Citie. And that our departure was caused by the diuine providence of God, the sequels declared, where in peradventure I stood vnto many in good stead. A little after he reporteth the casualties which happened after his flight, in this sort: About Sunne set I was led by the fouldiers together with my companie, vnto Taposiris, but Timothe (as God would) was neither present, nor taken. At length when he came, he found the house desolate, the seruants keeping it, but he perceived that we were taken and gone. Againe after a few lines: And what a wonderfull chance was that? I will truly report it you: One met Timothe by the way as he fled, and seeing him troubled and disquieted in minde, demanded of him the cause of his so quick speed, who forthwith openeth vnto him the whole matter. The which when the passenger had learned, he passed by & went still on his iourney, which was to a banquetting bridehouse (\* the maner was at such meetings to watch all night) and being come thither, he told the guests at table, all that he had heard by the way. They all together headily, as it had bene a made match, rose vp and with all speed pursued vs with a clamorous tumult: and when the fouldiers which garded vs fled away, they fell vpon vs as we lay in our beds. I (God knowes) at the first tooke them for theeues, and because I thought their coming was to rob and spoile, as I lay in my naked bed I wrapped me in the sheete, and reached them the rest of my bedding. But they commanded me to arise and quickly to depart. Then vnderstanding their drift, I cried out, praying and beseeching them that they would suffer vs to be gone. If they would benefit me at all, I prayed them to preuent such as would bring

Decius crowned Emperor An. Dom. 254 vnder whom as Orosius saith, the 7. persecution was raised. Fabianus b. of Rome martyred. Cornelius b. of Rome, Alexander b. of Ierusalem died in prison Mazabanes b. of Ierusalem. Babylon b. of Antioch died in prison. Fabianus b. of Antioch Origen is persecuted. Cap. 40. in the Greeke.

Dionysius b. of Alexandria vnto Germanus.

Dionysius b. of Alexandria was married.

\* This custom in diuers places is now a dayes in vire.

me forth, and to behead me themselves. When I had cried thus, as my companions and partakers do verie well know, they rushed out violently. I truly then cast my selfe prostrate vpon the pavement, they tooke me by hand and foote, they lugged me forth and caried me away. There followed after such as can testifie all these things, namely, *Gaius, Faustus, Peter and Paul*, which led me out of my lodging, and laid me vpon the bare backe of an Asse. Thus *Dionysius* torments himselfe.

## CHAP. XL.

*Dionysius Bishop of Alexandria reporteth the constancie of such as were martyred at Alexandria under Decius.*

Cap. 41. in the Greeke.

Dionysius vnto Fabius b. of Antioch.

Metras after torments is stoned to death.

Quinta stoned to death.

Apollonia is burned.

Serapion was thrown down and his necke broken.

The Edict of Decius against the Christians, Math. 24.

The same *Dionysius* in his Epistle vnto *Fabius* Bishop of Antioch, describeth the torments of them which suffered martyrdome at Alexandria under *Decius*. Writing thus: This persecution was not begun by the Emperours Edict, but one whole yeare before. For there came vnto this Citie a certaine southsayer and inuenter of mischiefe, who moved and stirred vp the whole multitude of the heathens against vs, and excited them to defend the superstition of their native soile: by whom they being thus prouoked, and hauing wonne to their side such as were of power and authoritie, to perpetrate all impious acts, they perswaded themselves that the onely worship of Diuels and our slaughter, was pietie it selfe. First then they apprehend a certaine Minister whose name was *Metras*, and command him to vtter blasphemie, who for disobedience therein is beaten with clubs, his face and eyes they pricked with sharpe quills, afterwards they led him forth into the suburbs and stoned him to death. Again, they bring into the temple of Idols a faithfull woman named *Quinta*, and constrained her to worship, who contraiying and abhorring their Idols, had her feete bound together, and by them traile and lugged all along the streets, which were paved with sharpe stones, and withall being beaten against mill stones and sore scourged, she was brought forth to the same place, and executed. Which being done, they all with one accord violently rush into the houses of the religious, and euery one of the wicked leadeth the headie multitude vnto their neighbours houses whom they knew to be goodly and well disposed; and they destroy, spoile, steale and beare away the precious iewels; burne the vile, the base, and the wodden stuffe, they throw out into the streete, & burne it to ashes: theuing forth thereby a resemblance or spectacle of a citie taken and ransacked by the enemy. Buried brethren gaue backe, and withdrew themselves aside, taking in good part and verie chearfully, the losse of their goods, much like vnto them of whom *Paul* hath testified. Neither do I remember any (one onely excepted) of them which were apprehended, vnto this day that denied the Lord. Furthermore they layd hold vpon the elderly & renowned virgin *Apollonia*, they beat her cheeks, and knocke out all the teeth in her head.ouer against the Citie they prepare a pile, and threaten to burne her quicke, vntlesse she would together with them vtter blasphemie. But she lingring a litle while, as though she would take further deliberation, sodainly leaps into the fire, and is confirmed to ashes. To be short, they laid hold vpon *Serapion*, who continued in his owne house, whom they vexed with sundrie grievous and bitter torments, brusing all the members of his bodie, and throwing him downe headlong from an vpper chamber. There was no way left for vs to passe, nor the common high way, nor any by passage, either by day or night; they cried out all, and declared euerie where, there was no other choice but either to vtter blasphemie, or to be drawne and burned at the stake. And these things (the more is the pitie) endured to ro long. But in the end this sedition and ciuill warre ouertooke the seditious persons themselves, and turned vpon them the selfe same crueltie which they before had practised vpon vs. So that for a litle season we refreshed our selues, their furie wherewith they raged against vs being somewhat abated: but a while after, the alteration of the Imperiall scepter was made knowne vnto vs, which afore time was verie fauorable vnto vs, but now threatened great mischiefe to ensue. For the Emperours edict is proclaimed, and that most dreadfull saying of our Sauour prognosticated long ago now taken place, that if it were possible the verie elect themselves should be offended. All do tremble and quake for feare, to be forthwith of the mightier sort flie away, doubting what would befall them: some of their owne accord are caried away with their worldly affaires, some are perswaded by their neighbours, and being called by their names, are present at their profane and impious sacrifices: some waxed pale and trembled, not as though they would sacrifice, but like to become

sacrifices and oblations to the Idols, so that the whole multitude in compasse derided them: for they seemed manifestly to be timorous, both to die, and also to do sacrifice: some went stoutly vnto the altars and affirmed boldly, that they were neuer Christians, of whom the Lord hath most truly foretold, that such should hardly be saued. Some other there were that held with both sides: some fled, and some were taken, whereof diuers endured fetters and imprisonment. Other some after long imprisonment, before they came vnto the tribunall seate renounced their faith: some others after they had stoutly endured torments, in the end denied Christ. But others that were blessed and valiant, as pillars or bulwarkes of the Lord, being strengthened by him, and stout in protesting their faith, hauing gotten vnto themselves worthie constancie and courage sufficient, became renowned martyrs of the kingdome of heauen. The first was *Iulianus* a gowtie man, not able either to stand or goe, he was brought forth by two which bare him on their shoulders, whereof the one afterwards fell from the faith, but the other called *Cronion*, whose surname was *Ennius*, together with the old *Iulianus*, confessed and acknowledged the Lord (as it was meete) with a perfect and sound faith. They were both layed vpon Camels, and scourged aloft, and in the end being throwne into the flashing fire, they were burned to ashes, in presence of the people which compassed them round about. When as they were brought forth, a certaine souldier rebuked such as reuiled them, wherefore they exclaimed against him, so that this valiant warrior of the Lord was brought forth to fight, who after that he had stoutly behaued himselfe in that great skirmish for the Christian faith, was beheaded. After him another, by nation a Libian, by appellation and blessing the true *Macar*, was often admonished by the Iudge to denie Christ and renounce his faith, and for not consenting vnto it, was burned quicke. After them *Epimachus* and *Alexander*, when they had bene long punished with fetters, tormented with sharpe razors and bitter scourges, were throwne into a fire pile, together with foure women. *Ammonarion* also a holy virgine, whom the Iudge grievously tormented, for that she foretold him, she would obey him in nothing (which indeed she performed) was brought forth to execution. The rest as *Mercuria* a verie honest matron, and *Dionysia* a verie frutefull woman for child bearing, (the which children notwithstanding she preferred not before the Lord) when they had confounded the Iudge, which vsed all kind of perswasions, and now was of the women overcome, after they were so tormented that they were past all sense and feeling, they were beheaded with the sword: but *Ammonarion* passed them all, notably enduring all kind of torment. *Heron* also and *Ater*, and *Isidorus* being Egyptians, together with *Dioscorus* a young man of fiftene yeares old, were committed. First of all the Iudge, tooke the young man in hand with faire speeches, as though he were easie to be intreated, afterwards with torments, as though he were soone terrified; but he for all his perswasions would neither bow at his flatteries, nor breake at his threats. The rest after they had endured the most cruell rending and disointing of their bodily members, he commanded to be burned with fire, but *Dioscorus* he set at libertie, wondering at his gracious countenance which gaue a glistering shine, and the wise answers which proceeded out of his mouth, saying, he would graunt him longer space to repent and remember himselfe, for his tender yeares sake. So that euen at this day the most renowned *Dioscorus* remaineth among vs, waiting for a larger and longer combat. *Nemesion* also an Egyptian is accused of theft, whereof after he had openly purged himselfe before the Centurion, againe he is accused of Christianitie, wherefore he was bound and brought before the President. But the most cruell and vniust Iudge deliuered him among the theues, to be twice more grievously tormented and vexed, making him thereby the more blessed and honoured after the example of Christ. There stood before the tribunall seate certaine souldiers: *Ammon*, *Zenon*, *Ptolomaeus*, *Ingenius*, and together with them old *Theophilus*, who (when anie of the Christians came to heare the sentence or iudgement, and now was readie to shrinke) so struggled that they were readie to burst within themselves; they nodded with their countenance, and beckened with their hands, exhorting them to constancie with all signes and gestures of the bodie. The which when the multitude in compasse had perceiued, before that any layd hands on them, preuenting their doings, they step forth before the barre and proclaime themselves to be Christians: so that the President and his assistants were amazed; and the Christians vpon whom the sentence had past, were thereby emboldened to suffer, and the Iudges maruellously afraid. These therefore departed from the tribunall seate verie chearefull, and reioyced in the testimonie of their faith, God gloriously triumphing in them.

Math. 19.

Iulianus burned. Cronion was burned.

A souldier beheaded.

Macar is burned.

Epimachus is burned.

Alexander is burned.

Four women burned.

Ammonarion is beheaded.

Mercuria and Dionysia beheaded.

Heron burned.

Ater burned.

Isidorus burned.

Dioscorus a confessor.

Nemesion a Martyr.

Ammon, Zenon, Ptolomaeus, Ingenius, and Theophilus confessors.

me forth, and to behead me themselves. When I had cried thus, as my companions and partakers do verie well know, they rushed out violently. I truly then cast my selfe prostrate vpon the pavement, they tooke me by hand and foote, they lugged me forth and caried me away. There followed after such as can testifie all these things, namely, *Gaius, Faustus, Peter and Paul*, which led me out of my lodging, and laid me vpon the bare backe of an Asse. Thus *Dionysius* departed himselfe.

## CHAP. XL.

*Dionysius Bishop of Alexandria reporteth the constancie of such as were martyred at Alexandria under Decius.*

Cap. 41. in the Greeke.

Dionysius vnto Fabius b. of Antioch.

**T**he same *Dionysius* in his Epistle vnto *Fabius* Bishop of Antioch, describeth the torments of them which suffered martyrdome at Alexandria under *Decius*. In this thus: This persecution was not begun by the Emperours Edict, but one whole year before. For there came vnto this Citie a certaine southsayer and inuenter of mischiefe, whom they stirred vp the whole multitude of the heathens against vs, and excited them to defend the persellition of their native soile: by whom they being thus prouoked, and hauing wonne to this side such as were of power and authoritie, to perpetrate all impious acts, they perswaded themselves that the onely worship of Diuels and our slaughter, was pietie it selfe. First then they apprehend a certaine Minister whose name was *Metras*, and command him to vtter blasphemie, who for disobedience therein is beaten with clubs, his face and eyes they pricked with sharpe quills, afterwards they led him forth into the suburbs and stoned him to death. Again, they bring into the temple of Idols a faithfull woman named *Quinta*, and constrained her to worship, who trainging and abhorring their Idols, had her feete bound together, and by them traile and lugged all along the streets, which were paved with sharpe stones, and withall being beaten against the stones and sore scourged, she was brought forth to the same place, and executed. Which being done, they all with one accord violently rush into the houses of the religious, and euery one of the wicked leadeth the headie multitude vnto their neighbours houses whom they knew to be good and well disposed; and they destroy, spoile, steale and beare away the precious iewels: but the vile, the base, and the woddish stuffe, they throw out into the streete, & burne it to ashes: theuing forth thereby a resemblance or spectacle of a citie taken and ransacked by the enemy. But the brethren gaue backe, and withdrew themselves aside, taking in good part and verie chearfully the losse of their goods, much like vnto them of whom *Paul* hath testified. Neither do I remember anie (one onely excepted) of them which were apprehended, vnto this day that denied the Lord. Furthermore they layd hold vpon the elderly & renowned virgin *Apollonia*, they bear her cheeks and knocke out all the teeth in her head.ouer against the Citie they prepare a pile, and threaten to burne her quick, vntill she would together with them vtter blasphemie. But she lingring a litle while, as though she would take further deliberation, suddenly leaps into the fire, and is consumed to ashes. To be short, they laid hold vpon *Serapion*, who continued in his owne house, whom they vexed with sundrie grievous and bitter torments, brusing all the members of his bodie, and throwing him downe headlong from an vpper chamber. There was no way left for vs to passe, not the common high way, nor any by passage, either by day or night; they cried out all, and claimed euery where, there was no other choice but either to vtter blasphemie, or to be drawn and burned at the stake. And these things (the more is the pitie) endured to so long. But in the end this sedition and ciuill warre ouertooke the seditious persons themselves, and turned vnto them the selfe same crueltie which they before had practised vpon vs. So that for a litle season refreshed our selues, their furie wherewith they raged against vs being somewhat abated: but while after, the alteration of the Imperiall scepter was made knowne vnto vs, which afore time was verie fauorable vnto vs, but now threatned great mischiefe to ensue. For the Emperours edict is proclaimed, and that most dreadfull saying of our Sauour prognosticated long ago now taketh place, that if it were possible the verie elect themselves should be offended. All do tremble and quake for feare, so we forthwith of the mightier fort flie away, doubting what would befall them. Some of their owne accord are caried away with their worldly affaires, some are perswaded by their neighbours, and being called by their names, are present at their profane and impious sacrifices: some waxed pale and trembled, not as though they would sacrifice, but like to become

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Quinta flō-  
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broken.

The Edict  
of Decius a-  
gainst the  
Christians.  
Act. 24.

sacrifices and oblations to the Idols, so that the whole multitude in compasse derided them: for they seemed manifestly to be timorous, both to die, and also to do sacrifice: some went stoutly vnto the altars and affirmed boldly, that they were neuer Christians, of whom the Lord hath most truly foretold, that such should hardly be saued. Some other there were that held with both sides: some fled, and some were taken, whereof diuers endured fetters and imprisonment. Other some after long imprisonment, before they came vnto the tribunall seate renounced their faith: some others after they had stoutly endured torments, in the end denied Christ. But others that were blessed and valiant, as pillars or bulwarkes of the Lord, being strengthened by him, and stout in protesting their faith, hauing gotten vnto themselves worthe constancie and courage sufficient, became renowned martyrs of the kingdome of heauen. The first was *Julianus* a gowtie man, not able either to stand or goe, he was brought forth by two which bare him on their shoulders, whereof the one afterwards fell from the faith, but the other called *Cronion*, whose surname was *Ennius*, together with the old *Julianus*, confessed and acknowledged the Lord (as it was meete) with a perfect and sound faith. They were both layed vpon Camels, and scourged aloft, and in the end being throwne into the flashing fire, they were burned to ashes, in presence of the people which compassed them round about. When as they were brought forth, a certaine souldier rebuked such as reuiled them, wherefore they exclaimed against him, so that this valiant warrior of the Lord was brought forth to fight, who after that he had stoutly behaued himselfe in that great skirmish for the Christian faith, was beheaded. After him another, by nation a Libian, by appellation and blessing the true *Macar*, was often admonished by the Iudge to denie Christ and renounce his faith, and for not consenting vnto it, was burned quick. After them *Epimachus* and *Alexander*, when they had bene long punished with fetters, tormented with sharpe razors and bitter scourges, were throwne into a fire pile, together with foure women. *Ammonarion* also a holy virgine, whom the Iudge grieuouly tormented, for that she foretold him, she would obey him in nothing (which indeed she performed) was brought forth to execution. The rest as *Mercuria* a verie honest matron, and *Dionysia* a verie frutesfull woman for child bearing, (the which children notwithstanding she preferred not before the Lord) when they had confounded the Iudge, which vsed all kind of perswasions, and now was of the women overcome, after they were so tormented that they were past all sense and feeling, they were beheaded with the sword: but *Ammonarion* passed them all, notably enduring all kind of torment. *Heron* also and *Ater*, and *Isidorus* being *Egyptians*, together with *Dioscorus* a young man of fifteen yeares old, were committed. First of all the Iudge tooke the young man in hand with faire speeches, as though he were easie to be intreated, afterwards with torments, as though he were soone terrified; but he for all his perswasions would neither bow at his flatteries, nor breake at his threats. The rest after they had endured the most cruell rending and disointing of their bodily members, he commanded to be burned with fire, but *Dioscorus* he set at libertie, wondering at his gracious countenance which gaue a glistering shine, and the wise answers which proceeded out of his mouth, saying, he would graunt him longer space to repent and remember himselfe, for his tender yeares sake. So that euen at this day the most renowned *Dioscorus* remaineth among vs, waiting for a larger and longer combat. *Nemesion* also an *Egyptian* is accused of theft, whereafter he had openly purged himselfe before the Centurion, againe he is accused of Christianitie, wherefore he was bound and brought before the President. But the most cruell and vniust Iudge deliuered him among the theues, to be twife more grieuouly tormented and vexed, making him thereby the more blessed and honoured after the example of Christ. There stood before the tribunall seate certaine souldiers: *Ammon*, *Zenon*, *Ptolomaeus*, *Ingenius*, and together with them old *Theophilus*, who (when anie of the Christians came to heare the sentence or iudgement, and now was readie to shrink) so struggled that they were readie to burst within themselves; they nodded with their countenance, and beckened with their hands, exhorting them to constancie with all signes and gestures of the bodie. The which when the multitude in compasse had perceiued, before that any layd hands on them, preuenting their doings, they step forth before the barre and proclaim themselves to be Christians: so that the President and his assistants were amazed; and the Christians vpon whom the sentence had past, were thereby emboldened to suffer, and the Iudges maruellously afraid. These therefore departed from the tribunall seate verie chearefull, and reioyced in the testimonie of their faith, God gloriously triumphing in them.

Math. 19.

Julianus burned.  
Cronion was  
burned.

A souldier  
beheaded.

Macar is burned.  
Epimachus is  
burned.  
Alexander is  
burned.  
Foure women  
burned.

Ammonarion  
is beheaded.  
Mercuria and  
Dionysia be-  
headed.

Heron burned.  
Ater burned.  
Isidorus burned.  
Dioscorus a  
confessor.

Nemesion a  
Martyr.

Ammon, Ze-  
non, Pto-  
lomeus, Inge-  
nius, and  
Theophilus  
confessors.

Cap. 42. in  
the Greeke.*Of Ischyron the martyr with others. Of receiving after repentance such  
as fell in persecution.*Dionysius b.  
of Alexandria  
vnto Fabius  
b. of Antioch.  
Ischyron was  
beaten with a  
cudgell.Cheremon  
b. of Nilus  
was married.

Ezechiel. 18.

Cap. 43. in  
the Greeke.The Noua-  
tians call  
themselves  
catholike,  
that is, Pu-  
ritans.  
Nouatus is  
excommuni-  
cated.

**M**anie others (saith *Dionysius*) throughout the Cities and villages were quartered and dis-  
membred by the Ethnicks, whereof for example sake I will rehearse one. *Ischyron* being  
a Noble mans hired seruant, and by office his Steward, was commanded by his Maister  
to do sacrifice, and when he obeyed not, he was contumeliously reuiled. The heathen maister  
seeing his Christian seruant so constant, persisting in his former opinion, taketh a great cudgell in  
his hand, and beates his bodie and bowels till breath departed. What shall I say of the multitude  
of them which wander in the desert and wast mountaines, consumed with famine and hunger, and  
cold, and diseases, spoiled by theues, and deuoured of beasts, whose blessednesse and victories  
they that remaine aliue are able to testifie? Of these also I will alledge one for example. There was  
one *Cheremon* a verie old man, Bishop of a citie called Nilus, who together with his wife fled vnto  
the mountaines of Arabia, and returned home no more, nor could euer afterwards be scene.  
And though they were often sought for of the brethren, yet could neither they nor their carcases  
euer be found. Many also in these mountaines of Arabia were taken captiues of the barbarous Sa-  
racens, whereof some were hardly ransomed for great summes of money, some not as yet, no  
uer vnto this day appeared. And these things (brother) I write not in vaine, but that thou mayest  
vnderstand what and how great euils and mischiefs haue happened amongst vs, whereof they  
know more, which among all others haue felt most. And after a few lines againe he writeth  
thus: The Martyrs themselves which liued amongst vs, now associates with Christ, coheires of  
his kingdome, and partakers of his Iudgement, in that they shall iudge together with him, haue  
receiued againe certaine of the brethren which swarued from the faith, and fell to offer sacrifice  
vnto Idols; and beholding their conuersion and repentance, knowing for surerity that they were  
to be receiued, in so much as God will not the death of a sinner, they embraced them, retained  
them, and made them partakers of their prayers and trade of life. But what do ye aduise vs my bre-  
thren concerning such? What haue we to do in this case? Shall we be of one and the same minde  
with them? Shall we retaine their sentence and fauour, and shall we tender such as they haue pi-  
etied? or shall we reiect their censure, and sit in iudgement vpon their sentence? Shall we require  
kindnesse with iniurie? Shall we destroy order? Shall we prouoke God against vs? These things  
to god purpose hath *Dionysius* mentioned touching them which fell in time of persecution.

*Of receiving againe such as fell. The testimonie of Cornelius Bishop of Rome. The  
heresie of Nouatus, and his impietie. A Synod held at Rome  
for the condemning of his heresie.*

**N**ouatus a priest of Rome, puffed vp with pride against such as fell in time of persecu-  
tion through infirmities of the flesh, as though there were no hope of saluation left for  
them, yea though they performed all that appertained vnto true conuersion and right  
confession of the faith: became himselfe the author and ringleader of his owne hereticall sect,  
to wit, of such as through their swelling pride do call themselves Puritans. Wherefore there  
was a Synod gathered together at Rome of threescore Bishops, besides many ministers and  
deacons. Againe, there met severally many pastors of other prouinces, determining what  
was to be done in this case: where by vniforme consent of all, it was decreed, that *Nouatus*  
together with such as swelled and consented vnto this unnatural opinion, repugnant to by-  
the lawe, should be excommunicated and banished the church, and that the brethren fallen  
through the infirmities of the flesh in the troublesome times of persecution, should be receiued  
after that the salve of repentance and medicine of confession were applied vnto their mal-  
dies. There came to our hands the Epistles of *Cornelius* bishop of Rome written vnto *Fabius*  
bishop of Antioch, touching that Synod held at Rome, shewing therein what was decreed by  
all the bishops of Italy and Affricke, and of other prouinces. Againe, other Epistles of *Cyprian*  
in the Roman tongue, with the subscription of diuers other bishops, wherein they shew  
their consent in this behalf: that such as shynked were to be vpholde and cured: and that

according

according vnto iustice, the author of this heresie together with his adherents, was to be ba-  
nished the Catholike Church. Vnto these there was annexed another Epistle of *Cornelius* of  
the Synod decrees. Againe, another of the cause that moued *Nouatus* thus to fall from the  
Church, whereof it will not be amisse here to alledge some part, that the reader may vnder-  
stand what manner of man he was. And to the end he would certifie *Fabius* of *Nouatus* his  
disposition, *Cornelius* writeth thus: I giue thee to vnderstand, that this iolly *Nouatus* longed of  
old after a bishopricke, and to the end he might conceale this his peeuish desire, vied this cloke  
of arrogancie. But first I will declare how he linked to his side certaine confessors, *Maximus* one  
of our ministers, and *Urbanus*, who by confessing of their faith procured vnto themselves twice a  
notable name and estimation among vs: againe *Sidonius* and *Celerinus*, who through the good-  
nesse of God endured constantly all kind of torments, confirming the weaknesse of the flesh by the  
strength of his faith, and valiantly ouercame the aduersarie: these men when they had considered  
better of him, and perceiued his guile and inconstancie, his periuice and falshood, his inhumanitie  
and suspicious head, returned vnto the holy Church, reuealed and detected vnto many Bishops,  
and Elders, and lay people which then were present, all his sleights and diuillish subtilities, the  
which of long time they had concealed, weeping and wailing that they had beleued this deceit-  
full and malicious monster, and that they had forsaken the Church, yea although it was but a litle  
while. Againe after a few lines in the same Epistle he saith: We haue scene in him (welbe-  
loved brother) a wonderfull alteration and sudden change in a short space. This good man when he  
had protested with certaine dreadfull othes, that he neuer coueted any bishopricke, suddenly as it  
were by certaine iugling feats, he stepped forth a Bishop. This law-maker and protector of the  
Ecclesiasticall science, when that he presumptuously endeuored to chalenge vnto himselfe the ti-  
tle of a Bishop not granted vnto him from aboue, chose two men of a desperate condition, to be  
partakers of his heresie, whom he might send to a certaine corner or lesser part of Italy, & thence  
to seduce three Bishops, plaine, simple, and countrey men, by some craftie meanes, auouching and  
affirming, that they must in all the hast come to Rome, sayning that they together with other Bi-  
shops meeting for the same purpose, should appease and remoue a certaine schisme raised in the  
Citie. These being simple men (as we said before) not knowing their craftie and mischicuous fer-  
retches, after their coming were inclosed by such leud persons as were suborned for the purpose, and  
about ten of the clocke, when as they were somewhat tipsie, and well crammed with victuals, were  
constrained to create him Bishop, with imaginative and friuolous laying on of hands, the which  
craftily and subtilly, not compatible for his person, he chalenged vnto himselfe. One of them af-  
terwards repented him, and returned vnto the Church, bewailing his fall, & confessing his fault,  
the whole multitude also intreating for him, whom we receiued vnto the companie and commu-  
nion of the laitie. In the roomes of the other Bishops we ordained and sent from vs such as should  
succeed them. Wherefore this iollie defender of the Gospell was ignorant that there ought to be  
but one Bishop in the Catholike Church, in the which he knoweth (for how should he be igno-  
rant) that there are sixe and fortie priests, seuen deacons, seuen subdeacons, two and fortie acolites,  
two and fiftie exorcists, and readers, with porters, widows and impotent persons, about a thou-  
sand and fiftie soules, who all are releued through the grace and goodnesse of almighty God:  
whom so great a multitude and so necessarie in the Church, and by the prouidence of God so co-  
pious and infinite, yea a number of innumerable people, could not conuert and turne to the  
Church, from this his desperate & damnable presumption. Againe a litle after he writeth thus:  
Now forwards I will orderly declare by what meanes, and by what trade of life he purchased vnto  
himselfe the title of a Bishop. Thinke you that it was because of his conuersation in the Church  
from the beginning, or because he endured manie skirmishes and conflicts for his name, or that  
he stood in manifold and great perils for pieties sake? None of all these was true in him. The oc-  
casion of beleueing he tooke of Satans, which entred into him, and made there long abode. When  
he was deliuered by the Exorcists, he fell into a dangerous disease, and because he was very like  
to die, was baptized in the bed where he lay, if it may be termed a baptism which he receiued.  
For he obtained not after his recovery that which he should haue done according vnto the canon  
of the Church, to wit, Confirmation by the hands of the Bishop. In so much then as he obtained  
not that, how came he by the holy Ghost? And againe a litle after he saith: He being loth to  
die, and desirous of life, in the time of persecution denied himselfe to be a priest. When he was  
intreated by the deacons, and admonished to come forth out of the house wherein he had in-

Cornelius b.  
of Rome vnto  
Fabius b.  
of Antioch.  
*Maximus*.  
*Urbanus*.  
*Sidonius* and  
*Celerinus*  
forsooke *No-  
uatus*.  
The qualities  
of *Nouatus*.How *Noua-  
tus* the here-  
tik was made  
bishop.The order of  
the clergie in  
the church of  
Rome in the  
time of *Cor-  
nelius*.*Nouatus* fell  
in time of  
persecution  
and denied  
his order.

closed himselfe, and to minister vnto the necessitie of the brethren which wanted, he was so from yeelding to the Deacons, that he went away and departed in a chafe, saying that he would no longer play the priest, but addist himselfe vnto another trade of Philosophie. And againe **this he annedeth that which followeth**: This good man forsooke the Church of God, where he was baptized, and where also he tooke priesthood vpon him, by fauour of the Bishop which through the laying on of hands allotted him thereunto, and (though all the clergie, yea and many of the laitie withstood it, because it was not lawfull to admit into the clergie any that had been baptized in bed as he was) requested that he might be permitted to allow only this one. Another insolencie of this man passing all the former, he reporteth thus: When he distributed the oblation, & deliuered to every man part thereof, he added this withall (constraining the fillicious before they received of his oblation, to sweare, holding both their hands together, not looking before they had thus sworne, I will vse their owne words) sweare vnto me by the bodie and blood of our Lord Iesus Christ, that thou wilt neuer forsake me, and flie vnto *Cornelius*. The wretched man tasted not thereof before he had vowed vnto him, and in stead of that when he receiuing the bread should haue said Amen, he answered, I will not go vnto *Cornelius*. Again a little after he saith: Now that thou mayest vnderstand, that he is all bare and forsaken, reiecte and left of his brethren, who daily returne vnto the Church, whom blessed *Moses* (a martyr, who of late ended amongst vs a maruellous and notable martyrdome, being alieue and perceiving his temeritie and arrogancie) did excommunicate, together with five other priests, which seuered themselves with him from the Church. In the end of the Epistle he reciteth the catalogue of Bishops, who at their being at Rome condemned the mad fantasie of *Novatus*, writing both their names, and the prouinces where they gouerned. He citeth also the names and Cities of such as were absent, and had subscribed by their letters. These things hath *Cornelius* written by his letters vnto *Fabius* Bishop of Antioch.

The communion was then ministered and deliuered into their hands, not popt in their mouths.

Moses a martyr.

Cap. 44. after the Greeke.

#### CHAP. XLIII.

*Dionysius Bishop of Alexandria reporteth of Serapion that fell in persecution, how at his end he was desirous to receive the Sacrament of the Lords Supper.*

**D**ionysius also Bishop of Alexandria in his letters to the aforesaid *Fabius*, who in a manner yielded to the schisme, wrote many things of repentance, painting forth the patience which lately had bene martyred at Alexandria. Whereof omitting many things, this one strange and worthy of memorie we haue thought good to publish in this historie: for thus he wrote: I will certifie thee (saith he) of this one example which happened amongst vs. There was one *Serapion* dwelling amongst vs, a faithfull old man, which of a long time liued without reprehension: but being tempted in persecution, fell from the faith. He treated verie often that he might be receiued againe, but none gaue care vnto him, for he had done sacrifice: and falling into a dangerous discale, lay speechlesse and benumbed of all his senses the space of three dayes; the fourth day after, being somewhat recovered, he called vnto him a nephew of his, his daughters sonne, and said vnto him: How long (O my sonne) do ye withhold me? I beseech you make hast, and absolue me quickly: Call vnto me one of the Priests; who which as soone as he had spoken he was speechlesse againe. The boy ran vnto the Priest, but was night, and the Priest was sicke, and could not come with him. Yet (because I gaue commandement, that such as were about to die, if humbly they requested, should be admitted, to the end that being strengthened in faith they might depart in peace) he deliuered vnto the boy a little of the Eucharist, and commanded him to crumble or soke it, and so drop it by a little and a little into the old mans mouth. The boy returneth, and brings with him the Eucharist. When he was had dispatch thou that which he commanded thee to do, and let me depart. The boy immixed or soaked the Eucharist, and withall let it by drop meale into the old mans mouth: whereof when he had tasted a little, forthwith he gaue vp the ghost. Is it not manifest, that this old man was so long held backe, vntill he were absolued and loosed from the linke of sinne, by confessing in the presence of many the fault he had committed? Thus farre *Dionysius*.

Men of old received the Communion a little before their death.

CHAP

#### CHAP. XLIIII.

*The Epistle of Dionysius Bishop of Alexandria vnto Novatus.*

Cap. 45. in the Greeke.

**N**ow let vs see what he wrote vnto *Novatus*, who at that time molested the Church of Rome. Because that he pretended the cause of his fall, and the occasion why he embraced that apostasie and schisme, to rise through the persuasion of certain brethren, as if he were thereunto compelled by them, marke how he writeth vnto him: *Dionysius* vnto his brother *Novatus* sendeth greeting. If thou wast constrained against thy will (as thou sayest) thou wilt declare the same, if thou returne willingly. Thou shouldst haue suffered any thing rather then to rend asunder the Church of God. Neither is this martyrdome which is suffered for securing and diuiding the Church, of lesse glorie then that which is tolerated for deniall of sacrifice vnto diuels. Yea in my iudgement, it is of farre greater glorie. For in the one, martyrdome suffered for one soule, in the other for the vniuersall Church. But if thou either perswade the brethren, or constrain them to returne to vnitie, this notable act will be farre greater then the fault that went before, and the one will not be imputed, the other will be commended. If thou wilt not perswade the rebellious and disobedient, saue at leastwise thine owne soule. I desire thy health in the Lord, and thy embracing of peace and vnitie. Thus he wrote to *Novatus*.

Dionysius b. of Alexandria, vnto Novatus the heretike.

#### CHAP. XLV.

*The catalogue of Dionysius Alexandrinus Epistles concerning repentance.*

Cap. 46. after the Greeke.

**H**e wrote an Epistle of repentance vnto the brethren throughout *Egypt*, wherein he layeth downe his censure of such as fell, and describeth meanes to correct vices. Of the same matter there is extant an Epistle of his vnto *Conon* Bishop of Hermopolis, and an exhortation vnto his flocke of Alexandria. Among these there is another written vnto *Thelymidres*, of martyrdome. Likewise he wrote of repentance vnto the brethren of *Laodicea*, whose Bishop was *Thelymidres*, and to the brethren throughout *Armenia*, whose Bishop was *Meruzanes*. Whereouer he wrote vnto *Cornelius* Bishop of Rome, approuing his Epistle against *Novatus*: where he reporteth that he was called of *Elenus* Bishop of Tarsus in Cilicia to other his companions: *Firmilianus* Bishop of Cappadocia, and *Theodotus* Bishop of *Pactina*, to meete them at the Synode held at Antioch, where diuers went about to establish the schisme of *Novatus*. He addeth besides, how he signified *Fabius* there to haue deceased, and *Demetrianus* to haue succeded him Bishop of Antioch. He wrote of the Bishop of Ierusalem these words: The renowned *Alexander* died in prison. There is extant another Epistle of *Dionysius* vnto the Romaines, deliuered by *Hippolytus*. Again he wrote another of peace and repentance. Another vnto the confessoers which cleaued vnto the opinion of *Novatus*. Again he wrote two Epistles vnto such as were conuerted vnto the Church. And to many others he wrote very profitable tracts for the studious readers to peruse.

Conon b. of Hermopolis.

Thelymidres Meruzanes. Cornelius, Elenus, Firmilianus, Theodotus, Fabius, Demetrianus, Alexander, Hippolytus.

The end of the sixth booke.



THE VII. BOOKE OF THE ECCLESIASTICAL HISTORIE OF EVSEBIUS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

## CHAP. I.

*The wickednesse of Decius and Gallus the Emperours. The death of Origen.*

\* Cap. I. in the Greeke. Gallus was created Emperour, anno Domini 251. Origen dieth Dionysius b. of Alexandria in his epistle to Hermammon.

**N**ow taking in hand the seventh booke of the Ecclesiasticall historie, the great Dionysius bishop of Alexandria shall stand vs in god stead with his Commentaries and Epistles, wherein he described all the severall actes of his time. Wherefore will I begin this present booke. When Decius had not reigned two yeares, he was slaine together with his sonnes, whom Gallus succeeded. At what time Origen of the age of threescore & nine yeares departed this life. But of the aforesaid Gallus, Dionysius wrote vnto Hermammon in this manner: Neither Gallus perceiue the impietie of Decius, neither did he foresee what seduced him, but stumbled on the same stone which lay right before his eyes, who when the Imperiall scepter prosperously vnto him, and his affairs went luckily forwards, chased away the holy men which prayed for peace and his prosperous estate, and so together with them he banished the prayers continually powred vnto God for him. And thus much of him.

## The Translator vnto the Reader.

**I**n so much as Eusebius throughout his sixt booke almost in euery Chapter, hath written at large of famous clerke and great Doctor of Alexandria, by name Origen, and now also in the beginning of this seventh booke reporteth of his end, and that in few words: I thought good for the Readers sake, to make more absolute and perfect deliuerance of the storie, and for the further knowledge of his end, to add hereunto, a worthy historie out of Suidas a Greeke writer, who lived about a thousand yeares ago, touching the things which happened vnto Origen a little before his death: his words are these.

## The life of Origen out of Suidas.

**S**uidas in the life of Origen Origen is said to haue suffered much affliction for Christes sake, being famous, eloquent, and trained in the Church euen from his youth vp: but through enuie he was brought before the rulers and magistrates, and through the despitefull subtiltie and craftie inuention of Satan, he was brought into great slander and blemish of infamie. They say, the authors of iniquitie desired that a man should worke the feate, that is, they prepared an Ethiopian or fowle blacke Moore, beate him to abuse his bodie. But he not able to away with, neither willing to heare of so horrible a thing, brake out into loud speeches, and exclaimed at both the things which were given him in choice rather than the one that he would do the other: and in the end he consented to sacrifice. When fore when they had put Frankincense in his hand, they threw it into the fire vpon the altar. This meanes he was by the Iudges put from martyrdom, and also banished the Church. When he had thus done, he was so ashamed, that he left Alexandria, and got him to Iudæa: being come to Ierusalem, and well knowne for his learned expositions and gift of viterance, he was intrusted of the Priests to bestow a Sermon vpon the people in the Church and open assemble, for he was then a Minister. After great intreatie, and in a manner constrained by the Priests, he arose and took the Bible, opened it, and happened vpon this parcell of Scripture: *Vnto the vngratefull God: why dost thou preach my lawes, and takest my covenant in thy mouth?* When he had thus read, he clasped the booke, fate downe, and burst out into teares, together with all the Audience which wept with him. He liued vnto the time of Gallus and Volusianus, that is, vntill he was threescore and nine yeares old: he resteth at Tyrus, where he was also buried. So farre Suidas.

The choyce was, that either a blacke Moore should play the Sodomite with him, or he himselfe should sacrifice vnto Idols.

Psal. 50.

## The Translator vnto the Reader.

*Haue thought good also, here to lay downe his lamentation, the which Origen himselfe wrote in the Greeke tongue with his owne hand, when after his fall and the deniall of his master Christ Iesus, he wandered to and fro with great griefe and torment of conscience, the which Saint Ierome translated into Latine, and is found extant among the workes of Origen. He lamented as followeth.*

## The Lamentation of Origen.

In the bitter affliction and griefe of minde, I go about to speake vnto them which hereafter shall reade me thus confusedly and without order, furiously disposed to sit vpon the tribunal of Christ together with the Saints in heauen: and how can I speake when as the tongue is tyed, and the lips dare not once moue or wagge? the tongue doth not his office, the throte is dammed vp, all the senses and instruments are polluted with iniquitie. But I will proceede on, and first I will fall to the ground on my bare knees, and make mine humble supplication vnto all the Saints and blessed of God, that they will helpe me, fillie wretch, which by reason of the superfluitie of my sinne dare not craue ought at the hands of God. O ye Saints and blessed of God, with waterish eyes and wet cheekes, foked in dolour and paine, I beseech you to fall downe before the mercie seate of God for me miserable sinner. Wo is me because of the sorow of my heart: wo is me that my soule is thus afflicted: wo is me that am compassed thus on euerie side, and shut vp in my sinne, and that there is no health in me: wo is me O mother that euer thou broughtest me forth, for a skilfull lawyer to be ouerthrowne in his vnrighteous dealing: for a religious man to fall into extreame impietie: wo is me O mother which broughtest me forth, a righteous man to be conuerlant in vnrighteousnesse: an heire of the kingdome of God, but now an inheritor of the kingdome of the diuell: a perfect man, yet a priest found wallowing in impietie: a man beautified with honour and dignitie, yet in the end blemished with shame and ignominie: a man beset with manie euils, and choked with infamous doings: wo is me O mother which broughtest me forth as an high and loftie turret, yet suddenly turned downe to the ground: as a fruitefull tree, yet quickly withered: as a burning light, yet forthwith darkened: as a running fountaine, yet by and by dried vp. Wo is me that euer I was bedecked with all giftes and graces, and now seeme pitifully depriued of all. But who will minister moisture vnto the temples of my head, and who will giue streames of teares vnto mine eyes, that I may bewaile my selfe in this my sorowfull plight? Alas O priesthood, how shall I bewaile thee? Alas O Ministerie, how shall I lament thee? O all you my friends tender my case, pitiemy person, in that I am daungerously wounded. Pitiemy O all ye my friends, in that I am now become an abiect person. Pitiemy O ye my friends, in that I have now troden vnder foote the scale and cognisance of my profession, and ioyned in league with the diuell. Pitiemy O ye my friends, in that I am reiected and cast away from the face of God; it is for my leud life that I am thus polluted, and noted with open shame. Bewaile me whom the Angels haue bewayled: bewaile me, whom all the Saints haue bewayled: bewaile me, whom euerie man hath bewayled: bewaile me O all ye the nations vnder heauen, in that I am fallen from my glorie. The Lord hath made and engrafted me a fruitfull vine, but in stead of pleasant clustered grapes, I brought forth pricking thornes. Bewaile me also, for that in stead of grapes I brought forth brambles. But let the well-springs of teares be stirred vp, and let my cheekes be watered, let them flow vpon the earth and moisten it, for that I am soaked in sinne; and come in mine iniquities. I see my priesthood lament ouer me, I see all ioy sorowing ouer me, I see the Spider ouer my seate building his cobwebbe, I see and behold my selfe all sorowfull and pensue; euerie creature soroweth at my case, for that I was wont heretofore to powre out praises vnto God for them all. Alas what haue I felt, and how am I fallen? Alas howe am I thus come to nought? There is no sorow comparable vnto my sorow, there is no affliction that exceedeth my affliction, there is no bitternesse that passeth my bitternesse, there is no lamentation more lamentable then mine, neither is there anie sinne greater then my sinne, and there is no salue for me. Where is that good shepheard of soules? Where is he that went downe

He calleth vpon the saints in the same sense as he doth in this sorowfull plight vpon al other creatures vnder heauen.

from Ierusalem to Iericho, which also salued and cured him that was wounded of the therow  
 Seeke me out O Lord, which am fallen from the higher Ierusalem, which haue broken the vow  
 I made in Baptisme, which haue profaned my cognifance, in that I dealt iniuriously with thy  
 blessed name, Alas that euer I was doctour, and now occupie not the roome of a disciple. Thou  
 knowest O Lord, that I fell againft my will; when as I went about to enlighten others, I daun-  
 ned my felfe: when I indeuoured to bring others from death to life, I brought my felfe from  
 life to death: when I minded to present others before God, I presented my felfe before the  
 diuell: when I defired to be found a friend and a fauourer of godlineffe, I was found a foe, and  
 a furtherer of iniquitie: when that I fet my felfe againft the assemblies of the wicked, and re-  
 prooued their doings, there found I shame, and the most pestilent wound of the diuell: when  
 that I was ignorant and vnskillfull in the diuerfe sleights of flrivers, which commonly intru-  
 men, I allured and exhorted them to the knowledge of the Sonne of God. Wherefore after  
 much fighing, they promifed me (vnhappy man) craftie conuayances to auoyd the fubtilties  
 of Satan. But after that I departed from them, the diuell in the fame night transformed him-  
 felfe into an Angell of light, and reasoned with mee, faying: When thou art vp in the morn-  
 ning, go on, and perfwade them, and bring them vnto God if they demaund ought of thee.  
 If in cafe they condefcend and hearken vnto thee, do it and ceaffe not, staggering nothing  
 at the matter, to the end manie may be faued. And againe, the diuell going before to pre-  
 pare the way, whetted their wits to deuife mifchiefe againft me fillic wretch, and fowed in their  
 mindes hypocrisie, diffimulation and deceipt. But I, O vnhappy creature, skipping out of  
 my bed at the dawning of the day, could not finifh my wonted deuotion, neither accomplifh  
 my vsual prayer, but wifhing that all men might be faued, and come vnto the knowledge of the  
 truth, folded and wrapped my felfe in the fnares of the diuell. I got me vnto the wicked, I re-  
 quired of them to performe the covenant made the night before (I fillic foule not knowing of any  
 thing) and we came vnto the Baptifme. O blinded heart, how didft thou not remember! O  
 foolifh mind, how didft thou not bethinke thy felfe! O wifelefse braine, how didft thou not re-  
 derftand! O thou fenfe of vnderftanding, where didft thou fleepe! But it was the diuell which  
 prouoked thee to fumber and fleepe, and in the end flue thy vnhappy and wretched foule. He  
 bound my power and might, and fpoyled me of my knowledge: he bound my power and  
 might, and wounded mee. I answered but in a word, and became reprochfully defamed. I  
 fpake without malice, yet felt I fpite. The diuell rayfed an affemblic about me, and pronouncd  
 againft me that vniust sentence: *Origen* (faith he) hath facrificed. O thou diuell, what had  
 thou done vnto me! O thou diuell, how haft thou wounded me! I bewailed fometime the fall  
 of *Sampfon*, but nowe haue I felt farre worfe my felfe; I bewayled heretofore the fall of *Sa-  
 mou*, yet nowe am I fallen farre worfe my felfe. I haue bewayled heretofore the fate of all fin-  
 ners, yet nowe haue I plunged in them all. *Sampfon* had the haire of his head clipt and cropped,  
 but the crowne of glorie is fallen from off my head. *Sampfon* loft the carnall eyes of his bodie,  
 but my fpiritual eyes are digged out. It was the wylneffe of a woman that brought him to his  
 confufion, but it was mine owne tongue that brought me to this finfull fall. And euen as he  
 wanted after the losse of his earthly poffeffion: fo my tongue hauing bolted out this wicked ly-  
 ing, depriued me of the fpiritual gifts, which fometime haue flowed with heauenly riches. And  
 euen as he being feuered from the Ifraelites, and cleauing vnto forreiners, endured thefe things  
 fo I going about to faue notorious finners, brought my felfe captiue vnto captiues, and the boote  
 flaued of finne. Alas, my Church liueth, yet am I a widower. Alas, my fonnes be alieue, yet am  
 I barren. Alas, euery creature reioyceth, and I alone forfaken and forowfull. Alas, O Church  
 wherein I was gladfome. Alas, O feate wherein I fate full merrie. Alas, O Spirit which heret-  
 ofore camett downe vpon me, why haft thou forfaken me? I am forfaken and become de-  
 late, becaufe of the corruption and filth of mine iniquitie. Bewayle me that am depriued of all  
 goodneffe. Bewayle me O ye bleffed people of God, which am banifhed from God. Bewayle  
 of Chrift, Bewayle me, who once was thought worthe the kingdome of God, but now aliope-  
 ther vnworthe. Bewayle me that am abhorred of the Angels, and feuered from the Saints of  
 God. Bewayle me for that I am condemned to eternall punifhments. Bewayle me for that I am  
 here on earth, and now tormented with the pricke of confcience. I do feare death, becaufe I  
 wicked, I do feare the dredfull day of iudgement, for that I am damned for euer. I do feare the pun-  
 ifhment

The policie  
 of Satan was  
 to haue Ori-  
 gen to con-  
 firme the  
 Christians at  
 the time of  
 facifice, not  
 to the end  
 they might  
 be faued (as  
 his pretence  
 was) but that  
 Origen might  
 be taken with  
 the maner, &  
 prefently con-  
 strained either  
 to facifice or  
 deny his ma-  
 fter, which fell  
 out in y end.  
 It feemeth by  
 this, that fome  
 promited O-  
 rigen they  
 would be bap-  
 tized, but whe  
 it came to the  
 pinch, they  
 made him to  
 facifice.

Origen be-  
 wayled his  
 excommuni-  
 cation.

nifhment, for that it is eternall. I do feare the Angels which ouerfee the punifhment, becaufe  
 they are voyd of mercie, I do feare out of meafure all the torments, and what I shall do I wot not,  
 being thus on euerie fide befet with miferie. If there be anie man which can, I befeech him now  
 to affist me with his earnest prayers, and with his forowfull teares. For now it behoueth me to  
 fteed infinite teares for my great finne. Who knoweth whether the Lord will haue mercie  
 vpon me, whether he will picie my fall, whether he will tender my perfon, whether he will be  
 moued with my defolation, whether he will shew mercie vnto me, whether he will haue re-  
 spect vnto mine humilitie, and incline his tender compaffion towards me? But I will prostrate  
 my felfe before the thresholds and porches of the Church, that I may intreate all people both  
 small and great, and I will fay vnto them: Trample and tread me vnder foote, which am the  
 foolifh falt, the vnfauourie falt, tread me which haue no taft or relifh of God, tread me which  
 am fit for nothing. Now let the elders mourne, for that the staffe whereto they leaned is bro-  
 ken. Now let the young men mourne, for that their fchoolemaifter is fallen. \* Now let the vir-  
 gins mourne, for that the aduancer thereof is defiled. Now let the Prieftes mourne, for that  
 their patron and defender is shamefully fallen. Now let all the Cleargie mourne, for that their  
 Priefte is fallen from the faith. Wo is me that I fell fo leudly. Wo is me that I fell moft daun-  
 gerously, and cannot rife againe. Affist me O holy Spirit, and giue me grace to repent. Let  
 the fontaines of teares be opened, and gush out into freames, to fee if that peraduenture I  
 may haue the grace worthily and thoroughly to repent, and to wipe out of the booke of the con-  
 fience, the accusation printed againft me. But thou O Lord, thinke not vpon polluted lips,  
 neither weigh thou the tongue that hath vttered leud things: but accept thou repentance, af-  
 fliction, and bitter teares, the dolour of the heart, and the heauineffe of the foule, and haue  
 mercie vpon me, and raife me vp from out of the mire of corruption, for the puddle thereof  
 hath euen choked me vp. Wo is me that fometime was a pearle glittering in the golden gar-  
 land of glorie, but now throwne into the duft, and troden in the myre of contempt. Wo is  
 me, that the falt of God now lyeth in the dunghill. But how great freames of lamentations  
 shall wipe and purifie mine humble heart? Nowe I will addrefse my felfe, and turne my talke  
 vnto God. Why haft thou lifted me vp, and caft mee downe? For as thou haft exalted mee  
 with the diuine word of thy heauenly wifedome, fo me thinkes I flicke in the depth of finne,  
 which my felfe haue wrought. I had not committed this impietie, vnleffe thou haddest with-  
 drawne thine hand from me. But it is thy pleasure, O Lord which art good, to do all things  
 graciously, and I on the other fide being a foole, haue foolifhly fallen. But why O Lord haft  
 thou shut my mouth by thy holy Prophet *Dauid*? Haue I bene the first that finned? or am I the  
 firft that fell? Why haft thou thus forfaken me, being defolate and reiected, and banifhed me  
 from among thy Saints, and aftonied me to preach thy lawes? What man is he borne of a wo-  
 man that finned not? What man is he that euer was conuerfant here vpon earth, and did no  
 iniquitie? This I fay, becaufe thou haft forfaken me. *Dauid* himfelfe firft, who shut vp my  
 mouth, finned too bad in thy fight, yet after his repentance thou receiedft him to mercie.  
 Likewise Saint *Peter*, the pillar of truth, after his fall wiped away that bitter paffion with falt  
 teares, faying finne, and purging away the venime of the ferpent, not continuing long in the  
 puddle of infidelitie. But they in fauour were thought worthe of mercie: and this I fpeake to  
 the end thefe things may take effect. Wo is me that I fell thus moft wickedly. Wo is me that  
 mine aduenture in thefe things was fo vnfortunate. But now I humbly befeech thee O Lord, in  
 as much as I haue felt farre worfe, call me backe O Lord, for that I tread a moft perillous and  
 vniuous way. Graunt me that good guide and teacher the holy Ghost, that I be not made a  
 pricking hedgehogge, and become an habitation for diuels, but that I may tread vnder foote  
 the diuell which trod me, and ouercomming his sleights, may be reftored againe to the former  
 health and faluation. Remember not O Lord the iniquitie of thine humble fute, who fometi-  
 me haue celebrated vnto thee the function of priefthood. Remember not O Lord the iniqui-  
 tie of me, who made answer with wicked language. Now O all you which behold my wound,  
 remember for feare, and take heed that ye fumber not, neither fall into the like crime: but come  
 pyntly which haue the fame meafure offaith, let vs affemble together, and rend our hearts, and  
 prouoke freames of reares to gush out of the temples of our heads. For when thefe runne and  
 flow vpon the face of the earth, there will follow remiffion of finnes, the paines will be auoy-  
 ded, and the torments shall not be felt. I mourne and am forie from the heart roote (O ye my

\* Origen gela-  
 ded himfelfe  
 to embrace  
 virginitee,  
 therefore iuft-  
 ly may he be  
 termed an  
 aduancer: in  
 the end he did  
 facifice and  
 committed  
 whoredome  
 with the di-  
 uell, then was  
 he defiled.

*Pfal. 104.*

*Pfal. 50.*

*Pfal. 51.*

*Math. 26.*

friends) that euer I fell from aloft. I haue fallen, and am brused, there is no health in me; Let the Angels lament ouer me, because of this my dangerous fall. Let the garlands and crowns of the Saints lament ouer me, for that I am seuered from among their blessed assemblies. Let the blessed Aaron lament ouer me his priesthood. Let the holy Church lament ouer me, for that I am ruinously decayed. Let all the people lament ouer me, for that I haue my death wound. I see the clouds in the skies shadowing the light from me, and the Sunne hiding his bright beames. But now you do all see and perceiue, the Prophet *David* hath shut the doore of my mouth. I was constrained of the holy Bishops to breake out into some words of exhortation, and taking the booke of Psalmes in my hand, I prayed, and opened: and I lighted vpon this sentence the which I am ashamed to repeat, yet compelled to pronounce: Vnto the vngodly sayd God: why dost thou preach my lawes, and takest my couenant in thy mouth? But bewaile me, and lament this my bitter sorow. Bewaile me, which am in like case with the rebellious Jewes. For that which was sayd vnto them by the Prophet, now soundeth alike in mine eares. What shall I do, that am thus beset with manie mischiefs? Alas, O death, why dost thou linger? to wit: that thou mayest spite and beare me malice. O Satan, what mischief hast thou wrought vnto me? How hast thou pierced my breast with thy poysoned dart? Thinkest thou that my ruine will auail thee anie thing at all? Thinkest thou to procure vnto thy selfe ease and rest, while that I am grievously tormented? Who is able to signifie vnto me, whether my sinnes be wiped and done away? whether that I haue escaped the paines which greatly I feared? Who is able to signifie vnto me, whether againe I shall be coupled and made companion with the Saints? O ye the Saints of God, for that I am not worthie to heare the message of them that bring such tydings (but presuming farre worse practises) haue heard the terrible threat of the Euangelists. Alas, O the bosome of *Abraham*, the which I am deprived of. Alas, that I became partaker with the rich man of his condemnation in the horrible pit, and partaker his thirst, in the bitter place full of all sorrow and heauinesse. Alas O father *Abraham*, be mercie for me, that I be not cut off from thy coasts, the which I haue greatly longed after, yet not worthily, because of my great sinne. But O Lord I fall downe before thy mercie seate, be mercie vpon me which mourne thus out of measure, which haue greatly offended, which haue shed manie salt and bitter teares, whose miserable case euery creature hath lamented. What hast thou broken downe my hedge and strong holds? The wyld Boare out of the wood hath destroyed me, and the wyld beast of the field hath eaten me vp. Rid mee O Lord from the roaring Lion. The whole assemblie of Saints doeth make intercession vnto thee for me, which am an vnprofitable seruant. The whole quire of Angels do intreate thee for me, which haue grievously offended: that thou wilt shew mercie vnto the wandering sheepe, which is subject to the rending teeth of the rauinous Wolfe. Saue me O Lord out of his mouth: suffer me not to become the sacrifice of sinne, but let downe vpon me thine holy spirite, that with his familie countenance he may put to flight the crooked fiend of the diuell: that I may be brought home againe vnto thy wisdom: that the bill of sinne written against me may be blotted out: that my lamentation may cease in the euening, and receiue ioy in the morning. Let my sackcloth be rent asunder, and gird me with ioy and gladnesse. Let me be receiued againe into the ioy of my God: let me be thought worthie of his kingdome, through the prayers and intercession of the Saints, through the earnest petitions of the Church, which soroweth ouer me, and humbleth her selfe vnto Iesus Christ: to whom with the Father and the holy Ghost be all glory and honour for euer and euer, Amen. So farre *Origen*.

## CHAP. II.

Of the Bishops of Rome, and of the controuersie then raised of Baptisme.

Lucius b. of Rome, Steuen b. of Rome,

When *Cornelius* had ended full thre yeares in the Bishops see of Rome, *Lucius* was chosen Bishop. Vnto this *Steuen* *Dionysius* wrote his first Epistle of Baptisme when as at that time there was no small controuersie raised: whether they which returned from anie heresie whatsoeuer, should be rebaptized, or after the ancient manner be received with prayer and laying on of hands.

## CHAP. III.

Steuen Bishop of Rome reprehendeth Cyprian Bishop of Carthage for rebaptizing of heretikes.

When first of all *Cyprian* Bishop of Carthage thought the heretikes no other way to be admitted and purged from their error, then by Baptisme. But *Steuen* thought god that nothing should be innouated, preiudiciall to the tradition preuailing of old: for which cause he was greatly offended with *Cyprian*.

## CHAP. IIII.

*Dionysius* writeth vnto *Steuen* Bishop of Rome, of the matter in controuersie, and of the peace which followed after persecution.

*Dionysius* when he had often written vnto him of this matter, at length certifieth him, that persecution being ceased, all the Churches enioyed peace, embraced vnitie, and detested the erroneous nouelties of *Novatus*: he writeth thus: \* Vnderstand now o brother, that all the Churches throughout the East, yea and beyond, are vnited together, which sometime were diuided and at discord among themselues. All the gouernours of the Churches, wher where are at one, reioycing exceedingly at the peace which happened beyond all expectation. *Demetrianus* of Antioch, *Theodotus* of Caesarea, *Mexabanus* of Ierusalem, *Marinus* of *Byzantium*, *Alexander* who is dead, *Heliodorus* of Laodicea, which succeeded after the death of *Theodotus*, *Helenus* of Tarsus, all the Churches of Cilicia, *Firmilianus* and all Cappadocia, I haue newly recited the most famous Bishops, lest my Epistle become ouer large, and the reading be tedious. All Syria and Arabia, two wherewith ye are pleased, and to whom presently ye write, and Mesopotamia, Pontus and Bithynia: and that I may vtter all in one word, euery one, euery here reioycest, glorifying God in concord and brotherly loue. So farre *Dionysius*. *Steuen* when he had bene Bishop of Rome two yeares died, and after him came *Xystus* in place. And him wrote *Dionysius* another Epistle of Baptisme, laying downe the censure of *Steuen* and other Bishops. Of *Steuen* he saith thus: He wrote an Epistle touching *Helenus* and *Firmilianus*, and all Cilicia, Cappadocia, Galatia and the bordering nations, that he would not communicate with them for that cause, to wit, for that they rebaptized heretikes. Consider that this is a weightie matter. For truly, as I heare, in the greatest Synods of Bishops it is decreed: that whoso renounce any heresie should first againe be instructed, then be washed and purged of the tregs of the old and impure leauen. And hereof I wrote vnto him, requesting him to certifie me againe: and to our welbeloued fellow ministers *Dionysius* and *Philemon*, who at the first gaue their assurance with *Steuen*, and now they write vnto me, to whom at the first I wrote briefly, but now at length. So farre presently of this question in controuersie.

## CHAP. V.

Of the Sabellian heresie.

Cap. 6. in the Greeke.

Making relation of the Sabellian heretikes then preuailing, he writeth thus: For as much as many brethren of both parts haue sent their bookes and disputations in writing vnto me, touching the impious doctrine lately sowne at Pentapolis in Ptolemais, containing manie blasphemies against the almightie God, and Father of our Lord Iesus Christ, and shall much incredulitie touching his onely begotten Sonne, and first begotten of all creatures, and the word incarnate, and senseless ignorance of the holy Ghost: Some of them I haue written as God gaue me grace, with greater instruction, and sent the copies vnto you.

## CHAP. VI.

*Dionysius* being warned from above, read with great profit the bookes of heretikes. He thinketh that such as returne from their heresies, should not be rebaptized.

Cap. 7. after the Greeke.

*Dionysius* in his third Epistle of Baptisme, writeth thus vnto *Philemon* a Romane Episcoper: I haue read ouer the traditions and commentaries of heretikes, not infecting my mind

*Dionysius* b. of Alexandria epist. 3. of

baptisme, vn-  
to Philemon  
a minister of  
Rome.

1. Pet. 4.  
Heraclius b. of  
Alexandria  
called a Pope,  
ergo it was  
not the pecu-  
liar title of  
the bishop of  
Rome.  
\*The canon  
of Heraclius.

Deut. 19.  
Prov. 22.

with their impure cogitations, but profiting my selfe so much thereby, that I reprehended them with my selfe, and detested them vterly. And when I was brotherly and charitably forbidden by a certaine Minister, who feared least I should wallow in the puddle of their malicious writings, whereby my soule might perishe, (who, as I thought, said the truth) a certaine vniu came vnto me from aboue, plainly commaunding and saying: Reade all whatsoever cometh into thine hands: for thou shalt be able to weigh, to proue and trie all; and by this meanes will first thou comest vnto the faith. I thankfully receiued the vision, as agreeable vnto the voyce of the Apostles speaking vnto mightier men: *Be you tryed stewards or disposers of the mysteries of God.* Again after he had spoken somewhat of all the heresies befoze his time, he proceeded thus: I haue receiued this canon and rule of blessed Heraclius our Pope: \* Such as returned from heretikes, whether they fell from the Church or fell not, but were suspected to participate with them, and being discovered to haue frequented the companie of one that published false doctrine, he excommunicated, neither admitted though they intreated, before they had openly pronounced all they had heard of the aduersaries; and then at length he gathered them together, not requiring that they should be baptized againe. For a good while before, they had obtained the holy Ghost by his meanes. Again when he had largely intreated hereof, he wrote thus: And I am sure of this, that not onely the Bishops of Affricke haue practised the like, but also the Bishops our predecessours of old in the most famous Churches, and in the Synodes the brethren at Iconium and Synadis, with the aduice of many haue decreed the same. What sentences to ouerthrow, and raise contention and brawling among the brethren, I can not agree with, Thou shalt not (as it is written) alter the bounds of thy neighbour, which thy father haue limited.

## CHAP. VII.

The same Dionysius of the Nonatian heresie.

**H**is fourth Epistle of Baptisme is written vnto Dionysius then a Romane minister, afterwards there placed Bishop. Whereby we may coniecture how he was counted wise and famous, by the testimonie of Dionysius Bishop of Alexandria. He wrote him after other things, in this manner of Nonatus. \* We are not without iust cause offended with Nonatus, which hath rent asunder the Church of God, and drawne diuers of the brethren vnto impietie and blasphemies, and hath published of God a most impious and prophane kind of doctrine, charging the most louing and mercifull God with the title and slander of vniuersalnesse. And moreover he hath renounced baptism: he hath made shipwracke of his former faith and confission: he hath chased away the holy Ghost from them, though there remaine some hope of the tarying or returning of the holy Ghost into them againe.

\*Cap. 8. in  
the Greeke.  
Dionysius b.  
of Alexandria  
vnto Dionysius  
a minister  
of Rome  
but afterward  
b. epist. 4. of  
baptisme.

Cap. 9. in  
the Greeke.

## CHAP. VIII.

Dionysius reporteth of one that sorrowed, because he had receiued baptism of heretikes.

**T**he first Epistle of Dionysius is extant vnto Xystus Bishop of Rome, whereafter he written many things against heretikes, he reporteth this one thing which happened in his time, writing thus: In good sooth (brother) I stand in need of aduice and counsell, and I craue your opinion, for that a certaine thing happened vnto me, wherein I feare I have been deceived. When the brethren were gathered together, a certaine man, to all mens thinking of the faith, an ancient Minister, of the clergie before my time, and as I suppose before blessed Heraclius, being present when some were baptized, and hearing the interrogatories and answers, came vnto me, weeping and wailing, and falling prostrate before my seete, confessed and protested, that the baptism wherewith he was baptized of the heretikes was not the true baptism, neither had it any agreement with that which is in vye among vs, but was full of impietie and blasphemies. He said he was sore pricked in conscience, yet durst not presume to shew vp his eyes vnto God, for that he was christened with those prophane words and ceremonies. Wherefore he prayed that he might obtaine this most sincere purification, admission, and grace.

Dionysius b.  
of Alexandria  
epist. 5. vnto  
Xystus b. of  
Rome.

the which thing I durst not do, but told him, that the daily communion many times ministered, might suffice him. When he had heard thanksgiving sounded in the Church, and he himselfe had sung thereunto Amen: when he had bene present at the Lords table, and had stretched forth his hand to receiue that holy food, and had communicated, and of a long time had bene partaker of the bodie and blood of our Lord Iesus Christ, I durst not againe baptize him, but bad him be of good cheare, of a sure faith, and boldly to approach vnto the communion of the Saints. But he for all this mourneth continually, horror withdraweth him from the Lords table, and being intreated, hardly is perswaded to be present at the Ecclesiasticall prayers. There is another Epistle of his, and of the congregation vnder his charge, vnto Xystus and the Church of Rome, where at large he disputeth of this question. Again there is another vnder his name, touching Lucianus vnto Dionysius Bishop of Rome. But of these things thus much.

## CHAP. IX.

How Valerianus raised persecution against the Christians.

Cap. 10. in  
the Greeke.

**T**hey that ruled the Empire with Gallus, enioyed it not full two yeares, but were depriued of this life: and Valerianus together with his sonne Galienus succedeth in the Empire. What Dionysius wrote of him, it may be gathered by his Epistle vnto Heremamm, where he saith: \* It was reuealed vnto Iohn, for a moueth was giuen vnto him (saith he) to vtter proud speeches and blasphemies, and power was giuen him, and two and fortie moneths. Both things are wonderfull in Valerianus, and we haue to consider how that aboue all his predecessours he was disposed at the first, gentle towards all the men of God, meeke and friendly minded. For there was none of all the Emperours before him so courteous and friendly affected towards them, no not they which openly were counted Christians. He at the first embraced our men most familiarly, most louingly, and that openly: so that his pallace was replenished with professors of the faith, and accounted for the Church of God. But the maister and ruler of the Egyptian forerers synagogue, perswaded him afterward to slay and persecute those sincere men and Saints of God, as aduersaries and impugnors of their most impure and detestable forceries (for the godly then preuailed so much, and do preuaile at this day, that being present, and with their countenance onely blowing the contrarie, and resisting as it were with a little speech, scattered the bewitchings of those detestable diuels) he brought to passe impure ceremonies, execrable enchantments, and abominable sacrifices: he made a slaughter of miserable children: he sacrificed the sonnes of infortunate parents: he searched the bowels of the newly borne babes, spoiling & rending asunder the shaped creatures of God, as if by such hainous offences he should become fortunate. Again after a few lines he saith: Macrinus offered vp vnto them gratulatory gifts and presents for good lucke of the hoped Empire. For before it was commonly blazed that he should be created Emperour, he respected not the consonance of reason, neither the publique or common affaires, but was subiect vnto the curse of the Prophet, saying: Wo be vnto them which prophetic after their owne hearts desire, and respect not the publique profite. He vnderstood not the vniuersal prouidence and wisdom of him which is before all in all, and aboue all. Wherefore he is become a deadly foe vnto the Catholique and Christian faith. He outlawed and banished himselfe from the mercie of God: and as he fled farthest from the Church, so hath he answered the etymologie of his name. Again he saith: Valerianus was by his meanes driuen and giuen ouer vnto such reprochfulnesse and abominations, that the saying of Esay was verified in him: And they (saith he) chose their owne wayes and abominations, which their soules lust after, and I will select them their owne illusions, and recompence them their owne finnes. This Emperour was made, and doting ouer the Empire otherwise then became his Maiestie, not able by reason of his maimed bodie, to weare the Imperiall robes, brought forth two sonnes, followers of the fathers impietie. In them was that prophetic manifest, where God promised to punish the finnes of the fathers vpon the children vnto the third and fourth generation of such as hate him. He powred his impious desires (whereof he could not be satisfied) vpon the pates of his sonnes, and posted ouer vnto them his malice and spite against God. So farre Dionysius writeth of Valerianus.

Valerianus  
created Em-  
perour toge-  
ther with Ga-  
lienus his son.  
An. Dom. 256  
Vnder him  
was raised the  
eight persecu-  
tion against  
the Church of  
God.  
\*Dionysius b.  
of Alexandria  
vnto Hermam-  
mon.  
Apoc. 13.  
Satan.

Macrinus sig-  
nifieth one  
standing a  
farre off.  
Esay. 66.

Exod. 20.

\*Cap. 11. in  
the Greeke.  
Tob. 12.  
*Dionysius* b.  
of Alexandria  
against Ger-  
manus epist.  
ad Hermam-  
non.

Al. 5.

*Dionysius*  
with his com-  
pany is bani-  
shed into a  
certain desert  
called Cep-  
thro.

**B**ut of the persecution wherewith himselfe was soze afflicted, and what things to-  
ther with others he suffered for his conscience Godwards, his words do testifie when  
he inueryeth against *Germanus* one of the Bishops which at that time backbited him. His  
words are these: I feare me least that of necessitie I fall into great foolishnesse and temerarie, de-  
claring the wonderfull pleasure of God in our behalfe. \* In so much as it is commendable to con-  
ceale the secrecie of the king, and glorious to publish abroad the workes of God, forthwith then  
I will shew the wilfulnesse of *Germanus*. I came vnto *Emilianus* not alone, for there accom-  
panied me my fellow Minister *Maximus*, and the Deacons *Faustus*, *Eusebius*, *Charemon*. Also there  
came with vs one of the brethren of Rome, all which then were present. *Emilianus* said not vnto  
me specially, Raife no conuenticle: for this would haue bene superfluous, and the last of all, he  
hauing recourse vnto that which was first. His speech was not of making no conuenticles, but  
that we should be no Christians at all, and commaunded me to cease henceforth from Christia-  
nity. For he thought, that if I altered mine opinion, diuerse other would follow me. I made him  
answer neither vncreiently nor tediously: That we ought to obey God rather then men. Ye  
I spake with open protestation: I worship God, which is only to be worshipped and none other,  
neither will I be changed, neither cease henceforth from being a Christian. This being sayd, he  
commaunded vs to depart to a certaine village adioyning vpon the desert called Cepthro. Now  
heare what is recorded to haue bene said of either parts: when *Dionysius*, and *Faustus*, and *Maxi-  
mus*, and *Marcellus*, and *Charemon* were brought forth, *Emilianus* late in the Presidents roome,  
I haue signified (saith he) by word here vnto you, the clemencie of our Lieges and Lords the  
Emperours towards you. They haue granted you pardon, so that you returne vnto that which  
nature it selfe bindeth you vnto, so that you adore the Gods which gard this Empire, and forget  
the things which repugne nature. What answer make you vnto these? I hope ye will not un-  
gratefully refuse their clemencie, in so much they counsell you to the better. *Dionysius* answered:  
All men do not worship all Gods, but seuerall men seuerall Gods, whom they thinke good to  
be worshipped. But we worship and adore the one God the worker of all things, who comman-  
ded this Empire vnto the most clement Emperours *Valerianus* and *Galerius*, vnto whom also we  
powre incessant prayers for their raigne, that it may prosperously continue. Then *Emilianus*  
the President sayd: What let is there I beseech you, but that naturally you adore that your God  
(in so much as he is a God) together with these our Gods? *Dionysius* answered: We worship  
no other God. To whom *Emilianus* the President sayd: I see you are altogether vnthankfull,  
you perceiue not the clemencie of the Emperours, wherefore ye shall not remaine in this Citie,  
but shall be sent into the partes of Libia, vnto a place called Cepthro. This place by the com-  
maundement of our Emperours, I haue picked out for you. It shall not be lawfull for you and  
others to frequent Conuenticles, neither to haue recourse (as they call them) vnto Church-  
yards. If anie of you be not found in that place which I haue appointed for you, or in anie Con-  
uenticle, let him vnder his perill. There shall not want sufficient prouision: depart therefore whi-  
ther ye are commaunded. But he constrained me, although sickly, to depart with speed, defer-  
ring no not one day, how then could I raife or not raife a Conuenticle? *Againe after a fewe lines*  
*he saith*: Truly we are not abient, no not from the corporall congregation of the Lord: for I  
gather such as are in the Citie, as if I were present, being indeede abient in the bodie, but present  
in the spirit. And there continued with vs in Cepthro a great congregation, partly of the bre-  
thren which followed vs from out of the Citie, and partly of them which came from Egypt.  
And there God opened vnto me a doore vnto his word: yet at the beginning we suffered per-  
cution and stoning, but at the length not a fewe of the Painims forsaking their carued Images, were  
conuered. For vnto such as before had not receiued, then first of all we preached the word of  
God. And in so much as therefore God had brought vs among them, after that the ministerie  
was there completed, he remoued vs vnto another place: for *Emilianus* would transport vs vnto  
more rough places of Libia, as he thought, and gaue commandement, that all from euery where  
should repaue vnto Mareota, where he allotted vnto seuerall men, the seuerall villages of that  
place, and commaunded that we chiefly among all the rest, should be preuented in our journey.  
For by taking vs vp by the way, the rest would easily follow after. But I hearing we must depart  
from

from Cepthro, and knowing not the place whither we were commaunded to goe, neither re-  
membered I that euer afore I heard it named, for all that tooke my iourney willingly and  
chearefully. But when I vnderstood we must remoue vnto Colluthio, how I was then affected,  
by companions do knowe verie well. And here I will accuse my selfe. For at the first I fretted,  
and tooke it verie grieuouly. If places better knowne and more frequented had fallen vnto our  
lot, it should neuer haue grieued me. But that place whither I should repaue, was reported  
to be destitute of all brotherly and friendly consolation, subiect to the troublesome tumult of  
trauellers, and violent inuasion of theeues. Yet I tooke no small comfort in that the brethren  
old me it was nigh to a Citie. For Cepthro brought me great familiaritie with the brethren of  
Egypt, so that our congregation increased. But there I supposed it might fall out (for that the  
Citie was nigh) that we should enioy the presence of familiar, friendly, and beloued brethren,  
which would frequent vnto vs and refresh vs, and that particular conuenticles in the farther  
suburbs might be raised, which in deed came to passe. *Againe of other things which hap-  
pened vnto him, thus he writeth*: *Germanus* peradventure glorieth of manie confessions, and  
can tell a long tale of the afflictions which he endured. But what can be repeated on our be-  
halfe? Sentences of condemnation, confiscations, proscriptions, spoiling of substance, depo-  
sition of dignities, no regard of worldly glorie, contempt of the praises due vnto Presidents  
and Consuls, threatnings of the aduersaries, the suffering of reclamations, perils, persecutions,  
trouers, griefes, anguishes, and sundrie tribulations which happened vnto me vnder *Dionysius* and  
*Sabinus*, and hitherto vnder *Emilianus*. Now I pray you where appeared *Germanus*? what ru-  
mour is blazed of him? But peradventure I bring my selfe into great follie for *Germanus* sake.  
The same *Dionysius* in his Epistle vnto *Domitius* and *Didymus*, made mention againe of them  
who then were persecuted, saying: It shall seeme superfluous to recite the names of our men,  
in that they were manie, and to me vnknowne. Notwithstanding take this for certaine. There  
were men, women, young men, old men, virgins and old women, souldiers and simple men,  
of all sorts and sects of people: whereof some after stripes and fire were crowned victors, some  
after sword, some other in small time sufficiently tried, seemed acceptable sacrifices vnto the  
Lord: Euen as hitherto it hath appeared to suffice mee, because he hath reserved mee vnto an-  
other fit time knowne vnto himselfe, who saith: In a time accepted haue I heard thee, and in  
the day of saluation haue I holpen thee. And because you are desirous to vnderstand of our af-  
faires, I will certifie you in what state we stand. You all heard, howe I, and *Caius*, and *Fau-  
stus*, *Peter* and *Paule*, when we were led bound by the Centurion, captaines, souldiers and ser-  
uants, certaine men inhabiting Mareota, rushed out, set vpon vs, and drew vs away by vio-  
lence, although we were not willing to follow them. But I truly, and *Caius*, and *Peter*, alone  
among all the rest, deprived of the other brethren, were shut vp in a close dungeon, distant three  
dayes iourney from Paretonium, in the waste desert and noysome country. *Afterwards he*  
*saith*: In the Citie there hid themselves certaine of the brethren which visited vs secretly, of the  
Ministers, *Maximus*, *Dioscorus*, *Demetrius*, *Lucius*, and they that were more famous in the  
world, as *Faustinus* and *Aquila*, these now wander I wote not where in Egypt. And of the  
Deacons there remained aliae after them which died of diseases, *Faustus*, *Eusebius*, and *Chare-  
mon*. God strengthened and instructed this *Eusebius* from the beginning to minister diligently  
vnto the confessors in prison, and to burie the bodies of the blessed martyrs, not without great  
danger. And yet vnto this day the President ceaseth not cruelly to slay some that are brought  
forth: to teare in peeces other some with torments: to consume other with imprisonment and  
feters, commaunding that none come nigh them, and enquiring daily if anie such men be at-  
tainted. Yet for all that God refresheth the afflicted with chearefulness and frequenting of the  
brethren. These things hath *Dionysius* written in the aforesaid Epistle. Yet haue we to vn-  
derstand, that this *Eusebius* whom he calleth a Deacon, was in a while after chosen Bishop  
of Laodicea in Syria, and *Maximus* whom he calleth a Spinster, succeded *Dionysius* in the  
Bishops see of Alexandria: and *Faustus* who then endured confession with him, was refer-  
red vnto the persecution of our time, a verie aged man hauing liued many dayes, at length  
among vs was beheaded and crowned a martyr. Such were the things which happened  
vnto *Dionysius* in those dayes.

What *Dionysius*  
suffered  
for the faith.

*Dionysius* b.  
of Alexandria  
vnto *Domitius*  
and *Didymus*.

Esay. 49.  
2. Cor. 6.

Of *Eusebius*  
b. of Laodi-  
cea. reade the  
last Chapter  
of this seuenth  
booke.  
*Maximus*,  
*Faustus*.



Cap. 12. after  
the Greeke.CAP. XI.  
Of the Martyrs in Caesarea.Priscus, Mal-  
chus & Alex-  
ander torne  
in peeces of  
wild beasts.A woman  
torne in pec-  
ces of wild  
beasts.Cap. 13. after  
the Greeke.Anno Domi-  
ni 262.Galerius the  
Emperour in  
the behalfe of  
the Christi-  
ans.Cap. 14. in  
the Greeke.Cap. 15. in  
the Greeke.Marinus was  
beheaded.

**A**t Caesarea in Palastina, in the persecution vnder *Valerianus*, there were three men, for their faith in Christ Jesus, deliuered to be deuoured of wild beasts, and tormented with diuine martyrdome: whereof the first was called *Priscus*, the second *Malchus*, the third *Alexander*. The report goeth, that these men leading an obscure and retired life, first of all blamed themselves for negligence and slothfulness, because they were not for the crowns of martyrdome, but despised those maiesties, which that present time tributed to such as coueted after celestially things; and taking further aduiseement therein, came to Caesarea, went vnto the Iudge, and enioyed their desired end. Whereupon they had a certaine woman of the same Citie, in the same persecution, with like triall to haue her life, who as they report was inclined to the heresie of *Marcion*.

CAP. XII.  
How that peace in steed of persecution, was restored by the benefite  
of *Galerius* the Emperour.

**N**ot long after *Valerianus* hauing subdued the Barbarians, his sonne got the supream rule, and ruled the Empire with better aduiseement: and forthwith released and eased the persecution raised against vs, by publike edicts: and to the end that the preachers and chiefe gouernours of our doctrine might freely after their wonted maner execute their office and function, he gaue them his letters, commaunding that it should be so: which are as followeth: The Emperour *Caesar Publius Licinius Galerius*, Vertuous, Fortunate, Augustus: vnto *Dionysius*, *Pinna*, *Demetrius*, together with the rest of the Bishops, sendeth greeting. The benefite of our gracious pardon we command to be published throughout the whole world: that they which are detained in banishment, depart the places inhabited of Pagans. For the execution whereof, the copie of this our Edict shall be your discharge, least any go about to molest you: and this which you now may lawfully put in v're, was graunted by vs long ago. Whereas *Aurelius Cyrenius* our high Constable, hath in his keeping the copie which we deliuered him. There is extant also another constitution of his vnto other Bishops, wherein he permitte them to enioy and frequent the places called Churchyards.

CAP. XIII.  
The famous Bishops of that time.

**A**bout that time was *Xystus* Bishop of Rome: *Demetrianus* after *Fabius* Bishop of Antioch: *Firmitianus* of Caesarea in Cappadocia: *Gregorius* ouer the Churches throughout Pontus, and his brother *Athenodorus*, familiars of *Origen*. At Caesarea in Palastina the death of *Theodotus*, *Domnus* was chosen Bishop, whom in a short time after, *Theon* succeeded, who also was of the schoule of *Origen*. And at Ierusalem (*Mazabannus* being departed this life) *Hymenaeus* enioyed the Bishopricke, who liued with vs many yeares.

CAP. XIII.  
How that *Marinus* a souldier, through the perswasion of *Theotecnus*  
suffered martyrdome at Caesarea.

**A**bout that time when as the Church enioyed peace throughout the world, at Caesarea in Palastina there was one *Marinus*, a famous souldier for feats of armes, of notable name, and great substance, beheaded for the testimonie of Christ. The cause was this: There is a certaine dignitie among the Romanes called the Centurions vine, the which whosoever doth obtaine, is called a Centurion. When the Rome was bolde, the company called *Marinus* to this degree: *Marinus* being preferred, another came before the tribunall seat, and accused him, affirming that it was not lawfull by the ancient lawes for him to enioy that Roman dignitie, because he was a Christian, and sacrificed not vnto the Emperours.

that it was his turn next to come in place. The Iudge being very much moued with this (his name was *Achabius*) first demanded what opinion *Marinus* was of: and when he saw him constantly confessing himselfe to be a Christian, he granted him three houres space to deliberate. This being done, *Theotecnus* Bishop of Caesarea calleth vnto him *Marinus* from the tribunall seate, taketh him in hand with exhortations, leadeth him by the hand into the Church, setteth him downe in the chancell, layeth his cloke aside, sheweth him the sword that hong by his side, afterwards pulleth out of his pocket the new Testament, setteth it ouer against the sword, and bad him chuse whether of those two he preferred or liked best, for the health of his soule. When he immediatly stretching out his right hand, had taken vp the booke of holy Scripture: Hold fast then, saith *Theotecnus* vnto him, cleaue vnto God, and thou shalt enioy the things thou hast chosen, being strengthened by him, and go in peace. After he had returned thence, the crier lifted his voice, and called him to appeare at the barre, the time granted for deliberation being now ended. Standing therefore at the barre, he gaue tokens of the noble courage of his faith, wherefore in a while after, as he was led, he heard the sentence of condemnation, and was beheaded.

A notable  
perswasion  
vnto martyrdome.CAP. XV.  
Of the fauour which *Astyrius* a noble man bare towards the Martyrs.Cap. 16. after  
the Greeke.

**H**ere is mention made of *Astyrius*, because of his most friendly readinesse and singular god wil he bare vnto the persecuted Christians. This man was one of the Senators of Rome, well accepted of the Emperours, in god estimation with all men for his noble stocke, and well knowne for his great substance: who being present at the execution of the party, took vp his bodie, layed it on his shoulders, being arrayed in gorgeous and stately attire, and prouided for him a most noble funerall. Infinite other things are reported of his familiars to haue bene done of him, whereof diuers liued vnto this our time.

Astyrius a  
Senator of  
Rome and a  
fauourer of the  
Christians.CAP. XVI.  
*Astyrius* by his prayers repressed and bewrayed the ingling and deceipt of Satan.Cap. 17. after  
the Greeke.

**A**nother strange fact is reported to haue bene practised at Caesarea Philippi, which the Phoenicians call *Paneas*, at those fountaines which spring out of the fote of the mount *Paneus*, whence the riuer *Jordan* hath his originall: they report, that the inhabitants of that place haue accustomed vpon a festiuall day to offer some sacrifice or other, which though the power of the diuel neuer afterwards appeared, which also seemed in the sight of the holders a notable miracle. *Astyrius* on a time being present at the miracle, perceiving that any at the sight thereof were amazed, pitied their erroneous estate, lifted his eyes vp vnto heauen, and prayed almighty God in Christ Jesus his name, that Satan the seducer of that people might be bewrayed, and restrained from seducing any longer of mortall men. Which when he had praied (as the report goeth) forthwith the sacrifice swam on the top of the wa-ter, and the beholders ceased to wonder, so that from that time forth there was no such miracle scene in that place.

The diuel is  
put to flight  
by fasting &  
prayer.CAP. XVII.  
Of the image of the woman cured of the bloudie fluxe, the image of Christ and  
of some of the Apostles.Cap. 18. after  
the Greeke.

As much as we haue made mention of this citie *Paneas*, I thinke I shall offend if I passe ouer with silence a certaine historie worthy to be related to the posteritie. The report goeth, that the woman whose bloudie fluxe we learne to haue bene cured by our Saviour in the Gospell, was of the aforesaid citie, and that her house is there to be scene, and a worthy monument yet there to continue of the benefite conferred by our Saviour vpon her. What she standeth ouer an high stone, right ouer against the doore of her house, an image of brasse resembling the forme of a woman kneeling vpon her knees, holding her hands before her, after the manner of supplication. Again, y there standeth ouer against this another image of a man, of the same metal, comely arrayed in a short vesture, stretching forth his hand vnto

Luke 8.  
Math. 9.Monuments  
of memorie,  
and not for  
superstition.

the woman, at whose feet in the same pillar there groweth up from the ground a certain knowne kind of herbe in the height vnto the hemme of the brazen Images bestre, curing kind of maladies. This picture of the man, they report to be the image of *Iesus*. At both ended vnto our time, and is to be seene of travellers that frequent the same citie. Neither any maruell at all, that they which of the Gentiles were cured by our Saviour, made monuments by such things, for that we haue seene the pictures of his Apostles, to wit, of *Paul*, of *Peter*, and of *Christ* himselfe, being grauen in their colours, to haue bene kept and referred, for the men of old of a heathenish custome, were wont to honoꝝ after this manner such as they had cured Saviours.

To erect an Image is an heathenish custome.

The censure of the Translator, touching the aforesaid Images.

**T**ouching the truth of this historie, we may not doubt but that there was such a towne, such a man, and of such a disease cured by our Saviour, for the holy Euangelists do report it. And there were such images resembling *Christ* and the woman (monuments of memorie, and not of superstition) and that there was such an herbe of so wonderfull an operation, we cannot denie, in so much that many do testifie of the same, some by hearesay, and some other that they saw it. Yet thus much may note with *Eusebius* in the same Chapter, that the originall erection of these and such like images was deriued from the Gentiles, who of a heathenish custome were wont to adore such as of old time benefited them, with the setting up of their pictures, for monuments, in remembrance of them. Touching the miraculou operation of the herbe, we may assure our selues, that it proceedeth neither by virtue of the picture, neither by the prayer of the other, being both dumbe pictures, but by some secret mission of the wisdom of God. Either to reduce the infidels at that time to the beliefe of the true, to admonish the Christians that health was to be looked for onely of *Christ*, and no other Adversary. At the death of *Eusebius*, *Sozomenus* (lib. 5. Ecclesiast. hist. cap. 20.) reporteth that *Julian* the Emperour tooke downe the image of *Christ*, and set up his owne in the same place, which with violence fire he took from heauen, was cleft asunder in the breast, the head broken off with the necke, and sticked in the ground. For *Julian* had taken downe the Image of *Christ*, not to withdraw the people from idolatrie, but in malice and despite of that new religion, and erected up his owne image, to the intent the people should worship purposely to deface *Christ* (euen as they do now that willingly breake Gods commandements to maintain and uphold their owne traditions.) Therefore God strake *Julianus* image from heauen with lightning and rent it in peeces, so that there remained of it (as *Sozomenus* writeth) reliques long after. This he did not, that he was pleased with the setting up of pictures, but in token of his wrath and displeasure against *Julian*, for committing so despitefull a deed.

Cap. 19. after the Greeke.

The sea of Ierusalem long preferred and continued.

Cap. 20. after the Greeke.

CHAP. XVIII.  
Of the Bishops sea of Ierusalem.

**T**he Bishops sea of *Iames*, who first by our Saviour and his Apostles was placed in the shop of Ierusalem (whom the holy Scriptures do honour with the title of *Christ* and his brother) was vnto this time preferred, which thing the bethzen there ordinarily doing, haue manifestly shewed vnto all men. In so much that the elders of old, and the fathers also of these our dayes, haue honoꝝed holy men, & do still honour them for pieties sake, and conuenient reuerence. And these things go after this sort.

CHAP. XIX.  
*Dionysius* Bishop of Alexandria wrote of Holidayes and Easter.

**D***ionysius* besides the aforesaid Epistles, wrote at that time also such Epistles as were constant of Holidayes, where he intreateth of the feast of Easter, with solemne commendation and praise thereof. The one of them he entituled to *Flavianus*, the other to *Domitius* and *Domnus*, where he expounded the Canon, continuing the space of eight yeares; allowing the feast of Easter to be celebrated at no time but after the solstitiall Spring. Moreover he wrote another Epistle vnto his fellow ministers throughout Alexandria. Again vnto others he wrote when the time of persecution was now at hand.

C

CHAP. XX.

*Dionysius* writeth of the sedition in Alexandria.

Cap. 21. after the Greeke.

**W**hen as now peace in manner preuailed, he returned to Alexandria, where againe that citie was so troubled with sedition and ciuill wars, that it was impossible for him to visit all the bethzen throughout the citie, which were deuised into both the contentious parts. And againe, vpon the feast of Easter, as if he had bene in exile, he sent vnto them his Epistles, euen out of Alexandria. Afterwards he wrote another epistle of Holidayes vnto *Hierax* Bishop of Egypt, where he maketh mention of the sedition raised at Alexandria in this sort: It is no maruell at all, if it be grieuous for me to confesse by Epistles with them which are farre distant, when as euen with my selfe, it is become impossible for me to confesse with my selfe, and to confesse with mine owne proper soule. For I am constrained to write vnto mine owne bowels, my companions and consenting brethren, citizens of the same Church, and how my writings may be conueyed vnto them, seemes very difficult. A man may easier take his iourney, I say not without the compasse of these coasts, but from East vnto West, then trauell from Alexandria it selfe to Alexandria. For the mid way of this citie is more vnpassable & vnmeasurable then that vait and crosse wilderness which the Israelites wandered in the continuance of two generations, and then the sea, which deuided it selfe, and walled them in compasse, deepe and penetrable, in whose high way the Egyptians were drowned: the calme and quiet shoeres resembling oftentimes the red sea, for the slaughters committed vpon them. The flood that releued the citie, seemed sometime drier and noisomer then the drie and stonie wilderness, where Israel passing, thinted so much that he murmured against *Moses*, and the drinke by the power of God (which onely worketh maruellous things) gushed out of the high rocke: sometime againe so overflowed, that the whole region in compasse, both way and field, were a flote, and threatened the violence of mightie waters, euen such as were in the time of *Noah*. This flood continually ideth, being polluted with blood, and slaughter, & drowned carcasses, much like that which in the time of *Moses* was changed for *Pharaos* sake into blood and putrefaction. And what other floods can purifie this waue, when all things are to be cleansed with water? And how can the ocean sea, being wide and vast, compassing the whole world, season the bitterness of this sea? How can the flood running out of Paradise, whose fountaine is fourefold, into the which it is deuided, flow into one heape, and wash away this shed blood? And when can the ayre be purged of these noisome and contagious vapors? Such fumigations are lifted from off the earth, such winds from out of the sea, such ayre from out of floods, such exhalations from out of hauens, as if certaine putrid issue distilled out of rotten carcasses, and mingled it selfe with all the foule elements. And as they wonder and enquire, whence proceede these continuall plagues and grieuous diseases: hence proceed these infections which preuaile among vs: whence come these sundry and manifold destructions of mortall men: and wherefore this great citie cannot containe henceforth many citizens, if they were numbred from the cradle to dotage, as heretofore it hath bred (as they call them) gray heads. There were in times past so many from fortie to seuentie, as now the number of all sorts cannot answer: and of them also who heretofore from fourteene to fourescore eares were assigned and allotted for distribution of publike reliefe. Again, they which were yong sight, behaued themselves like elderly men. And though they see mankind without intermission diminish and consume from off this earth, they tremble not, though their generall rooting out and destruction increase and preuaile dayly.

CHAP. XXI.

Of the plague at Alexandria, and the humilitie which the Christians shewed vnto the heathen.

Cap. 22. after the Greeke.

**W**hen the noisome infection had overtaken these ciuill warres, and the feast of Easter now drew nigh, he wrote letters vnto the bethzen, and mentioned those lamentable afflictions in these words: Other men thinke these times not fit for any feast, nor are they indeed, and yet not these onely, but others also whatsoever, not onely of the rest, but also if any seeme most pleasant vnto them. Now all is replenished with lamentations, euery man doth nothing but mourne and howle throughout the citie, by reason of the multitude

*Dionysius* B. of Alexandria his epistle vnto the brethren in Egypt.

Cap. 26. after  
the Greeke.Dionysius Bi-  
shop of Alexan-  
dria in his con-  
dempnation of  
the heresie of  
Cerinthus.Some of old  
thought the  
Revelation  
to haue bene  
written by  
Cerinthus.  
The heresie  
of Cerinthus.  
The reverend  
iudgement  
of Dionysius  
touching the  
Revelation  
of Saint Iohn.

Apocyp. 22.

Apocyp. 1.

1 John 1.  
1 John 16.

Apocyp. 1.

Apoc. 22.

Consequently in discourse he writeth thus of the Revelation of Saint Iohn: Divers of our predecessors haue wholly refused and reiected this booke, and by discussing the several chapters thereof, haue found it obscure and void of reasons, and the title forged. They said it was not *Iohns*, nay it was no revelation which was so couered with so grosse a veile of ignorance, and that there was none, either of the Apostles, or of the Saints, or of them which belonged to the Church, the author of this booke, but *Cerinthus* the author of the Cerinthian heresie, intitling this as a figment vnder the name of *Iohn*, for further credite and authoritie. The opinion of *Cerinthus* was this, that the kingdom of Christ should be here on earth; and look what he himselfe being very carnall lusted after for the pampering of his paunch, the same he dreamed should come to passe, to wit, the satisfying of the belly and the things vnder the belly, with meates, drinkes, marriages, feastuall dayes, sacrifices and slaughters for oblations, whereby he imagined he should conceiue greater ioy and pleasure. But I truly durst not presume to reiect this booke, because that many of the brethren read it diligently, and conceiued a greater opinion thereof, than the vnderstanding of my capacite attained vnto. I summe there is a certaine hid and wonderful expectation of things to come, contained in the severall chapters thereof. For where I vnderstand him not, I bethinke my selfe the words containe a deeper sense, or more profound vnderstanding: neither do I list or pronounce sentence of these after mine owne vnderstanding, but resting rather with faith, doe thinke they are higher then may be vnderstood of me: neither do I vnadvisedly refuse the things I perceiued not, but rather maruell that I my selfe haue not manifestly seene them. After these things *Dionysius* alloweth of all the doctrine contained in the Revelation, and declareth that it is impossible to vnderstand the meaning thereof by light reading ouer of the letter, writting thus: When he had finished (as I may so terme it) all the prophetic, the Prophet pronounceth them happie which keepe it, yea himselfe too, *Happie* (saith he) is he which keepeth the words of the prophetic of this booke: and I *Iohn* which saw and heard these things. Wherefore I denie not but that his name was *Iohn*, and that this work is *Iohns*. I thinke verily the booke is of some holy man endued with the holy Ghost: but that it is the Apostles, the some of *Zebedee*, the brother of *James*, whose is the Gospell intituled after *Iohn*, and the Catholike Epistle, I can hardly be brought to graunt. For I coniecture by the behaviour of both, by their phrase of writing, and drift of the booke, that he was not the same *Iohn*. The Euangelist laid downe nowhere his name, neither preached he himselfe either by Gospell or Epistle. Again after a few lines he sayth: *Iohn* nowhere made mention as of himselfe, or of any other, but the author of the Revelation forthwith in the beginning of the booke prefixeth his name, saying: The Revelation of Iesus Christ, which he gaue him, that he should shew vnto his seruants things which shortly must be done, which he sent and shewed by his Angell vnto his seruant *Iohn*, who bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that he saw. Again, *Iohn* writeth an Epistle vnto the seven Churches in Asia: Grace be with you and peace. The Euangelist prefixed not his name, no not to his Catholike Epistle, but orderly beginneth of the myserie of Gods secrets after this manner: That which we heard, that which we saw with our eyes. For the like revelation the Lord pronounced *Peter* blessed, saying: *Happie* art thou *Simon* Bar Iona, for flesh and bloud hath not reuealed that vnto thee, but my Father which is in heauen. And yet neither in the second, nor in the third Epistles commonly called his name, notwithstanding the shortnes thereof, is his name prefixed, but without name, vnder himselfe an Elder. The author hereof was not content after once naming himselfe to prosecute the matter he had in hand, but again repeateth and saith: I *Iohn* your brother and partner in tribulation, and in the kingdome and patience of Iesu, was in the Ile Pathmos for the word of God and the testimonie of Iesu. And about the end he writeth thus: *Happie* is he that keepeth the words of the prophetic of this booke, and I *Iohn* heard and saw these things. Wherefore we haue to beleue that one *Iohn* wrote these things, according vnto this his saying, but what *Iohn* he was it is vncertaine. He named not himselfe, as in sundrie places of the Gospell, the disciple beloued of the Lord, neither him which leaned on his breast, neither the brother of *James*, neither himselfe which saw and heard the Lord. No doubt he would haue vttered one or other of these

had he bene disposed to reueale himselfe. He layed downe not one of these, but called himselfe our brother and partner, the witness of *Iesu*; and happie because of the vision and hearing of the Revelations. I suppose there were many of the same name with the Apostle *Iohn*, who for the more they bare vnto him, and for that they had him in admiration, and imitated his steps, would be loued alike of the Lord, and therefore vsurped this name, euen as *Paul* and *Peter* are often repeated of faithfull writers. There is another *Iohn* in the Acts of the Apostles, whose surname was *Marke*, whom *Barnabas* and *Paul* tooke together with them, of whom he saith afterwards, they had *Iohn* to their Minister. And whether this was he that wrote the Revelation, I dare not affirme. For it is not recorded that he came with them into Asia: but when they loosed (saith he) from Paphos, they which accompanied *Paul* came to Perga in Pamphilia. And *Iohn* departed to them, and returned to Ierusalem. But I take him to be some other of them which were in Asia. The report goeth, that there are two monuments at Ephesus, and either of them beares the name of *Iohn*. Again, if thou consider and weigh the sense, the words, and the phrase of them, not without iust cause shall he be found another, and not the Euangelist. The Gospell and the Epistle do answer one another, their beginnings are alike. The Gospell: In the beginning (saith he) was the Word. The Epistle: That which was (saith he) from the beginning. The Gospell: And the Word (saith he) became flesh and dwelt among vs, and we saw the glorie thereof, as the glorie of the onely begotten of the Father. The Epistle hath the like, but otherwise placed: That which we heard (saith he) that which we saw with our eyes, that which we beheld, and our hands haue handled of the Word of life, and the life was made manifest. For to this end he vseth this preface, as in processe more plainly appeareth, to impugn the heretikes, which affirmed that Christ was not come in the flesh. Wherefore diligently he ioyned these together: And we testifie vnto you that we saw, and shew vnto you the euertlasting life which was with the Father, and appeared vnto vs, which we saw and heard that declare we vnto you. Here he stayeth, and swarcth not from the purpose, but throughout all the severall chapters inculcath all the names, whereof some briefly I will repeate. He which diligently readeth, shall often find in both, life, often light, dehorting from darknesse, very oft truth, grace, ioy, the flesh and bloud of our Lord, iudgement, remission of sinnes, the loue of God towards vs, a commaundement to loue one another, that all the commaundements are to be kept, reprehension of the world, the diuell and Antichrist: promise of the holy Ghost, adoption of God, faith euery where required of vs, euery where the Father and the Sonne: and if throughout all, the character of both were noted, the phrase of the Gospell and Epistle shall be found altogether one. But the Revelation far differeth from both, resembleth not the same, no not in one word, neither hath it any one syllable correspondent to the other writings of *Iohn*. For the Epistle (I will say nothing of the Gospell) neuer thought vpon, neither made any mention of the Revelation, neither the Revelation on the other side of the Epistle, when as *Paul* gaue vs an inking, or somewhat to vnderstand in his Epistles of his revelations, yet not intling them so, that he would call them revelations. Moreover by the phrase thereof we may perceiue the difference betweene the Gospell, the Epistle, and the Revelation. For they are written so artificially according vnto the Greeke phrase, with most exquisite words, syllogismes, and etled expositions, that they seeme farre from offending in any barbarous terme, solecisme, or ignorant error at all. For the Euangelist had (as it appeareth) both the gift of vterance and the gift of knowledge, forasmuch as the Lord had granted him both the grace of wisdom and science. As for the other, I will not gainsay, but that he saw a reuelation, and that also he receiued science and prophetic, yet for all that I see his Greeke not exactly vttered, the dialect and proper phrase not obserued, I find him vsing barbarous phrases, and in some places solecismes, which presently to repeate, I thinke it not necessary, neither write I these things, finding fault with ought, let no man accuse me thereof, but onely I do weigh the quersitie of both workes.

Besides these there are extant other epistles of *Dionysius*, whereof some he wrote against *Sabellius* vnto *Ammon* bishop of Bernice: afterwards one to *Telaphorus*, one to *Euphranor*, another to *Ammon* and *Enpornus*. Of the same argument he wrote foure books, & dedicated them to *Dionysius* (of the same name with him) bishop of Rome. Again, sundry other epistles

Cap. 26. after  
the Greeke.

and volumes in forme of Epistles, as his Phisiks, dedicated vnto his sonne *Timotheus*. And tract of temptations, the which also he dedicated to *Euphranor*. And writing to *Basilides* bishop of Pentapolis diocese, he repository himselfe in the beginning to haue published commentaries vpon *Ecclesiastes*. He left behind him sundry epistles for the posteritie. But for cause of *Dionysius* workes. Now it remaineth that we beliae vnto the posteritie the historie of this our age.

## CHAP. XXVI.

*Of Dionysius bishop of Rome. Of Paulus Samosatensis the heretike, denying the diuinitie of Christ, and the Synode held at Antioch, condemning his heresie.*

Cap. 27. after the Greeke.

Dionysius Bi. of Rome, Paulus Samosatensis B. of Antioch, and an heretike.

**W**hen *Nysus* had gouerned the Church of Rome eleuen yeares, *Dionysius* (of the same name with him of Alexandria) succeeded him. About that time also when *Dionysius* bishop of Antioch was departed this life, *Paulus Samosatensis* came in his place. And because he thought of Christ basely, abiedly, and contrary to the doctrine of the Church, to wit, that he was by nature a common man as we are; *Dionysius* bishop of Alexandria sent for to the Synod, who by reason of his great age, and the imbecillitie of his body, refused his coming, and in the meane while wrote his censure of the said question in an epistle. The other Bishops, one from one place, another from another place hastened to Antioch, and met with the rotten shepe, which corrupted the flocks of Christ.

## CHAP. XXVII.

*Of the famous Bishops which were present at the Synode held at Antioch.*

Cap. 28. after the Greeke.

Firmilianus. Gregor. Neocesarien. Athenodorus. Elenus. Nicomas. Hymenezus. Theoctenus. Maximus.

Dionysius Bi. of Alexandria an Dom. 267.

**A**mong these as chiefe stood *Firmilianus* Bishop of Caesarea in Cappadocia, *Gregorius* and *Athenodorus* who were brethren & bishops of the Churches in Pontus, *Elenus* bishop of Iarus, and *Nicomachus* bishop of Iconium. *Prozeouer* *Hymenezus* bishop of Jerusalem, *Theoctenus* bishop of Caesarea in Palestina, and *Maximus* bishop of Bostra. They haue repeated infinite moe, both Ministers and Deacons, who met for the same cause at Antioch, but these also named were the most famous among them. When all came together, several times and sundry sessions they did argue and reason herof. *Samosatensis* together with his complices endeouored to couer and conceale the variablenesse of his opinion: but he was praised with all might possible to lay bare and set wide open his blasphemy against Christ. In the meane while *Dionysius* bishop of Alexandria departed this life the twelfth yeare of *Galerius* his raigne, after he had gouerned the Church of Alexandria seuentene yeares, and succeeded *Maximus*.

## CHAP. XXVIII.

*Of Claudius the Emperour, and the second Synode held at Antioch, where Malchion confuted Samosatensis.*

Cap. 29. after the Greeke.

Claudius was created Emperour anno Dom. 271. Aurelianus was crowned Emperour an. Dom. 273. vnder whom was raised the ninth persecution.

**W**hen *Galerius* had held the regall scepter the space of fiftene yeares, *Claudius* his successor was created Emperour. This *Claudius* hauing continued foure yeares, committed the empire to *Aurelianus*, vnder whom was summoned the greatest Synode of all, celebrated of many Bishops, where the author of that strange doctrine was taken short, publicly condemned of all, seuered, banished, and communicated the Catholike and vniuersall Church vnder heauen. And among all the Bishops, *Malchion*, a man besides sundry other his gifts, very eloquent and skilfull in sophistry, was made minister there of the same congregation, reproued him in reasoning, for a dissembling and obscure merchant. He so vged with reasons this *Samosatensis*, and unpenned them (which vnto our time were extant) that alone of all the rest he was the only one, and vying this dissembling and wily heretike.

## CHAP. XXIX.

*The Epistle of certaine Bishops, containing the acts of the Synode held at Antioch against Paulus Samosatensis, and of the heretikes life and trade of liuing.*

Cap. 30. after the Greeke.

**W**ith vni forme consent of all the Bishops then gathered together, they wrote an epistle vnto *Dionysius* bishop of Rome and *Maximus* bishop of Alexandria, and sent it aboue into all prouinces, in the which they reuealed vnto the world their great labors and industry, the peruerse variablenesse of *Paulus*, the reprehensions and objections proposed against him, his conuersation and trade of liuing: whereof for memories sake I thinke it not amisse to alledge some part for the posteritie, which is thus written: Vnto *Dionysius* and *Maximus*, and all our fellow Bishops, Elders and Deacons throughout the world, and to the whole vniuersal and Catholike Church vnder heauen: *Elenus*, *Hymenezus*, *Theophilus*, *Theoctenus*, *Maximus*, *Proculus*, *Nicomachus*, *Emilianus*, *Paulus*, *Bolanus*, *Protegenes*, *Hierax*, *Euphychius*, *Theodorus*, *Malchion*, *Lacius*, with all the other Bishops, who with vs inhabite the bordering cities, and ouersee the nations, together with the Elders and Deacons, and holy Churches of God, to the beloued brethren in the Lord send greeting. Vnto this salutation after a few lines they added as followeth: We haue cited hither many Bishops from farre, to salve and cure this deadly and poysoned doctrine, as *Dionysius* Bishop of Alexandria, and *Firmilianus* Bishop of Caesarea in Cappadocia, men blessed in the Lord, whereof the one writing hither to Antioch, vouchsafed not once to salute the author of error, for he wrote not to his person, but to the whole congregation, the copie whereof we haue here annexed. But *Firmilianus* came twice, and condemned this strange doctrine, as we know very wel, and testify which were present, together with many other besides vs: for when *Paulus* promised to recant, and this man beleued and hoped he would redresse and preuent this occasion without all contumely and reproch which might redound vnto the true doctrine, he deferred and posted ouer his opinion from time to time, being seduced no doubt by him which denied his God and Lord, and warued from the faith he held at the beginning. This *Firmilianus* in his journey to Antioch came as farre as Tarsus, hauing experiment in Christ of his malicious spite, wherewith he denied God; but whilest we assemble together, whilest we summon him, and waite for his coming, he departed this life. Againe, of the life of *Samosatensis* and his conuersation, they wrote thus in the same epistle: After that he forsooke the ecclesiasticall canon, he fel vnto vnlawfull and forged doctrine. Neither is it behoueaible for vs now to iudge of an aliene, neither to shew how at the first he was poore, and nothing bequeathed him of his parents; and that neither by art, trade or exercise he attained vnto the abundance of wealth which he enjoyed, but with lewd ads and sacriledge, by inuious and tyrannicall oppression of the brethren, whom he made to tremble for feare, with his guilefull gaine and wily promise of hired patronship; by which subtiltie and deceit he gained so much, that he procured the giuers to be liberrall, to the end they might be deliuered from their aduersaries, and so he turned godlinesse into gaine. Neither need we to declare how that he being puffed vp with pride vsurped secular dignities, and would rather be called a warlike captain then a bishop of the Church, walking stately through the streets and market place, reading letters, and withall openly inditing, maintaining about him a great troupe to guard his person, some going before and some coming after, so that our faith and religion ran to great spire, slander and hatred by reason of his swelling pride and haughtie distaine. Neither will we rehearse the monstrous figments which he fained, his glorious brags, the vngodly spectacles he deuised to amaze the minds of the simpler sort. He made for himselfe a lofty seate and high throne, not like the disciple of Christ, but seuered in shew and title, after the manner of the princes of this world, smiting the thigh with the hand, pouncing the footstool with his feet. If any troubled him not as the vs is vpon theaters, with clapping of their hands, with shouting and hurling of their cappes: If any also both of men and women had not skipped to and fro with vaine bodies and indecent obsequies: If any as in the house of God had behaued themselves honestly and decently, the same he checked and all to be reuiled. He inuayed without all reason in the open assemblies against the expositors of holy Scripture, which then were reported to reffe bragging of himselfe more like a sophister and forger then a bishop. The Psalmes sung in the Church to the laud of our Lord Iesus Christ, he removed, counting them newfound figments of late writers, in stead whereof, in the midst of the Church vpon the high feast of Easter he suborned certaine women which sounded out sonets to his praise, the which if any now heard, his haire would stand bristling on his head. He licenced the bishops

The Bishops assembled at Antioch, vnto Dionysius Bi. of Rome, and Maximus Bi. of Alexandria.

The subtiltie of the heretike

*Samosatensis* the heretike is here painted in his colours

1. Thim. 64

Such a proud preacher was Herod in the Acts 12.

and ministers of the adioyning villages and cities, which honored him, to preach vnto the people. He staggereth at confessing with vs, that the Sonne of God descended from heauen. And that we may borrow somewhat of that which hereafter is to be spoken of vs, it shal not be barely auouched, but proued out of the commentaries published by vs vnto the whole world, specially where he saith, that *Christ Iesus* is of the earth. They which found out his commendation, and extoll him from heauen, Neither forbiddeth he these things, but standeth arrogantly to the things spoken of him. What shal I speake of his entertainment of associated and closely kept women, as they of Antioch terme them, and of the Elders and Deacons which accompany him, where with wittingly he cloaked this and sundry other hainous, incurable and wel knowne offences, to the end he may withhold them also faultie together with him in those things, the which both in word and deed he defendeth in, daring not to accuse him, insomuch as they themselves are guilty in their consciences of the same crime. For he enricheth them, wherefore he is both beloued and honored of them that ought to be a patterne of good workes vnto the common people; neither are we ignorant of this, that many are fallen because of the closely kept women, and many againe are subject to suspition and slander. Wherefore admit that he committed no leud wantonnes with them, yet should he haue feared the suspition and surmise which ariseth thereof, lest that either he should offend any, or be den any to the imitation of so leud an example. For how can he reprehend & admonish another, that (as it is writen) he vs no longer the company of another woman, and that he take heed that he not, which now obtaineth from one, and in stead thereof retaineth two lustier and liuelier persons at home, and if he trauel any whither, he leadeth them with him, being all set vpon the full and delicate pleasure: for which cause, all do sobbe and sigh secretly, trembling at his power and tyrannie, and dare not accuse him. But these things (as we haue said before) are of such importance, that they would cause a catholike person, were he neuer so deare a friend vnto vs, to be sharply rebuked. As for him which fel from the mystery of our faith, and desiered the detestable heresie of *Artemus* (nothing amisse if now at length we name the father of the child) we thinke him neuer able to render accounts for his mischievous acts. Again, about the end of the epistle they wrote to us, \*Wherefore necessitie constraining vs soe to do, we excommunicated the sworne aduersary of God, which yeelded not a ior, and placed in his roome *Domnus*, a man bedecked with all gifts required in a bishop, sonne to *Demetrius* of worthy memory, the predecessor of *Paulus*, and him as we were perswaded by the prouidence of God, we ordained bishop, and certified you to write vnto him at the end ye likewise might receiue from him againe letters of friendly consent and amitie. Now *Paulus* write vnto *Artemus*, and let the complices of *Artemus* communicate with him. But of these things thus farre. *Paulus* together with his right faith was deprivied also of his bishopricke, and *Domnus* (as it is written before) succeeded him, being chosen by the Synod of Antioch. And when *Paulus* would not depart the Church, neither voide the house, the Emperour *Aurelianus* being besought, decreed very well, and commanded by edict, the house should be allotted for such as the Bishops of Italy and Rome, with vniuersall consent in doctrine appoynted for the place. After this lost was *Paulus* with great shame banished the Church by his power. And thus was *Aurelianus* then affected towards vs, but in procelle of time he so changed himself, that welnigh through the leud motion of some men, he moued persecution against vs, and much talke was blazed farre and nigh touching him. \*But when he had raised persecution against vs, and now welnigh subscribed to a publicke edict prejudiciall to our faith, the iust iudgement of God ouertooke him, and binded his purpose, cramping (as it were) his knuckles, making manifest vnto all men, that the princes of this world haue neuer any power to pacifie: ought against the Church of God, vnles the inuincible might of God, for his licence to bring any thing about, in what time it shall please him best. When *Aurelianus* had held the imperiall scepter the space of six yeares, \**Probus* succeeded him. And againe, when these had continued scarce three yeares, *Diocletianus* was chosen Emperour, and by his means they were promoted, vnder whom persecution and the ouerthrowing of churches preuailed. A little before the raigne of this *Diocletian*, *Dionysius* bishop of Rome, when he had gouerned the Church nine yeares, whom *Felix* succeeded.

\**Paulus* Samosatenus was excommunicated by the council, and *Domnus* placed in his roome.

\**Aurelianus* was not able to subscribe to an edict against the Christians.

*Paulus* write vnto *Artemus*, and let the complices of *Artemus* communicate with him. But of these things thus farre. *Paulus* together with his right faith was deprivied also of his bishopricke, and *Domnus* (as it is written before) succeeded him, being chosen by the Synod of Antioch. And when *Paulus* would not depart the Church, neither voide the house, the Emperour *Aurelianus* being besought, decreed very well, and commanded by edict, the house should be allotted for such as the Bishops of Italy and Rome, with vniuersall consent in doctrine appoynted for the place. After this lost was *Paulus* with great shame banished the Church by his power. And thus was *Aurelianus* then affected towards vs, but in procelle of time he so changed himself, that welnigh through the leud motion of some men, he moued persecution against vs, and much talke was blazed farre and nigh touching him. \*But when he had raised persecution against vs, and now welnigh subscribed to a publicke edict prejudiciall to our faith, the iust iudgement of God ouertooke him, and binded his purpose, cramping (as it were) his knuckles, making manifest vnto all men, that the princes of this world haue neuer any power to pacifie: ought against the Church of God, vnles the inuincible might of God, for his licence to bring any thing about, in what time it shall please him best. When *Aurelianus* had held the imperiall scepter the space of six yeares, \**Probus* succeeded him. And againe, when these had continued scarce three yeares, *Diocletianus* was chosen Emperour, and by his means they were promoted, vnder whom persecution and the ouerthrowing of churches preuailed. A little before the raigne of this *Diocletian*, *Dionysius* bishop of Rome, when he had gouerned the Church nine yeares, whom *Felix* succeeded.

\**Probus* was crowned Emperour Anno Dom. 279. *Carus* began to raigne Anno Dom. 283. *Diocletian* was chosen Emperour Anno Dom. 284. vnder whom the tenth persecution of the primitive Church was raised.

## CHAP. XXX.

Of *Manes*, whereof the *Maniches* are called, whence he was, his conuersation and heresie.

Cap. 31. after the Greeke.

About that time *Manes* (after the etymologie of his name) in no better taking then a mad man, was armed and instructed with a diuellish opinion, through the peruersitie of his mind, the diuell and Satan the aduersarie of God, leading and procuring him to the perdition of many soules. He was in tongue and trade of life very barbarous, by nature possessed and frantick, he practised things correspondent vnto his wit and manners, he presumed to represent the person of *Christ*, he proclaimed himself to be the comforter and the holy host, and being puffed vp with this frantick pride, chose as if he were *Christ*, twelve partners of his new found doctrine, patching into one heape false and detestable doctrine, of old gotten, and rooted out heresies, the which he brought out of Persia, for no other then deadly poison into the world, whence that abominable name of *Maniches* hath had his originall.

About the yeare 281. (Euseb. in chron.) the heretike *Manes* liued. *Manes* the heretike chose 12. Apostles.

## CHAP. XXXI.

Of the Bishops, Ministers, and other famous men flourishing at that time in the Church of Rome, Antioch, and Laodicea.

Cap. 32. after the Greeke.

With a fained name of false science spurring vp in those times, in the which after *Felix* had gouerned the Church of Rome five yeares, *Eutychianus* succeeded: who continuing scarce ten moneths, committed his cleargie vnto *Caius*, in this our time, and sixtine yeares after *Marcellinus* followed, whom also the persecution ouertooke. In the Church of Antioch after *Domnus* succeeded *Timasius*: after him in our time *Cyrillus* was chosen Bishop, vnder whom we remember one *Dorotheus* then Minister of the Church of Antioch to haue bene a very eloquent and singular man. He applied holy Scripture diligently, he studied the Hebrew tongue, that he read with great skill the holy scriptures in Hebrew. This man came of a noble race, was expert in the chiefe discipline of the Grecians, by nature an eunuch, so disposed from his iuuinitie. For which cause the Emperour for rarenesse thereof appoynted him, placing and referring him to the purple robe in the citie of Tyros. We heard him our selues expounding holy Scripture with great commendation in the Church of God. *Tyrannus* succeeded *Cyrillus* the Church of Antioch, in whose time the spoile of Churches was very rife. *Eusebius* which came from Alexandria, gouerned the Church of Laodicea after *Socrates*. The stirre about *Pamphilius* was the cause of his removing, for whose sake he went into Syria, where of the only he was hindred that he could not returne home againe, because he was the desired ietwell in hoped stay of our religion, as by the testimonie of *Dionysius* hereafter alledged shall manifestly appeare. *Anatolius* succeeded him, the god (as they say) after the god, who also was of Alexandria. For his eloquence and skill in the Grecians discipline & philosophical literature, bare the bell among all the famous of our time: he excelled in Arithmetike, Geometrie, Astronomy, Logike, Physicall contemplation, and Rhetoricall exercises: for which his excellencie he was chosen moderator of *Aristotles* schoule by the citizens of Alexandria. They regret at Alexandria many other famous acts of his, specially his behauiour at the siege of *Ptychium*, where he obtained a singular prerogative of principallity: of whose doings one thing for example sake I will rehearse. When victuall (as they say) failed such as were besieged, and famine pressed them forer then forreine enemies, this same *Anatolius* brought this device to passe. Whereas the one part of the city held with the Romane host, and therfore out of the anger of the siege, he gaue information to *Eusebius*, who then was at Alexandria (it was before his departure into Syria) and conuersant among them which were not besieged, in great estimation and credit with the Romane captaine, how that such as were besieged almost perished for famine. He being made priuie to their misery by the messengers of *Anatolius*, craued pardon of the Romane captaine for such as left and forsooke the enemy: which sute when he had obtained, he communicated with *Anatolius*. He forthwith accepting of his promise, assembled together the senate of Alexandria, and first requesteth of them all, that they will toyne in league with the Romanes. When he saw them all set in a rage at this his request, he said: But yet in this I suppose you will not resist, if I counsell you to permit such as stand you in no stead, as men, and old women, and children to depart the citie, and to repaire whither please them.

*Eutychianus* B. of Rome. *Caius* Bishop of Rome. *Marcellinus* B. of Rome. *Timasius*. *Cyrillus*. *Dorotheus* minister of Antioch, &c. towards B. of Tyros. *Tyrannus*. *Socrates*. *Eusebius*.

*Anatolius* Bishop of Laodicea.

The pollicie devised by *Anatolius*.



for to what purpose do we retaine these among vs now ready to yield vp the ghost: to what purpose do we presse with famine such as are maimed and wounded in body? When as onely, and yong men, are to be relieved and retained, and provision of necessary food is to be found for them which keepe the citie with continuall watch and ward. When he had perused the Senate with these and the like reasons, first of all he rose and pronounced, that all of what age soever as were not fit for seats of armes, were they men or women, might passe and depart the citie, affirming that if they would remaine and linger in the citie like profitable members, there was no hope of life, they must needs perish with famine. He saying the whole Senate condescended: so that he deliuered from danger of death in many many as were besieged, but specially those that were of the Church. Againe, he persecuted flight at the Christians throughout the citie: not only such as were within the compasse of the citie, but infinite more under colour of these, priuily arayed in womens attire: and he provided that in the night season they should conuey themselves out at the gates, and vnto the Romaines campe, where *Eusebius* entertained all them that were afflicted with siege, after the manner of a father and physician, and refreshed them with all care and industry. Such a couple of pastors, orderly succeeding one another, did the Church of Laodicea (by the diuine providence of God) enjoy, who after the wars were ended came thither from Alexandria. We haue seene many places of *Anatolius* works, whereby we may gather how eloquent he was, how learned in all kind of knowledge, specially in those his booke of Easter, written at this present it may seeme necessary that we alledge some portion of the Canons touching Easter: The new Moone of the first moneth and the first yeare (saith he) comprised the compasse of nineteene yeares, after the Egyptians the six and twentieth day of the moneth *Phamenoth*: after the Macedonians the two and twentieth day of the moneth *Dysir*: after the Romans before the eleuenth of the kalends of Aprill. The Sunne is found the xxvj. of *Phamenoth* to have ascended not only the first line, but also to haue passed therein the fourth day. This section, the twelfth part, they terme the Equinoctiall spring, the entrance of moneths, the head of the clocke, the seuering of the planets course. But that section which foregoeth this, they terme the last of the moneth, the twelfth part, the last twelfth part, the end of the planets course. Wherefore it was appointed the first moneth for the same purpose, and celebrated the feast of Easter the fourteenth day after the same calculation, haue erred in our opinion not a little. And this we not alledged of our owne braine, yea it was knowne of the Iewes of old, and that before the coming of *Christ*, and chiefly by them obserued. The same may be gathered by the testimony of *Philo*, *Iosephus*, *Museus*, and yet not onely of them, but of others farre more auncient, to wit of both the surnamed *Agathobulus*, schoole-maisters vnto the famous *Aristobulus*, one of the seuentie that were sent to translate the sacred and holy Scripture of the Hebrewes vnto the Grecian princes *Ptolomaeus Philadelphus*, and his father, vnto whom he dedicated his exposition vpon the law of *Moses*. All these in their resolutions vpon Exodus haue giuen vs to vnderstand that we ought to celebrate the feast of the Paschall Lambe proportionally after the Equinoctiall spring, the first moneth comming betwene, and this to be found when the Sunne hath passed the first solare section, and as one of them hath termed it, the signifier circle. *Aristobulus* hath added, that it is necessary for the celebration of the feast of Easter, that not onely the Sunne, but the Moone also haue passed the Equinoctiall section. In so much as there are two Equinoctiall sections, the one in Spring time, the other in Autumne, distant diameterwise one from the other, and the day of Easter allotted the fourteenth of the moneth after the twilight: without all doubt the Moone shall be diameterwise opposite to the Sunne, as ye may easily perceiue in the Moones: so the Sunne shall be in the section of the Equinoctiall spring, and the Moone necessarily in the Equinoctiall Autumne. I remember many other proofes, partly probable, and partly laid downe with auncient assertions, whereby they endeour to perswade, that the feast of Easter is an I of Sweet-bread, ought euer to be celebrated after the Equinoctiall space. I passe ouer their proofes and arguments, whereby they confirme the veile of *Moses* law to be removed and done away, and the face now reuealed, *Christ* himselfe, the preaching and passions of *Christ* are beheld. *Anatolius* left behind him vnto the posteritie, sundry expositions and precepts. Againe, Arithmetically introductions comprised in ten booke, with diuers other monuments of his diligence and deep indgement in holy Scripture. *Theoctenus* bishop of Caesarea in Palestine

Anatolius Bi.  
of Laodicea  
in his booke  
of Easter.

Betweene the  
10. and 20. day

In spring a-  
bout the eight  
kalends of A-  
prill: in Au-  
tunne about  
the eight ka-  
lends of Oc-  
tober.

was the first that created him Bishop; and promised that he should succeed him in that after his death, though both they possessed that Church but a short while. For he passing the Synode summoned at Antioch against *Paulus*, came to the citie of Laodicea, where by son that *Eusebius* their Bishop was dead, the brethren there slayed him. After the death of *Anatolius*, *Stephanus* was the last Bishop of Laodicea of all them that went before the perfection, a man very famous for his philosophy and knowledge in the Grecian discipline, yet not affectionated towards the faith in God, as the heate of persecution in process of time proued, shewing this man rather a timorous and fearefull person, then a true philosopher. When the Ecclesiasticall affaires were like to be in great hazard vnder him, yet were they holden by God himselfe the saviour of the whole world. For as soon as *Theodorus* was promoted Bishop of that sea, he expressed the true etymologie of his name and title of his office. If he praised the physick of the body, next the cure of the soule, hauing no pare for the cure of his person, sinceritie of mind, compassion and care to helpe such as stood in need. His ingence was great about holy discipline, and such a man he was as is described of *David* at Caesarea in Palestine, when *Theoctenus* had played the part of a good diligent Bishop, and ended his mortall race, *Agapius* succeeded, whom we haue knowne to haue laboured diligently, haue gouerned prudently, and distributed liberally, but especially to the poore. In his time we haue knowne *Pamphilus* a very eloquent man, in life a true philosopher, made minister that Church, whose life and linage if we should declare, a small volume would not suffice: he haue we penned in a particular & peculiar volume his whole trade of life, in what schole he was trained, his wadding and combats suffered at sundry confessions in the time of persecution, and how last of all he received the crowne of martyrdom. He was the famousst man at that time. Of the rare men of our time among the Ministers of Alexandria, we know one *Pierius*: among the Bishops of Pontus one *Melitus*. *Pierius* was joined a spare man of life, singular in philosophy, spent and woyn in the contemplation of heavenly things, famous for his expositions & preaching vnto the people. *Melitus*, whom the learned did terme the honey of Attica, was such a man as may be counted absolute for all kind of knowledge. His rhetorical eloquence passed, and one may say that by the benefit of nature he was borne a rhetorician. And if any way his other knowledge and skill, and haue tasted but a little thereof, his profound Logicke, he will count him both passing wittie and most sage: whose was also correspondent to his learning. We haue knowne this man seven yeares together, so that he came to Palestine in the time of persecution. In the Church of Ierusalem, after *menasius* (mentioned a little before) *Zambdas* was placed Bishop: after his death *Hermion*, the one of them which went before the persecution of our time, who enioyed the Apostolike sea, which vnto this day is there continued. At Alexandria after *Maximus* who succeeded *Dionysius* continued Bishop eight yeares, followed *Theonas*, in whose time *Achillas* was made minister at Alexandria together with *Pierius*, and took the schole of *Dionysius* to his charge, & practised the most rare worke of philosophy, the lively conditions of Euangelicall conversation. When *Theonas* had bene Bishop of Alexandria eleuen yeares, *Peter* came in place, & continued there twelue yeares, three yeares before the persecution, the rest of his life he more strait and seuerally, but yet generally he cared for the common profit of the Church, & for this cause the ninth yeare of the persecution he was beheaded and crowned a Martyr. Whitherto haue we intreated of the succession of Bishops, from the birth of our Saviour to the ouerthrow of the Diatoyes, which lasted fife and thirtie yeares: now consequently confidant of such as manfully strived in our age for the truth, who and what men they were, farre forth as came to our knowledge, we mind to pen for the posteritie to come.

Stephanus B.  
of Laodicea

Theodorus a  
Physician and  
Bishop of  
Laodicea

Agapius bish.  
of Caesarea in  
Palestina.  
Pamphilus  
a martyr.

Pierius a Mi-  
nister of Alex-  
andria.  
Melitus Bi.  
of Pontus.

Zambdas Bi.  
of Ierusalem.  
Hermion bish.  
of Ierusalem.  
Theonas Bi.  
of Alexandria.  
Achillas and  
Pierius mini-  
sters of Alex-  
andria.  
Peter bishop  
of Alexandria  
beheaded.

The end of the seuenth Booke.

# THE EIGHT BOOKE OF THE ECLESIASTICAL HISTORIE OF EUSEBIUS PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA

## CHAP. I.

*Of the peace and prosperous successe of Christian affaires,  
before the persecution raised by Diocletian.*

The Greeke  
begins with  
a Proeme,  
and not with  
a chapter.  
Eusebius now  
beginneth  
the historie  
of his time.



**I**n the succession of Bishops from the Apostles vnto our time, we haue bene compziled in the seuen former booke, in this eight booke presently in hand, purpose to pen vnto the posteritie, the famous acts woorthie of memory, in these our dayes. And euen here let our pzeamble enter into his purpose, great, and what manner of glorie and libertie, the doctrine of pietie vnto almighty God, pzeached in this woold by Christ, hath obtained befoze the present our time, among all moztall men both Grecians and Barbarians: it requirith a greater purpose to declare, then easilie for the woorthinesse thereof may be accomplished of vs. The ancient tokens thereof, in that the clemencie of the Emperours towards the Christians increased, to whom also they committed the gouernment of the Gentiles, and for the honour they bare to our doctrine, they granted libertie and securitie to the professours of Christian Religion. What shall I say of them, who in the very pallace of the Emperours, the presence of Princes liued most familiarly: which esteemed of their spinners to be that they granted them in their presence freely to deale in matters of Religion, both by word and deed, together with their wiues and childzen, and seruants: and not onely they permitted them to glorie and boast of the libertie of their faith: whom also they deemed worthy of moze credit and farre better estimation then their fellow seruants. Of which Dorotheus was one among all the rest best accepted and best trusted, for which cause he in the greatest credit with Princes and Presidents, and with him also the renowned Constantine, and as many other together with these as haue bin honozed and reuerenced by the findings of the kingdome of heauen. After which sort a man might then haue bene the head of all churches in great reuerence and fauor among all sorts of men, and with al magistrates. Who can woorthily describe those innumerable heapes and flocking multitudes thither, which circumstances, they not contented with the old and auncient buildings (which not receiue them) haue throughout all cities builded them from the foundation vnto the toppe, so that no malice could intercept, no spiteful fiend bewitch, no wight with subtilty hinder at all, as long as the diuine and heauenly hand of God upheld and visited his people. These things thus pzeauailed in procelle of time, and dayly increased, vnto whom as yet he woorthily accepted. But after that our affaires throught too much ease and securitie, degenerated from the naturall rule of pietie: and after that one part of them with open contumely and hatred: and when that we impugned our selues by our then our selues, with the armour of spite, and sharpe speares of opprobrious words, we Bishops against Bishops, and people against people, raised sedition: last of all, when of Gods high iudgement, after his wonted maner (whilest as yet the ecclesiastical compaigns assembled themselves neuer the lesse) began softly by a little and a little to visite vs, the persecution that was raised against vs toke his first originall from the brethren who were vnder banner in campe. When as we were touched with no sence of feeling, neither went about to pacifie God, we heaped sinne vpon sinne, thinking like carduus, that God neither cared neither would visite our sinnes. And they which were shepheards, laying aside the rule of pietie, practised contention & schisme among themselves.

Dorotheus.  
Gorgonius.

\*Cap. i. in the  
Greeke.

An dom 301.  
Vetinus the  
captaine per-  
secuted the  
souldiers in  
campe.

whilst they aggravated these things, that is, contention, the enmities, mutuall hatred, & schisme, and euery one proceeded in ambition much like to Iannes it selfe, then, I say, then the Lord according to the saying of Ieremy: Made the daughter Sion obscure, and ouerthrew from the glorie of Israel, and remembered not his footstool in the day of his wrath. The Lord drowned all the beauty of Israel, and ouerthrowne all his strong holds. And according vnto the prophecies in the Psalmes: He hath ouerthrowne and broken the couenant of his seruants, he hath profaned his sanctuarie, casting it on the ground by the ouerthrow of his Churches. He hath taken downe all his walles, he hath laid all his fortresses in ruine. All they that passed by spoiled him, and therefore he is become a rebuke vnto his neighbors. For he lifted vp the right hand of enemies, and turned the edge of his sword, and ayded him not in the time of battell, but caused his dignitie to decay, and cast his throne downe to the ground, the dayes of his youth he shortened, and aboute all this he couered him with shame.

## CHAP. II.

*How the temples were destroyed, holy Scripture burned, and the Bishops ill intreated,  
and of the purpose of Eusebius in this storie.*

**A**ll these aforesaid were in vs fulfilled, when we saw with our eyes the ozatozies ouerthrowne downe to the ground, yea and the very foundations themselves digged vp, the holy and sacred Scriptures burned to ashes in the open market place, and the pastozs of the Churches, some shamefully by themselves here and there, some other were ignominiously taken, and derided of the enemies, & according vnto another prophecie: Shame is powred on the pates of their Princes, he made them wander in the crooked and vnknowne way. Yet is not our bzift to describe the bitter calamities of these men which at length they suffered, rather is it our intent to recozd their dissention and insolencie, practised among them befoze the persecution: but onely to write so much of them, whereby we may iustifie the diuine judgement of God. Betther haue we purposed to mention them which were tempted soze to persecution, or altogether suffered shipwacke of their saluation, and willingly were allowed vp in the deepe gulfes of vnconstant waues, but only to graffe in our historie such things as first of all may pzoofte our selues, next the posteritie in time to come. We will pzoofte then, and paint with the happy combats of the blessed Martyrs.

Churches o-  
uerthrowne.  
Scriptures  
burned.  
Bishops per-  
secuted.  
Psal. 107.

## CHAP. III.

*A recitall of certaine imperiall Edicts against the Christians, The constancy of certaine  
faithfull persons. The beginnings of the butcherly slaughter.*

**I**t was the nineteenth yeare of Diocletians raigne, and the moneth Dystris, after the Romanes, March, the feast of Easter then being at hand, when the Emperours proclamations were euery where published, in the which it was commanded: That the Churches should be made euen with the ground, the holy Scriptures by burning of them should be abolished, as were in honour and estimation should be contemned, and such as were of families, if they retained the Christian faith, should be depriued of their freedom. And such were the edicts of the first Edict. But in the proclamations which immediately followed after, it was added: That the pastozs throughout all parishes, first should be imprisoned, next in al maner of maner constrained to sacrifice. When, I say, then, many of the chiefe gouernozs of the Churches induring, and that chearefully most bitter tozments, shewed examples of most valliant and noble conficts: many others fainting for feare, at the first onset were quite discouraged: the rest tried the experience of sundry tozments: some scourged from top to toe: another tortured and launced with moze intolerable paine: some failed of the purposed end: some others were found constant and perfect: one was ozatone to the soule and filthy sacrifices, and missed as if he had done sacrifice, when as in very deed he had not: another, when he had other approached nor touched bought of their detestable offerings, and such as were present affirmed, that he had sacrificed, departed with silence, patiently suffering this false accusation: other halfe dead, was borne away, being throught of them for dead. Again, there were some that vpon the pavement trailed and lugged all along by the feet, and recomended for sacrifice. One restrained and with a loud voyce denied that euer he sacrificed: another lifted up his voyce and confessed himselfe to be a Christian, & glorie in the faith of that gladfom title:

An. Do 306.  
the persecu-  
tion vnder  
Diocletian  
waxed hote  
when as these  
cruell Edicts  
were euery  
where pro-  
claimed.

another againe protested, that he had neither sacrificed, nor ever would do so. They were beaten on the face, and buffeted on the cheekes, their mouthes were stopped by the soldiers hands, an whole band being appointed for the purpose, which violently thrust at the doores. So the enemies of the truth triumphed, if at leastwise they might but bring their purpose to effect. But their purpose prevailed not against the blessed Spirit of God, whose conflicts no tongue can sufficiently declare.

## CHAP. IIII.

*Of the persecution first raised by Octavius the Capitaine against the Christian soldiers, at the beginning privately, afterward openly.*

Cap. 3. in the  
Greece.

The policie  
of Satbans  
messengers.

\*Cap. 4. in  
the Greece.

There were many to be seene which bare singular god will and affection to the Lord of almighty God, not only in the time of persecution, but long before when peace reigned. For of late, I say of late, at the first the chiefe gouernor starting vp as it were out of a profound drunkenesse, leuelled at the Church priuily and obscurely (since which which passed after the raigne of Decius & Valerianus) and waged battell with us not then but first assailed only the Christians which were in campe. By this meanes he thought he could easily snare the rest, if that first he conquered these. And here might you see many soldiers desirous to lead a priuate & solitary life, fearing they should faint in the Lord of almighty God. For when the capitaine (whosoever he was) first went about to persecute his host, and to trie and sift as many as were brought vnto him throughout euery part, he gave them in choice either to obey and enjoy their dignity, or to resist, and of the contrary he depeined: many of the soldiers which were of the kingdome of Christ, without any doubt, preferred the faith of Christ before the fauor & felicitie they seemed to enjoy. And one or two of them very heauily not only contemned their dignities, but also endured death for their constancie in the seruice of God, because that the capitaine as yet spared malice by litle and litle: and though he durst shed the blood of a few innocents, yet he hearkened at the multitude of beleaguers, fearing (as it is most like) suddenly to give battell, and that vnicersally. But when he took in hand more manifestly to persecute the Church of God, it cannot be told or expressed with tongue, how many, and what manner of parties were to be seene throughout all cities and villages.

## CHAP. V.

*A noble man of Nicomedia rent in peeces in the presence of many: the wicked Edict of the Emperour published against the Christians.*

One of Nicomedia, no obscure person, but according vnto the account of the world great nobilitie, who as soone as the Edict against the churches of God was published in Nicomedia, being moued with zeale to Godwards, and seruency of faith, took his hands, and tare in peeces the prophane and most impious proclamation, published in publick post, in the presence of both the Emperours, & of him which among the most honozable, and was the fourth person in the Empire. But he which first practised noble ad, endured (as it is most like) the penalty of so bold an enterpryse, retaining a valiant and inuincible mind vnto the last gaspe.

## CHAP. VI.

*The martyrdome of certaine Courtiers in Nicomedia, with others, both there and in other places.*

All the renowned men that ever were either of the Grecians or Barbarians, of this our age, I speake of the who together with Dorotheus being the pages, in chiefest credit with their Lords, and were no lesse vnto the then beare the name of Christ, greater riches then the glorie and pleasure of this present life. Of these I will propound one, with the end he made, that the Reader may coniecture what befell vnto the rest. One of the aforesaid noble men was brought forth into the open assembly, and enioyned to sacrifice, who stoutly refusing, was given that he should be hoisted vp on high naked, and his whole bodie to be rent

his flesh rent in peeces with the lash of the whip, vntill he being overcome, should be enforced vnto their sacrifice. When that he had endured these torments, & perswaded constant, the lances lay all bare, they poured vineger mist with salt into the fester woundes and miled parts of the body. When he had overcome also these torments, and reioyced greatly thereat, a grabiron with hote burning coles is prepared, and that which remained of his body was laid thereon to be boyled, a slow fire being made vnder, to consume it by litle and litle, lest death should quickly deliuer him of his paine. So that they which had the charge of the fire would release him of no part of his paine, vntill he promised to yeld in the end vnto the Emperours decree. But he holding fast his former opinion, overcame them, and yelded by the ghoul in the midst of those torments. So valiant as you heare was the martyrdome of Peter the Emperours pages, correspondend vnto his name, for he was called Peter. The things which happened to the rest were nothing inferior to these, the which according to our former promise, we wil leaue vntouched, adding only this to that which went before, how that Dorotheus and Gorgonius with many others of the Emperours family, after sundry torments ended their liues on the gallows, and bare away the garland of viduolte. At this time also was Epiphanius bishop of Nicomedia beheaded for the Christian faith, & with him a great multitude of parties. For I wot not how in the Emperours palace at Nicomedia some part of his house was all on fire, & when the Christians were taken in suspition to be the authors thereof, by the Emperours commandement the whole troupe generally of all the goodly there at y time was executed, whereof some with sword were beheaded, some others burned with fire: where so by the secret and diuine prouidence of God (as the report goeth) both men and women jumped and leaped into the flaming fire. Another company the Sergeants set in a boate, and threw into the deepe sea. The Emperours pages, after their death decently buried, & resting in their graues, were digged vp, & by the commandement of their Lords cast into the sea, lest they adored them in their sepulchers, and took them for gods, as they dreamed of vs. And such were the practices in the beginning of the persecution at Nicomedia. But in a while after, when that some in the region called Melitis, & againe some other in Syria were found ready to beell, the Emperour commanded all the pastors throughout euery Church to be imprisoned kept in hold. The spectacle of the practices was so cruell to behold, that it exceeded all yther that may be spoken. Infinite multitudes were euery where inclosed, & the prisons of old appointed & ordained for murderers, diggers vp of sepulchers, and tilters of graues, were then replenished with bishops, ministers, deacons, readers, and exorcists, so that there was no room in the prison for such as were condemned for hainous offences. Again, when the Emperours Edicts had taken place, there followed others, by vertue of the which, such as sacrificed were set at liberty, and such as resisted were commanded to be tormented with a thousand kind of torments. But who is able here also to number the multitude of the parties in all places: specially throughout Affrick, and among the Moores, throughout Thebais and Egypt, from whence passing vnto other cities and prouinces, they suffered glorious martyrdome.

## CHAP. VII.

*The constancy of certaine Martyrs, denoured of wild beasts in Palestina and Phénicia.*

We haue knowne diuers of these to haue flourished in Palestina, and some others in Tyrus of Phénicia, whose infinite stripes who would not be amazed to behold, and in their stripes marvellous constancie, and after their stripes their fadder bickering with rauening beasts, and in that bickering their valiant courage in withstanding the force of fierce Libards, the rage of Beares, of wild Boares, and Buls, provoked with hot burning bones: At the doing of all which we were present our selues, and saw with our eyes the diuine power of our Saviour Iesus Christ (for whose sake they suffered these things) present and manifestly ayding these parties. Neither durst these rauening beasts of a long time draw nigh and approach vnto the bodies of the blessed Saints, but raunged about, and deuoured such as set them on without the ring, touching by no meanes among all the rest the blessed champions, though their bodies were bare, though they provoked them with the stretching forth of their hands, as they were commanded. And if sometime violently they fell

Peter the Emperours page after sundrie torments broiled to death. Dorotheus was hanged. Gorgonius was hanged. Anthimus b. of Nicomedia beheaded. A certaine number beheaded. A certaine company burned. A number drowned. The dead digged vp.

All prisons were filled with Christians.

Brute beasts spared such as men would not spare.

The conflict  
of young men.

Five Martyrs  
after sundrie  
torments be-  
headed and  
throwne into  
the seas.

fell vpon them, they retired backe againe, as if they had bene repelled by diuine power: which continuing a long time, brought great admiration vnto the beholders. The first beast raunged about to no purpose, the second and third were let loose at the same party. The sufferance of those Saints was to be wondred at, & their constancie and immoveable in their flesh and greene bodies. For then might a man haue seen a stripling vnder twenty yeares of age, standing still without any holding, stretching his hands in forme of a crosse, making earnest supplication vnto God with a felle and moveable mind, not wagging himselfe at all, or pointing any whitther from his place, yea though the Beastes and Libards breathed out present death, and were ready to teare his flesh in peeces with their teath, yet he wot not how, as if their labors be glued together, they recoyled backe againe. Againe, ye might haue seen others, vnto whose hoynes such as stood without the ring, and left them as good as dead: onely he had no power to hurt with his furious and cruell threats, though he threatned with his fat, and fanned the ayre with his hoynes, though he were prouoked to sinne with searing irons, and somed out present death, yet by the diuine prouidence of God was pushed backe. When that this beast could nothing preuaile against the holy Martyrs, others were let loose: at length after sundry bitter torments and violence of wilde beasts, were beheaded, and in stead of still earth and quiet sepulcher, they were throwne into surging waues of the seas.

CHAP. VIII.  
Of the Martyrs in Egypt.

Like bickering had they of Tyrus in Egypt, the which they suffered for the love of God. Then wouldest thou haue marvelled at their martyrdoms, suffered vpon their owne native soile, where infinit both men, women, and children, for the saluation cured by our Saviour Iesus Christ, contemning this transitorie life, haue endured many kinds of torments. Whereof some after maiming, racking and scourging, and other verasions (horrible to be heard of) were burned to ashes, others drowned in the sea, others manfully laid their neckes to the blocke, others hanged on the gallows, some others were let loose: some other farre worse, tied to the tree with their heads downward, and long beset with a watch till famine had bereaued them of their liues.

CHAP. IX.  
The constancie of the Martyrs throughout Thebais.

Martyrs in  
Thebais, their  
skinner razed  
& scorched,  
tyed by the  
one leg and  
their heads  
downward.  
Hanged vpon  
boughes.

10. Martyrs  
30.  
60.  
100.  
Some burned.  
Some beheaded.

But no speech can sufficiently declare the punishments and torments endured of the Martyrs throughout Thebais, hauing their bodies torne in peeces with wheels of scyth, and their heads downward, with a certaine engine of wood, and there hanged all bare vncouered, vnto the beholders, a soule, filthy, cruell, and vnnaturall spectacle. Againe, others ended their liues vpon boughes & branches of trees. They linked together by certain instruments, the tops of the boisterous & mightier boughes, & tied them vnto the place, suddenly rent asunder the members of their bodies, for which purpose they endured this paine. All these mischiefs continued not a few daies, or for a short space, but for many yeares. Sometime more then ten, some other time more then twenty were executed in one day, of men, women, & very young children, after the bitter taste of sundry torments, were put to death. We our selues, being then present at the execution, saw our eyes a great multitude, whereof some were burned, others beheaded, vntill the place came blunt, and the tormentors wearied, so that others came in place & executed by such as builded their faith on Iesus Christ our Saviour. As soone as the sentence was pronounced, & iudgement given vpon the former, there stepped forth others, & stood at the protesting their faith, & publishing themselves to be Christians, not fearing at all the

of manifold and sundry torments, but with invincible minds, laying their whole trust in confidence vpon God, ioyfully, merily, and chearefully take the last sentence of condemnation, singing psalmes and hymnes and thanksgiving vnto God, then to the last gaspe. These were truly to be wondred at; but those were especially to be admired, who being renowned for their riches, nobility, honoz, eloquence, and philosophy, yet preferred before all these, the piety and faith in our Lord and Saviour Iesus Christ: of which sort Philoromus a hermoz of Alexandria of no small account, put in trust with weighty matters of the Empire, being guarded after the Romane dignity and honoz, with a troupe of souldiers to his line, was daily sifted and examined. Such a one also was Phileas bishop of the people of Thmuis, a famous man for the politicke government of his country, for the oversight of the like iyturgies and study of philosophy. These men though they were intrated of many of their kinsfolkes, and otherwise their familiar friends: of many the chiefe rulers, and last of all the Judge himselfe, that they would tender their owne case, that they wold consider their illing, that they would pisse their wiues and children: yet could not they for all the perswasion of such great personages, be brought by preferring this present life, to contemne & faith Iesus Christ, and to renounce his lawes, but with constant and philosophicall minds, yea rather more, enduring all the threats and contumelies of the Judge, ended their liues with the sing of their heads.

CHAP. X.  
The testimony of Phileas touching the constancy of the Martyrs of Alexandria, and the cruelty of the enemies.

As much as we haue said that Phileas was famous for his skill in propheticall literature, let him be brought a witness of himselfe to declare what he himselfe was, & what what partydomes happened in his time at Alexandria, who will describe the same more exactly then we be able to do, which we will take out of his owne words, writing vnto the amuitans in this manner: For as much as all these things are published in holy Scripture for pat-  
mes, examples, and monuments for our learning: the blessed Martyrs which liued among vs, lift-  
g vp the eye of their mind, and beholding with cleare sight the vniuersall God, seled their  
ands to endure any kind of death for the seruice and religion due vnto God, and held fast their  
cation, knowing that the Lord Iesus for our sake tooke the nature of man vpon him; to the end  
might cut off wholly all sinne, and aide vs to enter into euerlasting life. For he thought it no rob-  
rie to be equall with God, but made himselfe of no reputation, taking on him the forme of a  
uant, and was found in his shape as man. He humbled himselfe, and became obedient vnto the  
ath, even the death of the crosse. Wherefore the blessed Martyrs of God, reposed Christ in their  
est, being desirous of more excellent gifts, indured not once, but some of them twice, all paine  
d punishments that could be inueuted, and all the threats of souldiers practised against them,  
her by word or by deed, with an invincible courage, excluding feare, by reason of the fulnesse  
loue, whose manhood and valiantnesse in all their torments what man is able with mouth to  
press? And because it was permitted and lawfull for euery man to torment them as him pleased  
st: some smote them with clubs and cudgels, some with sharpe twigs, some with whips, some  
th leatherne thongs, some other with whipcord. The spectacle was pitifull, both for the varietie  
torment, & superfluitie of malice. Some with their hands tied behind the were stretched along,  
d racked in euery ioynt throughout the body, and as they hung and lay in the racke, the tormen-  
s were commanded to torment all their bodies ouer: not plaguing the as the eyes are. Somon-  
ndled with the only renting of their sides, but they had the skins of their bellies, & their thighs, &  
their eye lids razed al off with rugged hoofs, with the talles & claws of wild beasts. Some were  
in to hang by the one hand at an hollow vault, & to endure that way far more bitter racking, &  
e ioynts & members of the bodie. Some were tied to pillars, & their faces withed backward to  
hold themselves, their feet standing there in no stead: but they violently wagging by the weight  
d payle of their bodies, were thus grievously tormented; by reason of their stretching and hard-  
ning in bonds. This they suffered not only while they were examined, and whilst the Pre-  
ent dealt with them, but throughout the whole day. And when that he passed from the for-  
vnto the latter, he gaue his ministers charge to oversee them behind, if that pruden-  
e any of them being overcome with the grievous torments, did yield. He commanded  
if that any were in daunger, of death by reason of cold, that their faces and bonds should

Philoromus  
gouernor of  
Alexandria  
beheaded.  
Phileas b of  
Thmuis, be-  
headed.

Phileas b of  
Thmuis writ-  
teth this Epi-  
stle out of  
prison vnto  
his flocke,  
Philip. 2.

1. Joh. 4.







Lucianus a  
Martyr.

Tyrannion b.  
of Tyrus was  
drowned at  
Antioch.  
Zenobius of  
Sidon scourg-  
ed to death.  
Siluanus b. of  
Emisa torne  
of wild beasts  
Siluanus b. of  
Gaza behead-  
ed.  
39. beheaded.  
Peleus & Ni-  
lus b. of E-  
gypt burned.  
Pamphilus.  
Peter b. of  
Alexandria.

suffered at Antioch *Lucianus* Minister of that congregation leading a vertuous life, perished at Nicomedia in presence of the Emperoz the celestiall kingdoms of Christ, first unto his exhortation by way of Apologie, afterwards in writing unto his posteritie. The most famous Martyrs of Phœnicia were the godly pastors of the reasonable flocke of Christ: *Tyrannion* Bishop of Tyrus, *Zenobius* minister of Sidon, & *Siluanus* bishop of Emisa, who together with others in Emisa was thowen to feed wild beasts, & is receiued into the company of Martyrs. The other two, both at Antioch glorified God by their patient deaths: *Tyrannion* buried in the bottome of the sea, and *Zenobius* an excellent Whistian, after scourging and bitter torments died most constantly. Amongst the Martyrs in Palæstina *Siluanus* bishop of the Church of Gaza was beheaded, together with nine and thirty others which were committed to the mines in Phœnos. In Egypt *Peleus* and *Nylus* Egyptian bishops were burned to ashes. And let vs remember the renowned pillar of the parish of Cæsarea, *Pamphilus* the elder, & the most famous Martyr of our time: whose life & noble acts we will at time convenient declare. Of them which at Alexandria throughout Egypt & Thebais suffered martyrdom, the most famous was *Peter* bishop of Alexandria, a patterne of pietie in Christ unto the godly pastors, and together with him *Fauslus*, *Daxius*, & *Ammonius*, ministers and perfect martyrs of Christ. Also *Petleas*, *Hefychius*, *Pachymius* & *Theodorus*, bishops of the Churches in Egypt: and besides these infinite other famous men, whose names are well knowne in the congregations throughout that region. It is not our duty to describe the conflicts of such as strived throughout the world (we leaue that for others) neither exactly to paint forth unto the posteritie all that happened but onely the things we saw with our eyes and were done in our presence.

## CHAP. XIII.

The state of the Romane Empire before and after the persecution. And of the raigne of Constantine.

Vnto that which went before I will annex the recantation or disannulling of the things practised against vs. yea from the beginning of the persecution, which I suppose profitable for the reader. Before that the Romane Empire waged battell against the space the Emperors favoured vs & maintained peace, it may not sufficiently be remembered, how prosperously the commonwealth flourished & abounded with all goodnes, where chief magistrates of the publike weale, passed the tenth and the twentieth years in feasts & celebrated gratulations, in times of most gorgeous and glorious renowne, with constant & immouable peace. When as their Empire after this sort increased without battells as could not be reconciled. Not fully two yeares after this hurlyburly, there was a change hapned unto the whole empire which turned all upside down. For no small ouertake the chief of the aforesaid emperors & bereaued him of his wits, wherfore together with him which was second person in honoz, he embraced the popular and priuate life. Things then being not fully ended, the empire was withall diuided into two parts, the one was neuer remembered to haue come to passe before that time. Not long after *Constantine* the Emperoz, passing all others throughout his life time, in clemency & goodnes towards his subjects, singularly affected towards Gods word, ended according vnto the law of nature, to supply his rone, & was first, referred of them into the number of the gods, and after his death all imperall honoz & dignitie due to his person. In his life he was & most time governed most graciously & honorably during his whole terme of his raigne, whereof sedition raised against vs, he guarded & godly about him in security without sentence, & without al contumely, he destroyed no churches, he practised no impietie that might be iudiciall to our religion, he obtained a blessed life & an end thrice happy, he being emperor who also was most prudent & religious. His son *Constantine*, being proclaimed full Emperoz by the army, & long before by God himselfe the vniuersall King, became a Christian by his fathers pietie in Christian religion. And such a one was he. But *Lucianus* things were a doing, by common consent of the Potentates was also created

As long as  
the Empe-  
rors did not  
persecute the  
Church, so  
long did their  
empire pro-  
sper.  
Ann. Dom.  
307. I. i. c. b.  
Chron. I. Dio-  
cletian toge-  
ther with  
Maximian  
having raig-  
ned 20. yeares,  
despoiled the  
religies, & liued  
a priuate life.  
Constantius  
and Maximi-  
nus rule the  
Empire.  
Constantius  
dieth at York  
in England.  
Ann. Dom.  
310.  
Constantine  
magnus was  
proclaimed  
Emperoz.  
Ann. Dom.  
311.

in *Antioch*. Which thing grieved *Maximinus* very sore, who vnto that time was alone cal-  
led Cæsar of all men, who also being tyrannically disposed, violently of his owne mind inua-  
ded the Empire, and intituled himselfe *Augustus*. And being attainted of treason, and found to  
have conspired the death of *Constantine*, and after deposition to haue aspired againe vnto the  
imperiall scepter, died a most shamefull death. He was the first whose titles, pictures, with al  
that seemed to shew forth his honoz were ouerthrowne, for no other then the armes of an  
emperoz that was most prophane and impious.

## CHAP. XV.

The dissimuled loue of Maximinus towards the Christians, his horrible  
offences and crueltie.

As sonne *Maxentius* which exercised tyranny at Rome, in the beginning of his raig-  
n dissembled our faith egregiously, creeping into credit by flattering the people of Rome,  
and therefore he commaunded his commonalty to cease from persecuting the people of Rome,  
ans, whereby he might pretend a shew of pietie, and some tractable and more benigne the  
auncelloz were before him. But in procelle of time he was not inuad found the same  
which men took him for, and hoped he would be, for he fell into all kind of enozmities, omit-  
ting no haynous offence, how detestable and lasciuious soeuer it were, vnflayed:  
committing adulterie and all kind of lewd wantonnesse, sending home againe vnto their hus-  
bands the louing spouses and lawfull wines, taken from them by force, after he had ignomi-  
ously abused them. And these presumptuous practices he exercised not only vpon the obse-  
rsoz, but dealt thus opprobriously with the most renowned of the Romane Senatozs.  
Therefore al both high priuats and inferioz people, trembling for feare of him, were oppres-  
sed with his intolerable tyrannie, yet neither by silence, neither by suffering this grievous  
vitude, could they be free from the bloody slaughter & imbued murder of this tyrant. Vpon  
ht occasions sundry times deliuered he the people vnto the fouldiers which were in com-  
te to be slaine, & an innumerable multitude of the Romane people in the midst of the citie,  
offered to the sword & speares, not of Barbarians & Scythians, but of his owne proper soldi-  
ers. It may not be recited what slaughter of Senatozs he procured, craftily seeking after their  
alliance, of whom an infinit nuber he executed for sundry causes & fained crimes. This was  
his first & marke this mischievous tyrant shot at. He applied himselfe vnto the study of Ma-  
gicall arts. For enchantment he opened & ript the bowels of burthened women great with  
child, he searched the intrayles of new borne babes, he slue Lions, & after a secret manner co-  
ued diuels, and inuozed to withall the wars then approaching. For he fully determined  
th himselfe to be crowned conqueror by meanes of these arts. This *Maxentius* therefore  
adisting tyrannie at Rome, oppressed the commonalty with such haynous offences as may  
be told, so that they were pinched with so great penurie of necessary viuals, as the like  
not be remembered in this our age to haue happened at Rome.

## CHAP. XVI.

The cruell behaiours of Maximinus in the East, and of Maxentius at  
Rome and elsewhere in the West.

*Maximinus* the easterne Tyrant of a long time vied meanes to conceale his malice  
against his brother, and his secret friendship towards the Romane tyrant, but  
in the end he was spied and suffered punishment due to his desert. It was wonder-  
ful how he committed things alike and correspondent vnto the practices of the Romane  
tyrant, may he farre passed him in malice & mischiefe. The chiefest inchanters and Magicians  
were in greatest credit with him, & because he was a man very timorous & wonderfully com-  
in superstition, he highly esteemed of the erroneous worship of Idols & diuels. Without  
thaying & answers of oracles he durst not moue, no, as it is commonly said, not by breadth  
naile, for which cause he persecuted vs without intermission, & more vehemently the his  
celloz before him. He erected temples throughout every citie, the idolatrical worship of  
time defaced & ouerthrowne he carefully reposed againe, & published by Edict that Idol  
as should be adored throughout all countries and cities. Besides this he appointed in  
every prouince one for high priest, of such as were counted famous for politike affaires, being  
also

Cap. 14. after  
the Grecke,

Maxentius  
the sonne of  
Maximinus  
a tyrant of  
Rome.  
Flatterie.  
Crueltie.

Lecherie.

Tyrannie.

Extortion.

Sorcerie.

Inchantmēt.

Cap 15. after  
the Grecke,

Maximinus  
hypocritie.

Superstition.

Persecution.

Idolatrie.

Oppression.

Prodigality.

Drunkennes.

Surfetting.

Lecherie.

The tyrant  
could not o-  
uercome the  
Christians.A chaste ma-  
trion of Ale-  
xandria con-  
founded the  
tyrant, where-  
fore she was  
exiled & her  
goods con-  
fiscated.A matron of  
Rome flue  
her felicitie  
rather then Ma-  
xentius should  
abuse her.The cause of  
the worlds  
calamities  
was the per-  
secution of the  
Christians.

also able with decencie to execute y<sup>e</sup> function, whom he furnished with a great traine of  
of souldiers. So he thort, he p<sup>r</sup>iuiledged all inchanters, as goodly and taken for gods  
selues, with p<sup>r</sup>ymacy, dignities, & chiefe p<sup>r</sup>erogatiues. He went on still & opp<sup>r</sup>essed, not  
City or region only, but whole p<sup>r</sup>ouinces vnder his dominion, exacting gold & siluer  
of money, and terred them with g<sup>r</sup>ieuous p<sup>r</sup>oclamations, one penalty ensuing after another  
The wealth and substance which his p<sup>r</sup>ogenito<sup>r</sup>s had gathered before, he took in great  
of treasure, and great sums of money, & bestowed it vpon his flattering parasites. He  
drowned with ouermuch wine and drunkenesse, that among his cups he wold be stark  
and besides himself, and oftentimes being tipsie, commanded such things, w<sup>h</sup>ich after  
being restored to his former sobrietie it repented him. He gaue place to no man for  
and superstitie, but made himself ring-leader of that vice vnto al that were about him.  
P<sup>r</sup>ince and people. He effeminated his souldiers with all kind of delicacy and lasciuious  
He permitted his p<sup>r</sup>esidents & capitaines to p<sup>r</sup>actise rauinous extortion, and polling of  
subiects, whom he intainted as fit companions of his soule & shamefull tyrannie. La-  
end shall I rehearse his vnchaste life, or recite the adulteries he committed: He could pub-  
citie where he rauished not wiues, and deflowered not virgins. And in these things he p<sup>r</sup>o-  
led against all sort of people, the Ch<sup>r</sup>istians onely excepted, which contemned death,  
despised his tyrannie. The men endured burning, beheading, crucifying, rauinous becom-  
of beasts, drowning in the sea, mayming and boziling of the members, gozling and  
out of the eyes, mangling of the whole body, mozeouer famine & imprisonment to be  
they suffered euery kind of tozment for the seruite of God, rather then they wold leave  
wozship of God, and embrace y<sup>e</sup> adozation of Idols. Women also not inferiour to men in  
the power of the word of God, put on manly courage, w<sup>h</sup>ereof some suffered the same toz-  
with men, some attained vnto the like masteries of vertue, other some dzawne to be ad-  
yelded sooner their life vnto the death, then their bodies to be defiled. For when as offe-  
reason of the tyrants adultery were polluted, a Ch<sup>r</sup>istian mat<sup>r</sup>on of Alexandria, both  
renowned alone ouercame the lecherous and lasciuious mind of Maximinus with y<sup>e</sup> pow-  
of her manly courage. This womā for many things was highly esteemed, for riches, for  
dized, for learning, yet preferred the chastity before all. Whom when he had earnestly in-  
ted, yet could not find in his heart to put her to death, who otherwife was already p<sup>r</sup>epa-  
to die, being moued moze with lust then with anger, exiled & dep<sup>r</sup>iuied her also of all  
stance. And infinite other matrons not abiding, no not the hearing of the tyzants of  
ments, tozments, and deadly pains. These are indeed to be wondred at, but in greater  
ration is y<sup>e</sup> most noble & most chaste matron of Rome to be had in respect of all the rest,  
whom y<sup>e</sup> Romane tyrant Maxentius, (liuely resembling Maximinus) went about to rape,  
that he vnderstod the ministers of tyrannical lust to be at hand, & her husband (the  
Ch<sup>r</sup>istian) though he were a Romane magistrate, to be in hold among them, and for  
execution to haue consented thereunto, she craued a little leysure, as if she went to trim  
selfe, and entring into her chamber and there being alone, she ran vpon a naked sword  
patched her selfe, so immediatly by her death she bequeathed her carcase vnto the  
bauds: and by this act of hers, founding & piercing moze then any shill bozce, she p<sup>r</sup>-  
ced and p<sup>r</sup>inted in the minds of all mortal men both present & to come, that among Ch<sup>r</sup>-  
stians alone, vertue can with no mōy be overcome, neither be destroyed with any  
death. This so great a burden of impiety was bzought into the world at one & the same  
by two tyrants which held East & West. If any seek out the cause of these so great  
who will doubt to assigne the persecution raised against vs for cause thereof, specially  
much as this confusion finished not before y<sup>e</sup> Ch<sup>r</sup>istian liberty was first restored. For  
the tearme of these ten yeares persecution, there wanted them nothing, w<sup>h</sup>ich might  
mutual hatred or ciuill dissention. The sea was beset with thips, and therefore  
neither was it possible from any place, for any man to arine and take land, but he  
sisted with all kind of punishments, his sides scourged, & himself tried with sundry  
whether he were not sent from the enemy as a spy, & in the end he was either hang-  
ned. Moreover there were prepared for y<sup>e</sup> purpose, targets, breast-plates, darts, spears,  
other warlike armo<sup>r</sup>, gallies also and diuers ordnance for ships were heaped in euery

either waited any man for any other then daily inuasion by the enemy. After these things  
died famine and pestilence, of the which we will intreate here after when fit oportunitie is  
mised.

## CHAP. XVII.

The end of the persecution, and the final confusion of the tyrant.

Cap. 16 after  
the Greeke.

Such were their preparations during the whole time of persecution, which in the tenth  
yeare by the goodness of God wholly ceased, but after the eight yeare it began somewhat  
to stike and diminish. For after that the diuine & celestiall grace of God beheld vs with a  
mercifull countenance, then our p<sup>r</sup>inces, euen they which heretofore warred a-  
gainst vs, after a wonderful manner changed their opinion, sung a contrary song, & quen-  
ed that great heat of persecution, with most benigne and mild words and constitutions  
published euery where in our behalfe. The cause of this was not the humanity or compas-  
sion I may so tearme it of benignity of the p<sup>r</sup>inces, being far otherwise disposed (for they in-  
tended daily more and moze g<sup>r</sup>ieuous things against vs, successiue vnto that time they  
and out sundry sleights and new punishments one after another) but the apparent counte-  
nance of the diuine p<sup>r</sup>ouidence reconciled vnto his people, withstood the power of mischief,  
do quelled the autho<sup>r</sup> of impietie, and the worker of the whole persecution. And yet accor-  
ding vnto the iudgement of God, it behoued that these things should come to passe, yet woe  
to them (saith the Lord) by whom offence doth rise. Wherefore a plague from above lighted  
vnto him, first taking roote in his flesh, & afterwards p<sup>r</sup>occeding euen vnto his soule. For there  
suddenly in the secret parts of his body, an impostume or running soze, afterwards in  
the lower parts of his p<sup>r</sup>iuities a botchie corrupt bile, with a fistula, whence issued out co-  
rupt matter, eating by the inward bowels, and an vnspcakable multitude of lice swarming  
out, and bzeathing a deadly stinck, when as the copulency of the whole body through abun-  
dunce of meate, before the disease came, was turned into superfluous grosseesse, and then be-  
g growne to matter, yelded an intolerable and horrible spectacle to the beholders. Where-  
fore of the Whistions, some not able to digest that wonderfull noysome stinck, were slaine:  
some other (when there remained no hope of recovery by reason of the swelling throughout  
the whole body) being not able to helpe at all with their Whisticks, were cruelly executed  
on themselves.

## CHAP. XVIII.

An Edict in the behalfe of the Christians, the which aduersity wrested  
from Maximinus.

Cap. 17 after  
the Greeke.

Length being thus tozmented, and lying in this miserable plight, he began to pon-  
der with himselfe the rash enterpises he had p<sup>r</sup>actised against the holy wo<sup>r</sup>shippers  
of God. Wherefore returning vnto himselfe, first, he confesseth his sinnes vnto God:  
then, calling vnto him such as then were about him, he gaue commaundement, that with-  
sped they should cease from persecuting of the Ch<sup>r</sup>istians: and that by the decrees and com-  
maundement of the Emperour they should build againe their Churches: that they should meet  
to celebrate their wonted ceremonies, and pray for the life of the Emperour. And imme-  
diatly that which by word he commanded, was indeed brought to passe. The p<sup>r</sup>oclamations  
the Emperour were published throughout y<sup>e</sup> cities, containing a recantation of those things  
heretofore p<sup>r</sup>euicibial vnto vs, in this forme: The Emperour Caesar, Galerius, Maximinus, puissant,  
significant, chiefe Lord, Lord of Thebais, Lord of Sarmatia, siue times conqueror of Persia,  
Lord of Germany, Lord of Egypt, twice conqueror of the Carpians, sixe times conqueror of the  
Armenians, Lord of the Medes, Lord of the Adiabeni, 20. times tribune, 19. times generall Cap-  
tain, 8. times Consul, father of the country, Proconsul. And the Emperour Caesar, Flavianus, Valerius,  
Constantine, vertuous, fortunate, puissant, noble, chiefe Lord, generall Captain, & Tribune 5. times,  
Consul, father of the country, Proconsul. Among other things which we haue decreed for the co-  
munity and profit of the commonwealth, our pleasure is first of all to order and redresse all things  
according to the auncient lawes, and publike discipline of the Romanes. And withall, to vif-  
ifye p<sup>r</sup>owiso, that the Ch<sup>r</sup>istians, which haue forsaken the religion of their Auncellors, should  
brought againe to the right way. For after a certaine humour of singularitye such an opinion  
of

\* Anno Do-  
mini 310.

Mat. 18.

Luk. 17.

God plagued  
Maximinus  
the Tyrant  
lying at Tar-  
sus: so that he  
was in a la-  
mentable  
plight.

The Edict of  
Maximinus  
in the behalfe  
of the Ch<sup>r</sup>-  
stians: the  
which his sick-  
nes constrain-  
ed him to  
proclaime.  
\* In stead of  
Constantine  
some do read  
Constantius,  
which I find  
not in the  
Greeke.

of excellency puffed them vp, that those things which their elders had receiued and allowed, were reiected and disallowed, deuising euery man such lawes as they thought good, and obserued the same, assembling in diuerse places great multitudes of people. Wherefore when as our Elders proclaimed, that they should returne vnto the ordinances of their Elders, diuerse standing in great danger felt the penalty thereof, and many being troubled therefore, endured all kind of death. And because we perceiue many as yet to persist in the same madnesse, neither yeelding worship vnto the celestiall gods, neither regarding the God of the Christians, hauing respect to our benignitie and godly custome, pardoning all men after our wonted guise, we thought in this case to extend our gracious and fauourable clemencie, that the Christians may be tolerated againe, and that they repaire againe the places where they may meete together: so that there be nothing preiudiciall to publike order and discipline. We meane to prescribe vnto the Judges another Epistle what they shall obserue. Wherefore as this our gracious pardon descended, let us make intercession vnto their God, for our health, for the Common weale, and for themselves, in all places the affaires of the publike weale may be safely preferred, and that they themselves liue securely in their owne houses. These things after our abilitie we haue translated out of the Romane language into the Greeke tongue. Now haue we only to commend those things which followed after.

The censure of the Translator, touching the Chapters which follow vntill the end of this 8. booke, being found in the Greeke Copy, as a fragment whose Author was vnknewne.

**A**Ll that which followeth vntill the end of this eighth booke, I haue found in the Greeke distinguished from the 18. chapters which went before: not divided into chapters, as this was, but lying confusedly for a suspected worke, whose Author was not knowne. While I translated hitherto, and perceiued that the Latine interpreters rested here: I perswaded my selfe the whole fragment, to see whether I could gather any iust cause to the contrarie, but that it might be turned to English: I found the doctrine sound, the historie pleasant, the stile artificiall, and in euery then in the former booke. The phrase favoured of the Latine, (and no force: for Eusebius well scene in both) the periods long, though not often used throughout his histories, yet in others it was very rife and common. Though this fragment be found more curious and artificiall then the rest, well at all, for mens gifts do not serue them at all times alike. If this rule were obserued, and prized in ballance void of all partialitie, there would not be so many peeces, so many Tracts, and so many little workes of ancient Writers, condemned and renounced, by reason that the phrase in some point seeme to differ or fall from the wonted grace. The learned Clarke Antonie Gueuara was used to say: That at some times, and at some exercises, his memory would be so ready, his wits so fresh, and his skill so plentiful, that he could divide a haire, and sweepe a graine: at other times he wished to himselfe without fauour ten senses, which we commonly call wits. Some things there are to be misliked withall in this fragment, first, that it is out of order placed: next, that there are sentences and periods written by Eusebius in the former 18. chapters, repeated in this fragment. Touching the repetition, he that is acquainted with Eusebius will confesse: that oftentimes in many places he repeateth one thing, though not vpon the selfe occasion, neither in the selfe same order, neither with the same words. He hath made mention of the same Martyrs, & of the booke he wrote of the life of Pamphilus almost in euery booke. He repeateth the same Martyrdomes in diuers booke and sundry places. As for the placing no marvell at all, that it is out of order, Eusebius published not his owne historie, but left it with his familiar, Alexander, who in Ierusalem gathered here and there the scattered workes of the ancient Writers, copied them, and put them into one volume the translations of the old Testament, & published them in such sort as he thought best. Pamphilus Martyr builded a Library at Caesarea, and gathered the Works of Origen, and other writers, placing them as he thought good. Eusebius confesseth that in Caesarea he made the same of these Writers, altering the titles, changing the inscriptions, correcting their order. & thus it may be that the gatherer of Eusebius workes dealt with his histories, not placing them where Eusebius left it. But for mine owne part (not minding to conuince any thing from the fragment) I found it in Greeke, & here I leave it in English. The reasons which moued me to think that it was a fragment, are these: First, in this fragment he numbrells the months after the Greecian, which

Zanthicus, Desius, Dius, Dyrtos, Panemus, Apellus, Audinzus, Peritius, &c. so hath he done in many other places of his Works, & namely cap. 3. of this 8. booke. Secondly, the Author of this fragment was in Palestina, and saw with his eyes the Martyrdomes suffered at Caesarea, and other places. He saith cap. 22. in the company of Appianus, in one house with him at Palestina a little before he suffered. He saith cap. 27. the miracle at Caesarea, when the postes and stones in the street sweate drops of water. He saith and heard cap. 30. Iohn the Martyr, who was a blind man, preach and expound the Scriptures with great commendation. This reason is confirmed by that which Eusebius wrote in the 3. cap. of this 8. booke, where he saith: It is not our drift to describe the conflicts of such as strived throughout the world (we leaue that for others) neither exactly to paint forth vnto the posteritie all that hath happened: but only the things we saw with our eyes, and were done in our presence. Thirdly, the Author of this fragment was a familiar friend of Pamphilus the Martyr: he writeth of him cap. 25. thus: which number was Pamphilus, of all my familiars, my dearest friend. And cap. 29. he extolleth him vnto the skies. S. Hierome writeth, that because of his familiaritie with Pamphilus, he was called Eusebius Pamphilus. Fourthly, the Author of this fragment, as it is cap. 29. wrote the life of Pamphilus in 3. booke: so hath Eusebius confessed of himselfe in sundry places, and S. Hierome in his life writeth the same of him, wherefore Eusebius was the author of this fragment. Fifthly, the said Author cap. 14. maketh mention of that which Eusebius wrote cap. 14. and cap. 30. He maketh mention of that which Eusebius wrote (cap. 2.) as written by himselfe, therefore it is like Eusebius wrote this fragment. The first reason that moueth me to annexe this as part of the booke, is the shortnesse of the booke: for if we take at the 18. chapter where the fragment beginneth, the booke may seeme to be no booke, but rather an entrance or beginning of a booke. Eusebius in the beginning of this 8. booke, cap. 2. promised to write of Martyrs, thinkest thou (gentle Reader) that he would be so briefe, and make so short a treatise, where as he promised lib. 1. cap. 1. touching the Martyrs of his time) to write of all the Martyrdomes suffered vnder Diocletian, Maximinian and Maximinus. Last of all this fragment endeth in very good order. He promiseth to discourse of Maximinus the tyrants recantation, the which Eusebius performeth in the booke following. For looke how the 8. booke endeth, with the same the ninth beginneth. Therefore Eusebius was the author of this fragment.

## CHAP. XIX.

How the foure Emperors Diocletian, Maximinian, Maximinus and Constantius ended their liues.

**T**he author of this former Chit not long after his foresaid confession being rid of that his lamentable plight, departed this life. He is reported to haue bene the chiefe author of the calamity which befell vnto the Christians during the time of persecution: and a while ago, before the hurlyburly raised by the rest of the Emperors, to haue gone about to peruert the Christians which liued in warfare: but aboue all, such as were of his owne family, to haue depriued some of their martiall dignitie & renowne: to haue intreated some others reprochfully without all shame. Moreover to haue persecuted some of them to death, & last of all to haue prouoked the other his fellow Emperors to persecute all Christendom: ends of which Emperors, if I passed ouer with silence, I should greatly offend. The emperors being diuided into 4. parts, foure severall Princes bearing rule, they two which were proclaimed Emperors, and preferred in hono<sup>r</sup> before the rest, hauing not reigned fully 20. yeares after the persecution, deposed themselves (\* as we haue said before) & led thence, with the rest of their liues p<sup>ri</sup>uately after the vulgar sort of men, hauing such an end as followeth: the first hauing gotten the chiefe hono<sup>r</sup> due to the imperiall scepter, & p<sup>ri</sup>mate by creation, after long, great and grieuous diseases, consumed and wasted away by little and little, & died. The second, secondarily ruling the Empire, being p<sup>ri</sup>imate in conscience to many his wicked & mischieuous practices committed in his life time, hanged himselfe by the procurement of a wicked spirit which led him thereunto. The later of them two which immediately succeeded these, whom we haue termed the author & ringleader of the whole persecution, suffered torment as we haue mentioned before. Constantius who went before him, by vertue of prerogative in the imperiall dignitie, being a most benign, a most mild & courteous emper<sup>or</sup>, (as I said before) led a long life, during his whole reigne, not only because that in other things he behaved himselfe most courtly and most liberally towards all men, but also in that he was no partner with the enemy in the persecution raised against vs, nay rather he maintained

\* Chap 14. Diocletian the Emperor pined and waited away vnto his end. Maximinian the Emperor changed himselfe. Maximinus tormented to death. Read chap. 19. Constantius died godly.

Constantine.

maintained and preserved such as were godly under his dominion. He neither destroyed the holy Churches, neither pardoned any other mischief prejudicial to the Christian affaires: he obtained an end both blessed & thrice happy: he alone in his kingdom comfort of his naturall son & successor in the Empire, a prince in all things both religious & civil enjoyed a noble and a glorious death. His son worthily entering into his fathers way was by the soldiers proclaimed chiefe Emperour and Augustus, who imitated and followed gently his fathers steps, as a patterne of pietie, to the embracing of Christian religion. Such an end at severall times had the aforesaid foure Emperours. Of the which, as is mentioned a little before, together with other his Imperiall associates, published the whole world by his written Edict the aforesaid confession.

## CHAP. XX.

Of the Martyrs in Palastina.

Anno Dom.  
306.Procopius  
beheaded.

In the nineteenth yeare of Diocletians raigne in the moneth *Zanthicus*, which the Romans call Aprill, the feast of Easter then drawing nigh, Flavianus being Governour of Palastina the Emperours Edicts were every where proclaimed, wherein it was commanded, that the Churches should be destroyed, holy Scriptures should be burned, such as were of the Christian religion should be condemned, and that such as led a private life, if they retained the Christian religion, should be deprived of their freedom. And such were the contents of the first Edict: the proclamation which immediately followed after, it was added, y<sup>e</sup> the Pastors should call out all congregations should first be imprisoned, next, with all meanes possible constrained to sacrifice. To be short, the first of the Martyrs in Palastina was *Procopius*, who before he bene any while imprisoned, stepping forth at the first iumpe before the tribunall seat of presidents, and being commanded to do sacrifice unto their gods, made answer: that he knewledg there was but one only God, to whom (as the selfe same God had commanded) he was bound of duty to sacrifice. And when as they commanded him to offer sacrifice to the prosperous state of the foure Emperours, he recited a certaine verse out of a Poet which sed them not, for the which immediately he was beheaded, the verse was this:

Not many Lords availe vs here, let one beare rule and raigne.

This was y<sup>e</sup> first spectacle exhibited at Casarea in Palastina, the 8. day of the moneth Decem. before the 7. of the Ides of June called of the Romans the 4. day of the Saboth. After him suffered many of the inhabitants of the same city, & of the chiefe governours of y<sup>e</sup> ecclesiasticall affaires, who endured & that chearefully most bitter tozments, & gaue the aduantage of valiant enterprizes. Other some fainting for feare were quite discouraged at the first sight, and rest tried the experience of sundry tozments. One scourged from top to toe, another racked his ribs brake asunder in the squeling bonds, by reason whereof it fel out that some had their hands struck off, & thus together they enioyed such an end as befell vnto them according to the secret wisdom & iudgement of God. One was led by the hand, & lugged to y<sup>e</sup> altar, his hands violently stretched to touch their detestable sacrifices, & in the end let go for a sacrifice. Another, when he had neither approached, nor touched, and such as were present, when he had sacrificed, departed with silence. One being halfe dead, was borne away, & thrown of the for dead, y<sup>e</sup> same was tormented with bonds & reckoned among the living. Another lifted his voyce, & protested that he had not yielded at all: y<sup>e</sup> same was beaten in the mouth, & constrained to keepe silence, by the force of many hands which stopped his mouth, violently excluded him when he had not sacrificed at all. And so it pleased the well ordered wife they might come to vying their purpose to effect: but for all their mischievous dealing, blessed Martyrs of God onely bare away the victorie. Again, the 17. day of the moneth Decem. after the Romans the 15. of the Kalends of December, *Alphus* and *Zachew*, after they had lashed with whips & mangled with razors, after racking & grievous tozments, their feet stretched foure spaces asunder, last of all when they had freely confessed, & pronounced, that there was but one onely God, and one king & captaine over all, as if herein they had uttered blasphemie or treason, they were in like manner beheaded, as the Martyrs mentioned a little before. Forouer the historie touching *Romanus*, the 17. who suffered the same day at Antioch is worthy of memorie. He was borne in Palastina, he was Deacon & Provest of the Church of Casarea, & as it fell out being in Antioch, he beholding with his eyes great multitudes both of men,

Alphus be-  
headed.  
Zachew be-  
headed.  
Romanus  
first had his  
tongue pulled  
out, next, tor-  
mented and  
clapt in pri-  
son, last of all  
in prison su-  
ficed to death.

children, flocking vnto the altars & offering sacrifices to the Idols, supposed it was his in no wise to winke thereat: wherefore he being moued with singular zeale of the spirit God, drew nigh vnto them, exclaimed against them, & sharply rebuked them. Who so for an enterprize was apprehended, & shewed himselfe a valiant witness or testifier (if there was any such in the world) of the truth in Christ. For when the Judge threatned him with flaming fire & consumeth to ashes, he of y<sup>e</sup> contrarie embraced his offer most willingly, with chearefull countenance & glad some courage, & with all, is brought vnto the place of execution. Being bound to the stake, while the officers threw fagots about him, and such were appointed to kindle the fire, waited for the Emperours watchword & pleasure (who then was present) he shouted vnto them from the stake, saying: where I pray you is the fire? which he had no sooner spoken, but the Emperour called him vnto him, to y<sup>e</sup> end he should see a new and strange kind of tozment, to wit, that his tongue might be plucked out of his mouth, the which he constantly endured, & thereby declared at large, how that the diuine power and grace of God, neuer faileth them which suffer for godlinel sake, but alwaies either quickeneth their labors, and slacketh their griefes, or else granteth courage & might to endure patiently vnto the end. This blessed Saint as soone as he had vnderstood of their new deuised tozment, being valiantly disposed, neuer staggered thereat, but voluntarily put out his tongue, & yielded the same, which was fully instructed in the word of God, vnto the tozmentors hands. After which tozment he was clapt in prison, and there punished a long time: at length in the twentieth yeare of the Emperours raigne was now expired, at what time a general pardon was proclaimed, that all prisoners should be set at liberty, he alone lying in y<sup>e</sup> stocks, his feet stretched foure spaces asunder, had his necke compassed with a halter, and thus in prison fided to death: so that herby accoriding vnto his desire, he was crowned with martyrdom. This man although he suffered out of y<sup>e</sup> bounds of his native soyle, yet being a Palastinian by birth, is worthy to be canonized among the Martyrs of Palastina. Such were the transactions of the Church in Palastina the first yeare of the persecution, which was chieflie directed against the presidents of our doctrine, and bishops of the Church of God.

## CHAP. XXI.

Of the Martyrs which suffered in Casarea the second yeare of the persecution under Diocletian, and of the alteration of the Empire.

The second yeare now being come, when the persecution raised against vs waxed hot, & the proclamations of the Emperours were newly come to the hands of *Vrbannus* the Lieutenant of the Province, wherein it was generally commanded, that both men, women & children throughout every citie or village, should be constrained to sacrifice & offer in Idols: *Timotheus* of Gaza in Palastina hauing endured infinite tozments, and last of all being bound to the stake, and enuironed with a flacke & slow fire, gaue forth a worthy trial of his zeale Godwards, though patient sufferance in all the bitter punishments laid vpon him, & in the end bare away the garland of victorie, usually granted to all the valiant champions which wastle for pietie & the seruice of God. At the same time *Agapius* and *Thecla* also which lived in this our age) shewed the worthy constancy of their noble minds, when as at the commandment of the Judge they were thrown at the feet of wild beasts, to be either deuoured or tozme in peeces. What man is he that either beholding with his eyes the things which ensued, will not fall into admiration, or lending only the bare eare vnto the recital of them, will not be astonished thereat? For when as the Ethnicks solemnized their publike feasts & celebrated their wonted spectacles, amongst other merry newes & gladsome wishes, it was commonly noyed abroad, that the Christians lately condemned to wild beasts, made all the sport & finished the solemnity. This report being far & nigh, and euery where bouted abroad, drawing strplings to the number of six, whereof one was of Pontus, by name *Timolans*: the second of Tripolis a city in Phenicia, called *Dionysius*: the third by name *Romulus*, & sub-deacon of the Church of Diospolis: the fourth *Paulus*: the fifth *Alexander*, both Egyptians: the sixth *Alexander* (of the same name with him that went before) of the city of Gaza, joining hands and hearts together (signifying thereby y<sup>e</sup> seruent loue they owed to martyrdom) went with speed vnto the place, who a little before had let loose the rancoring beasts to rend the Christians in peeces, & they protested the Christian faith, declaring by this their promptnesse & willing minds, as it were absolutely furnished to giue the onset of what aduventure soeuer, that such as glorie in the title, in the worship and seruice of the great God, Creator of the whole world, haue not to

Timotheus  
burned.Agapius and  
Thecla, thro-  
wen to wild  
beasts but not  
dispatched.

Six young  
men first im-  
prisoned, then  
beheaded.  
Timolans  
beheaded.  
Dionysius  
beheaded.  
Romulus be-  
headed.  
Paulus be-  
headed.  
Alexander  
both be-  
headed.

¶ If ~ ~ ~ tremble



Agapius be-  
headed.  
Dionysius  
beheaded.

tremble at the fierce rage of furious & saueage beasts. Whereupon both the people fell into great admiration, & the confelloes were smoth with clapt in pison. After there were other two comitted to take their lots among the: wherof one by name *Agapius*, had befoze that time yelued an account of his faith, by suffering of many and grievous toiments: the other by name *Dionysius*, who carefully provided for the corpes of his partyes. All these in number eight, were in one day beheaded in the city of *Caesarea*, the day of the moneth *Dystros*, that is, the ninth of the Calends of Aprill. About that time of the Emperors, wherof I first enioyed the prerogative of honoz, the second was who gouerned the Empire, embraced a private trade of liuing after the vulgar sort of men, the state of the publike weale immediatly began to decay. In a while after the Roman Empire was diuided, the Emperors among themselves one against another fought greivous battels, neither was that tumult and sedition ceased, befoze that first of all was restored and established throughout all the parts of the world which were subiect to the Roman Empire. For when as peace once appeared againe, much like *Sunn-beames* after a mistie and darke night, the publike state of the Roman Empire was againe shined, the bond of amitie linked againe, mutuall amitie and conoord retained a foh gaine recovered. But of these things we will intreate hereafter moze at large, when oportunitie shall serue, now let vs proceed vnto that which followeth.

CHAP. XXII.  
Of *Apphianus* the Martyr.

Apphianus.

Pagas of  
Lycia.

**M**aximianus *Caesar* who by maine force intruded himselfe into the Empire, lay open vnto the whole world manifest proofes of his deadly hatred & impiety vnto God, as it were naturally growing in his flesh & grafted in his bones, persecuted more vehemently & moze generally then the other his superioz emperors. Whereby there scattered, induozing by all means possible to auoid the perill ensuing, & a great comotion had now ouerrun the country: no tong can toozily declare, noz speech suffice to expresse, the diuine loue & liberty of faith, wherewith *Apphianus* & blessed party of God, ded an account of his profession: who shewed vnto the citizens of *Caesarea*, assembled at spectacle of sacrifice in the porch of the temple, a liuely signe of token of the singular bare Godwards, when he was not at that time, no not xx. years old. He continued a lyt at *Berytos* in *Phancia*, applying his mind to the study of prophane literature, for he had such parents as shined in worldly wealth. It is incredible how he overcame all youthfull fictions, & dyuined at his wild otes in so vicious & so corrupt a citie: and how that reason of his youthly flower lately flourishing in his grane body, neither by reason of company & acquaintance with youthly mates, he sucked the iuice, neither swallowed the bewitching religion, in modesty, sobriety, and godlines. If in case we be constrained to mendic country, & to honoz the same for bying forth so valiant a champion to wastle in the consideration. For whosoeuer knoweth *Pagas*, no obscure city of *Lycia*, it was there a young man was borne. He after his returne fro schoule, & the study of prophane literature, plyed at *Berytos*, not pleased with the conuersation of his father (who then gouerned the country, neither with the conuersation of his kinsfolkes with whom he liued, which framed not their liues after the rule of piety: being picked with the insting & mistie wisdom, cast in his mind to consider of weightier matters, then this fained and glozy of the world beareth vs in hand. Laying aside therfoze al the sweet baits of this sure, he sojourned and fled away piously from his friends & familiars, not weeping at the of necessity pson, but casting his whole care & confidence vpon God, was led by the diuine spirit, as it were by a string, into the city of *Caesarea*, where the crowne of tydomie, being the reward of godliness, was prepared for him. For whilst that he among vs, he profited in holy scripture, during that short terme of his life, more than man could thinke, & practised such discipline as tended to godly life, preparing a

ie well. But touching the end he made, who is it that beholding the same with single eye will not be astonished and holowouer againe he be disposed, which only by fame and heare, attaineth vnto the knowledge of his settled mind, his noble courage, his immouea-  
stancie, and aboue all his faithfull trust and indewoz wherby the tokens of unfained god-  
esse, and feruent spirit appeared which passed all the reach of mans reasons, how can he  
se but wonder thereat: for when as in the third yeare of our persecution vnder the raigne  
Maximianus, the second hurlibury was raised against vs, and the tyrants letters then first  
were brought to *Urbanus*, charging all the people of what degree calling locuer, that  
they should sacrifice vnto their gods (the Magistrates also throughout euery city budly ap-  
ping themselves to the same) and that the headles throughout all the citis of *Caesarea*, shold  
vertue of the Presidents edict, summon the fathers, the mothers and their chyldzen to ap-  
peare at the idols temple, and that the Tribunes should likewise out of a scrole call euery one  
his name: (by reason wherof there was no where but heauines, sobbing, and sighing.)  
I also said *Apphianus* (letting not one to vnderstand of his purpose,) vnknowing vnto vs  
which accompanied with him in one house, vnknowing vnto the whole band of the captain,  
he chearefully vnto *Urbanus* the President as he was a sacrificing, & boldly without any  
fear at al, took hold on his right hand, and stayed him forthwith from doing sacrifice, exho-  
ring him also both wisely and grauely with a certaine godly protestation and chearefulnesse  
mind, thenceforth to cease and be no moze seduced: saying mozeouer, there was no reason  
that he should despise the one and the only true God, and offer sacrifice to idols and to diuels,  
such an enterpryse the young man took in hand, being prouoked thereunto (as it seemeth vnto  
vs) by the diuine power of God, sounding in the eares of all moztall men by this his sacri-  
fice the Chyistians which rightly do challenge that name, are farre from falling away from  
seruice due vnto God the authoz of all goodnesse, so that they not onely suffer and valiant-  
ly endure thyreates, and plagues, and punishments, which commonly chance vnto them,  
t thenceforth also plead moze boldly, and yeld an account of their faith moze frely, their  
ing neither flitting, noz flammering for feare: yea and if it may any kind of way come to  
the, they dare reuoke the persecutoz, & toiments themselves from their blind ignorance  
to constrain them to acknowledge and embrace the one onely God. Immediately after, he  
whom I speake (as it was most like to happen vnto so bold an enterpryse) was haled of the  
Presidents traine, as of saueage beasts furiously raging against him, and toimented ouer all  
body with infinit stripes, & which he patiently suffered, & for a while was clapt in pison:  
here for one whole day and night he was piteously toimented, with both his feet in the  
chekes stretched farre asunder, the third day he was brought forth befoze the Iudge. And  
as soon as they enioyned him to sacrifice, he refused and shewed forth the great patience in-  
fused in his mind, for the suffering of all terrozs and horrible punishments: so that the ere-  
cutioners rent his sides with the lash of the whip, not once or twice, but often euen vnto the  
me and inward bowels, lashing him also on the face and the necke, vntill that his face was  
solen with the print of the stripes, so that they which alsozetime knew him well, and discer-  
ed him by his countenance, thenceforth missed of their marke, & knew him not at all. Wher-  
ey saw he would not yeld for all these manifold and sundry toiments, the executioners at  
the commandement of the president, wrapped his feet in shere oyles all ouer, and set the same  
fire, wherof how great and what greivous paine he suffered, I am not able to expresse.  
I came ouer his flesh, it consumed the same, and pierced vnto the marrow bzed within the  
bones, so that his whole body larded and distilled much like vnto dropping and melting toye,  
there was breath left and life remaining for all those toiments, the aduersaries and ere-  
cutioners themselves were wearied at his wonderfull patience, which farre exceeded the co-  
mmon nature of man: & after all this the second time he is cast into pison. Thye dayes after  
he was brought againe befoze the Iudge, and being found frely to confesse the same faith as a-  
foretime, although by reason of his wounds, he was ready to yeld vnto the ghost, yet was he  
brought into the surging waues of the sea. If we shold make relation of the miracle which  
immediatly followed, peraduenture such as saw it not with their eyes, will giue no credit at  
therunto, and though we persuade ourselves, that men will hardly beleue it, yet there  
is no reason to the contrary, but that we commit to memorie, deliver in writing & discourse  
it was indeed, inso much as in manner all which inhabite *Caesarea* are witnesses to the same.

The cruell  
edict of Ma-  
ximianus.

The godly &  
bold enter-  
pryse of Ap-  
phianus.

Apphianus  
alter often  
imprisoning,  
and sundry  
horrible tor-  
ments was  
throwne into  
the sea, whole  
carcasse the  
water threw  
vp and laid at  
the gates of  
*Caesarea*.

A cruell tor-  
ment.



An Earth-  
quake.

There was not a child in Cæsarea but was present at this strange spectacle. As soon as he had plunged (as it pleased them best) that holy & blessed Martyr of Christ in the depth of the maine sea, there arose upon a sudden such a storme (not after the wonted manner of weather) and such a noise in the ayre (not onely over the sea, but over the whole land) that it shooke both the earth and the whole city, with the violence & force thereof: and by this wonderfull and sudden earthquake, the sea cast up before the gates of the city many carcasses, as if it had bene of strength not sufficient to beare so holy a burden. These were the circumstances touching blessed *Apphianus*, who suffered martyrdom on that day, that is, the second day of the moneth Zanthicus, the 4. of the Nones of Aprill.

## CHAP. XXIII.

The martyrdom of *Vipianus* and *Aedius*.

*Vipianus* wrapped in  
an oxen hide  
together with  
a dog, and  
cast into the sea.

*Aedius* the  
brother of  
*Apphianus*  
the martyr  
is drowned  
in the sea.

The same time of the yeare, and in manner on the selfe same dayes, in the city of Cæsarea, there was a young man by name *Vipianus*, who after most bitter stripes and lashes, was wrapp'd together with a dogge and a serpent in a greene oxen hide, and cast into the depth of the sea. And therefore I thought good to place him the next Martyr in this historie unto *Apphianus*. Not long after, *Aedius*, not only brother in God, but also by nature and blood naturall brother by the fathers side unto *Apphianus*, suffered like brotherly manner the selfe same torments with him: after infinite confessions of his faith, after long tiring and stocking, after sentence pronounced of the President, condemning him to the pits and quarries in Palastina, after his holy trade of life, led under the Philosophicall being farre more profound in prophane literature, and better skilled in Philosophie than brother, at length hearing the Judge give sentence upon the Christians in the city of Cæsarea, and raging against them beyond all reason, shamefully intreating sometimes the judges, and sober men, some other times delivering chaste matrons and consecrated virgins brotherly houses, to the end they should be beastly abused: he enterprised the selfe same offences, he went boldly and courageously unto the Judge, and told him to his face of filthy and shamefull acts he had done both by word and deed. For which bold repetition he suffered sundry bitter torments with great constancie and patience. And last of all, he was throwne into the sea, enjoying the like end with his brother. So farre of *Aedius*. And things (as I said before) ensued not long after.

## CHAP. XXIII.

Of *Agapinus* the Martyr.

In the fourth yeare of the persecution which plagued vs here, & the twelfth Calends of December, the twentieth day of the moneth Dins being Friday, and in the same city of Cæsarea, such an act was committed in the presence of *Maximianus* the tyrant (who was as may be thought worthy of memoery, and the printing in marble. And because the tyrant then prevailed, that sundry selves (howsoever it fell out at other times) in presence of the Emperors should be exhibited with princely poise & maiesty, to their great delight: and that variety full of new and straunge devices besides the common and triviall should then be ministered, so that sometimes beasts which were set out of India, and other places were let loose in compasse of the theater: some other times men with wanton gestures, delighted the beholders wonderfully, and the Emperors also with such sport and pastime: it behoved that a notable spectacle full of admiration should be so gorgeous and princely shew. And what thinke you was that? A Martyr of our Christian religion, brought to the ring, and ready to wrestle for the sole and victory of God, by name *Agapinus*, whom (a little before) we have reported to have been together with *Thecla* at the feet of wild beasts. He being brought out of prison, with malefactors to pasture and sport the people: when that he had openly reviled and played the man, and that thrice, yea & oftner so, because the Judge after many and sundry torments, (either pitying his case, or hoping he would recant) referred him to new combats: at length he is againe brought forth in presence of the Emperors, being appointed for that fit time, & the saying of our Saviour, for ever to be remembered (to wit, They should be brought before kings and Princes to witness of him) martyr.

Mat. 10.

hilled in him. First of all he is brought forth together with a malefactor, and wicked varlet, of whom the report went that he murdered his master. Afterwards this varlet who ought to have bene denoured of wild beasts, was pardoned by the bountifullness and clemency of the Emperors, ever in manner after the example of *Barrabas* the murderer, whom the Jewes begged of *Pilate*, condemning *Christ*, wherat the whole theater rejoiced & gloried, because that he was not onely graciously pardoned by the Emperors, but also released to liberty and freedom. But this faithful and goodly champion first of all is called upon of the tyrant, next intreated to revoke his opinion, that he was disposed, and would willingly suffer, and that with all his heart, all the torments and plagues that should be laid upon him, not to any horrible or hainous crime committed by him, but for Gods cause, and his quarrell who was the Creator of all things. The which he had no sooner spoken, but there he came to passe: for there was a Beare let loose at him, the which he met face to face, and yet he himself willingly to be denoured. Last of all, while as yet he drew breath he was cast in prison, where he continued one whole day, the third day he had stones tyed to his feet, and himselfe throwne into the depth of the sea. Such was the martyrdom of *Agapinus*.

## CHAP. XXV.

The martyrdom of *Theodosia* a virgin, of *Dominicus* and *Anaximus*: the death of *Vrbanius* the President.

The persecution being now continued unto the fifth yeare, & second day of the moneth Zanthicus, to wit, the 4. of the Nones of Aprill, the selfe same Sunday being the resurrection of our Saviour, & called the feast of Easter, againe *Theodosia* a virgin, a modest Christian maid of Tyros, who had neuer yet seen the full terme of 18. yeares, came to certain prisoners in Cæsarea standing at the bar, which with constancy protested the kingdom of Christ, both longingly to salute them, & also (as it is very like) to intreate them to remember after their departure unto the Lord. The which when she had done (as if hereby she had committed some hainous & horrible offence) the catchpoles hale her, & present her before the President. He forthwith like a mad man bereaved of his wits, scourgeth her bare sides with bitter and grievous lashes, renteth with the whip her white breasts & tender duggs unto & bare bones. In the end this holy virgin hardly drawing breath, yet patient & cheareful enough for these punishments, was throwne at the commandement of the President into the waves of the surging seas. Afterwards having ended with her, he takes the other confessors in hand, condemneth them to the digging of mettals in Phœnos of Palastina. After these things the 7. of the moneth Dins, after the Romanes in the Idnes of November, the same President in the selfe same city condemned *Silvanus* (who then was Minister, & had freely protested his faith, & also in a while after was chosen bishop, & was a Martyr) together with other confessors, for their great constancie in defence of Christian religion, to the same judgement & digging of mettals. First he commanded their knees should be unioynted & sawed off, afterwards feared with hot iron, & then sent to the quaries. The sentence was no sooner pronounced upon these, but he chargeth *Dominicus* (a man very famous among the inhabitants of Palastina, for his true protestations of the Christian faith, & his liberty of speech in the behalfe of our religion) should be bound to the stake, & burned to ashes. After whose condemnation, the same Judge, still inventor of mischiefes, & deviser of crafty sleights contrary to the doctrine of *Christ*, found such punishments as neuer were heard of before, to bere the goodly withall. He gave sentence that they should buckle. Just, & buffet one another. He belaided *Anaximus* a giraffe, a god old man, to be set in pieces of wild beasts. Other some of lions estate, of great strength, he gelded, & condemned to the quaries. Again, others he tormented grievously, & charged with imprisonment & fetters. Of which number was *Pamphilus* of all my familiars my best friend, a man who among all the Martyrs of our time, excelled for every kind of order. *Vrbanius* made a trial of his gift of patience & skill in philosophicall disciplines, next he offered him to sacrifice, whom when he perceived to be altogether unwilling, and not at all moved by his thundering speeches, being thoroughly moved with willing choler, & with the weight of his thumping speeches, he was so moved that he should be grievously tormented, & therefore the merciless and most cruel President, mangled the tender sides of this blessed Martyr with the long iron of a spear, at length having killed him, and as it were ashamed

Mat. 27.  
In the 21.  
chap. of this  
booke *Agapinus* is said to  
have bene  
beheaded at  
Cæsarea, and  
here he is said  
to have bene  
drowned: so it  
might be, first  
beheaded, then  
drowned, but  
there he saith  
it was the second  
yeare of the  
persecution, and  
here the fourth,  
which cannot be.  
Wherefore he  
must either  
be another  
*Agapinus*, or  
else the story  
errth.

*Theodosia*  
drowned.

*Silvanus* c6.  
denied to  
the mine pits  
with 39. o-  
thers, cap. 13.

*Dominicus*  
burned.

Three Mar-  
tyrs enjoyed  
to kill one  
another.  
*Anaximus*  
torment of wild  
beasts.

The gelding  
of Christians.  
*Pamphilus*  
had his sides  
mangled with  
sharp razors.

ashamed of his fact, commanded he should be kept in the noysome stinck of his close prison, where the rest of his confessors remained. But what manner of reward *Vrbani* was like to enjoy this life, by the iust iudgement of God and vengeance like to light vpon him, for so great cruelty & tyrannye practised vpon the Saints of God & blessed Martyrs of *Iesu Christ*, we may easily gather by the plagues which happened vnto him in this life, which were continuall & preambles vnto eternall punishments in the life to come. For not long after this he was exercised vpon *Pamphilus*, vengeance fro about began on a sudden to take hold vpon him, as yet he governed in this sort. He who lately being placed in an high and lofty throne pronounced sentence and gave iudgement: he who a little before was guarded with a troop of soldiers: he who governed all the country of *Palastina*: he who was hable mate & companion at meate & drink, the iust iudgment of God, in one night was not only deppressed of al so great a poise & weight, shamefully & reproachfully handled in the presence of all the which afoze time had rewarded him with princely honoz, pponed a timorous & a cowardly captiffe, so that he was like a child & cryed for help of the whole nation which he had ruled: but also found *Maximianus* his friend, a foze & cruell Judge (on whom heretofore he boldened himself, yea bragged & bragged, vpon whom he builded, who also was in great credit with him, because of the cruell & heinous crimes & horrible trechery) he was of him condemned to die. What this by way of opportunity hereafter will serue, with moze leasure largely to intreate of the ends of the other world, specially of such as strived against vs, & also of *Maximianus*, together with his attempt.

*Vrbani* for his cruelty fell into great shame & misery, in the end he was put to death.

## CHAP. XXVI.

*Of diuers confessors that were tormented, The martyrdome of two women that were virgins, and of Paulus.*

A hundredth Martyrs tormented and sent to digging of metalls.

In the first yeare of the persecution when the strue was great, and the smoke thereof hote in a certain village of Thebais called *Porphyris* (so named by reason of the burning marble whith there did grow) there was a great number of confessors, of the which the most part (tho' onely excepted) men, women, and children together with their tender families were sent to *Firmilianus* President of *Palastina* who lately succeeded in the reigne of *Maximianus*. The which confessors, when they had protested their faith in *Christ*, and trust in God the Creator & author of all goodnesse, he commanded (that though the aduice of the emperor) not only their left legs should be sawed asunder in the knee sinewes and all, with a glowing saw, but also their right eyes to be stuck on the point of a bodkin, the apple, and all to be quite digged out, and seared to the inner veines with an hot scalding iron. All they should be condemned to the mine pits and quarries within the same province, for further misery and greater affliction. Neither was it enough for him to behold with his eyes those which indured such torments, but he would also see before his face, such as *Paulus* of *Palastina* (mentioned a little before) he had enioyned to putt one with another, being neither used at the Emperors cost & charges, neither trained in any such triumphant exercise, as to fight vpon in any such chāpion like combat. They signified this not onely to the Emperors, but also to the face of the Emperors *Maximianus* himself, yielding forth signes of their valiant constancy in *Christ Iesu*, both by suffering of hunger and bitter torments, all which they sustained together with the aforesaid, & other confessors that were allotted vnto the same out of the said *Caesarea*. Immediately after these, there were others apprehended which they themselves together in the city of *Gaza* to heare a sermon, of which number some were tormented in the eye & the leg: some others had both their sides rent in peeces with greater paine. Among the which there was one, by her a woman, but in might and valiantnesse of her selfe less then a man, when as in no wise she could away with the threats of abusing her body, an inkling had the tyrant given, and committed the government of the common people to a cruel & pagillrate first she was scourged, then tyeed to an high tree, yielding forth a great shew of foze stripes printed in her sides. When the executioners at the commandment of the Judge, had grievously afflicted her, another woman deserveng far greater commendation, as the Grecians call Champions, (who for valiantnesse & noble prowesse are highly esteemed) laying before her the selfe same mark of virginity, to shew that with the same she was though in beauty she excelled not, though in countenance she seemed abster, yet in will she

valiant, shewing greater courage within, then beauty without: mistaking therfore with his cruell dealing, out of the midst of the throng, she cryed out vnto the Judge: How long doest thou thus cruellly torment my sister? He boyleng for anger, bids them forthwith lay hold on her: then was she brought to pleade for her selfe, who in plaine words, & freely professing the verend name of our Saviour *Iesu*, is first with faire speeches allured to sacrifice, the which when she refused, with force they drew her to the altar. When she behauing her selfe after her valiant courage, falling not a jot from her former mind, and bolt by right, shoulde the altar, kicked & stamped it with her feet, turned it vpon her, and ouerthrew the altar, the fire, he sagot, the sacrifice and all downe to the ground. Whereupon the Judge much like a furious beast, boyleng with choler & fire heate of some wrath, gaue out charge, that she should haue moze stripes laid on her sides, then any other afozetime, and could haue found in his heart for very madnesse, to teare her flesh in peeces with his teeth. Before this raging tyrant should haue his fill, he commanded that this woman together with the other (the which she called her sister) should be throwne into the flashing fire, so that their flesh might be burned, and their bones burne to ashes. Of the which we haue to vnderstand, that the first was of *Gaza*, the second of *Caesarea*, by name *Valentina*, and wel knowne of many. The martyrdome which immediately after the holy and thrice happy *Paulus* suffered, I am not able for the worthinesse thereof sufficiently to declare. At the selfe same moment, together with the women, and with the one and the same sentence, he being condemned to die, requested of the executioner (when his head was now going to the blocke, & ready to be chopt off) that he would grant him a little space to remember himself, the which being obtained, first of all with a cleare and audible voice, he prayeth vnto God, that his fellow Gentiles the Christians might be reconciled vnto his fauor: he humbly requesteth that peace and liberty might be restozed vnto them: then for the lewes he prayeth, that they might haue grace to turne wholly vnto God by the meanes of *Christ*: after wards going on still in his prayer, he required the same for the Samaritans: to be next, he craued that all nations wallowing in error & ignorance, so blinded that they could not see the glorious Gospel of the Son of God, might at length be gathered together into one flock, and embrace true religion and godlinesse. Neither did he forget (by condemning or deriuing them of his prayer) the silly multitude which was round about him. Last of all (as the wonderfull and unspeakable milnesse and patience of the Martyr) he prayed vnto almighty God, for the Judge which condemned him to death, for the Emperors also, and for the executioner which was ready to strike off his head, (in the hearing of him, and all such as were present) that this their hainous offence might not be laid to their charge. With these and the like petitions, being innocent, not deserveng death at all, he moued all that were about him to sob and sigh, and to shed bitter and salt teares: he for all that, preparing himselfe to die, laying most willingly his head on the blocke, and his bare necke to the sharpe edge of the glittering sword, was martyred the 25. day of the moneth *Panemus*, to wit, the 8. of the Calends of August. And such were the happy ends of these blessed Martyrs.

Women burned.

*Valentina*.

The prayer of *Paulus* before his martyrdome.

*Paulus* prayed for his persecutors.

*Paulus* beheaded.

## CHAP. XXVII.

*The punishment of an hundred and thirty confessors. The martyrdome of Antoninus, Zebinas, Germanus, and Ennais a woman. The strange miracle reproving the hardnesse of mans heart.*

Not long after there were 130. valiant champions out of the country of Egypt, protesting their faith in *Christ* and religion Godwards, which at the commandment of *Maximianus*, suffered in Egypt: it selfe the like torments of eyes & legs, with the other mentioned a little before, of the which number some were condemned to the mine pits and carries within *Palastina*, the rest to the mettals in *Cilicia*. Wherefore together with these inious and horrible trecheries practised against the noble & renowned Martyrs of *Christ*, the great heate of persecution was aduaged, and the same thereof (as it seemed vnto vs) by reason of their holy and sacred blood, was quenched, and now pardon, & freedom, and liberty was granted vnto the confessors of Thebais, who were oppressed with vngodly in the digging of mettals growing in that region: & we poore silly Christians, went about to persecute vs, I wot not how, neither by what motiō, was againe thoughtly & woefully

130. Confessors.

The FLAG of  
Maximian  
against the  
Christians.

incensed against the Christians. Wherefore vpon a sodayne the letters of Maximian were sent to raise persecution against vs, into all and euery of the Prouinces. Whereupon the grand capitaine of the Emperors whole host, gaue out commandement, by epistles, & publike decrees vnto the wardens throughout euery city, vnto the governors and rulers of garrisons, vnto auditors, and recorders, that the emperors edict might take effect: & charged mozeouer, that with all celeritie they should repaire and againe the Idoll groues, & temples of diuels, lately gone to ruine: and also they should to passe, that men and women, their households and families, their sons and their daughters together with the tender sucklings, hanging at their mothers breasts, should sacrifice: & very bad tast of the sacrifices themselves: that the vittuals bought and sold in the market, should be defiled and stayned with these impure oblations: and there should be porters assigned for the bathes, to see that such as purged their filth, should need themselves within, should afterwards without pollute themselves with those defiled and cursed sacrifices. These things being come to this passe, and the Christians being most like) altogether dismayed at these sad and sorrowfull plunges wherewith they were, and the Gentiles and Ethnicks themselves complained of the intolerable, absurd, and shamefull dealing (for they were cloyed with too much cruelty and tyranny) and this last table season hanging euery where ouer our heads: the diuine power of our Lord and againe gaue vnto these his champions, such valiant courage of mind, and inspired them it were from aboue, that (being neither compelled, nor forced to yield an account of their faith: they should voluntarily offer themselves, set at nought, treade downe, & stamp vnder foot, all the terrores and threats which the enemie could deuise. Wherfore of full Christians linked together in one mind, leapt vnto the President as he sacrificed, with a loud voyce exhorting him to refozme himselfe, to reuoke his error, and to leane his selfe, affirming there was none other God but he, who was the autho: & finisher of all things: being demanded who and what they were, boldly made answer, that they were Christians. Wherat Firmilianus being vehemently moued, without any moze ado or farther punishment commanded forth with they should be beheaded. Of the which the first was a Spiniler by name Antonius, the second Zebinus, of Eleutheropolis, the third Germanus. These circumstances concerned them were done the 12. day of the moneth Dins, to wit, in the Ides of Nouemb. The selfe same day a certaine woman called Ennathas of Scythopolis, bedecked with the shining flower of glorious virginie, came thither together with these Martyrs, she did not her selfe voluntarily as they did, but was by force drawne & brought before the Judge. Wherupon after stripes, after grievous & reprochfull torments, which the Judge enioyned her to endure, a certaine Tribune by name Maxus, whose office & charge was at hand, as in appellation, so in condition very wicked: & as otherwise he was impiously & permitly given, so was he in body big set & wonderful strong, in behauior beastly & to cruel, & all such as knew him, noted for an infamous person: this wicked Tribune without any title of higher power, took in hand this blessed virgin, put off all her apparell, so that her body (sparing from girdle downewards) was seene all bare: this maid he led throughout the cite of Caesarea, and with great pleasure lashed her with whips (he was delighted with the sound of the lash) throughout all the market place and the open streets. Who when at the bar, after all those infinit torments, where the President used to pronounce sentence, shewing forth the great constancy of her mind in defence of her faith, the Judge commanded she should be burned quicke. But he proceeding in cruelty, & daily increasing his sangrines against the Saints of God, passed the bounds of nature, shamefully forbidding the lesse carcases of the holy Saints to enioy solemne burial, & therefore he commanded the dead carcases should be kept day and night aboue ground, to the end wild beasts might feed on them. So that ye might see, for the space of many dayes, no small number of men, & this cruel and unnatural commandement. And mozeouer, some watched diligently, from towers, casements, & high places (as if hereby they had done vnto God good service) the dead carcases were piously conueyed & stolen away. Wherfore the brutish beasts, & venous dogs, and griping fowle of the ayre, toze in peces mans flesh, lugging here and there quartered members, & the whole city was euery where strowed with & to some defiled bones of blessed Martyrs, so that they which afozetime were eagerly bent against

Antonius be-  
headed.  
Zebinus be-  
headed.  
Germanus  
beheaded.

Ennathas was  
drawn to the  
tribune.

Ennathas a  
virgin cutted  
off her.

confessed plainly, that they neuer saw a moze cruell act, or a moze horrible sight then this was, and bewailed not onely the miserie and lamentable state of such as were thus afflicted, but also their owne case, and the ignominie rebounding thereby vnto nature, the common of all. This spectacle of mans flesh, not in one place deuoured, but piteously scattered ry where, was subiect to euery mans eye, round about the wals of the towne, and extended that thereof may be spoken, & euery lamentable & tragicall shew. Some reported they saw the space of many dayes, such a miracle was seene as followeth: When the weather was calme, and the ayre cleare, and the clouds vnder heauen (which compasseth all) banished by the pillars of the city vpon a sudden, which held vp the great and common portches, it rather poured out many drops of water much like vnto teares: the market place also the streets (when as there fell not a drop of raine) it wot not how neither whence, looked by moisture & sprinkled drops of water: so that immediatly the rumo: was bzuted aboue euery mans mouth, that the earth being not able to alway with the hainous and horrible peces of those dayes, poured out infinit teares after a wonderfull sort: and that the stones senselesse creatures bewailed those detestable mischiefes, reproving man most iustly, for his stonie heart, his cruel mind void of all pity and compassion. But peradventure this story seeme fabulous and ridiculous vnto the posterity, yet not vnto such as then were present, and were fully perswaded with the truth thereof.

#### CHAP. XXVIIII.

The martyrdome of Ares, Promus, Elias, Petrus Apfelamus, and Asclepius a Bishop of the opinion of Marcion.

The 14. day of the moneth Appellaxus which next ensued, that is, about the 19. of the Kalends of Ianuarie, certaine godly men, trauellers out of Egypt, (their iourney was into Cilicia, minding to find some reliefe at Caesarea for the confessions which there abode) were taken of the watch which fate at the gates of the city, & searched incomers. Of which some receiued the selfe same sentence as they had befoze, whom they went about to release, to wit, the pulling out of their eyes, the maiming of their lims and left legs. Wherof gabbing forth a maruellous constancie at the confession of their faith, ended their liues by diuers kinds of torments at Alcalon where they were apprehended. One of them whose name was Ares, was thowen into a great flaming fire & burned to ashes: other two, whose names were Promus and Elias, had their heads stricken off from their shoulders. The 11. day of the moneth Audinaxus, that is about the third Ides of Ianuarie, Petrus called also Apfelamus, a shipper or religious man, borne in the village Anea which bordered vpon Eleutheropolis, being very often intreated by the Judge and his assistants, to remember himselfe, to pity selfe, & to tender his youthfull yeares and flourishing age: contemned their perswasions, & cast his whole care vpon almighty God, preferring that befoze all other things, yea and his proper life: and at Caesarea tried by fire his faith in Christ Iesu with a noble and constant courage, much like vnto most pure gold. Together with him one Asclepius a bishop (as he said) of the heresie of Marcion, with godly zeale (as he thought) but not that which is according vnto knowledge, departed this life in the selfe same burning fire. And thus much of this.

A miracle.

Ares burned.  
Promus be-  
headed.  
Elias beheaded.

Petrus Apfelamus burned.  
Asclepius a Marcionite burned.

#### CHAP. XXX.

Of 12. Martyrs that suffered together in one day with Pamphilus, and of the martyrdome of Adriannus and Eubulus.

I me now draweth me away to paint forth to the posteritie that noble and glorious theater of Martyrs which suffered together with Pamphilus, whose name I do alwaies honour and reuerence. They were twelue in number, and thought worthy not onely propheticall, or rather the Apostolike gift, but also the number of the Apoklies, of whom Pamphilus, minister of the Church of Caesarea was principall: a man very famous, for sundry vertues throughout the whole race of his life: singular, in despising & contemning this present world: bountifull for liberallitie bestowed vpon the poze: wonderfull, in neglecting & of transitorie things: excelling in behauior and Philosophical trade of liding: mozeouer, being all men of our age, for feruent zeale & earnest study of holy Scripture: marvellous constant

constant in all his doings and enterprizes, & also very ready to ayde and help such as his kin and familiar acquaintance. Other his vertues and well doings, because it was longer treatise, we have lately and largely published in a peculiar volume, entitled of the life and doings of the Martyrs, which suffered persecution together with him. The second after *Pamphilus* came forth to world was the reverend hoare-headed *Valens*, Deacon of the city of *Caesarea*, graue father in every mans eye, and greatly skilled in holy Scriptures, if then there was such in the world, he was so expert therein, that if he heard any parcell thereof by any alledged, forthwith was he able by rote to repeat it, as if he had read it out of a booke. The third was *Paulus*, a man wonderfull zealous and fervent in the spirit, borne in the city of *Antiochia*, where he grew to great fame, before martyrdom he endured the scorching and burning of his flesh with boate irons, & passed through a worthy combat at the confession of his faith, the martyrdom of these was deferred by reason of their continuance in prison many dayes. In the meane while came the brethren of Egypt which suffered martyrdom together with them. These Egyptians when they had accompanied the confessor of Cilicia to the place appointed for the digging of mettals, returned home againe. In their return they taken of the watch which kept the gates of *Caesarea* (which were barbarous & rude people) and examined who they were, and whence they came. When they could not conceale they were laid in hold, as if they had bene hainous trespassers, and had committed some terrible crime. In number they were five, which were brought before the tyrant, and after examination, clapt in prison. The third day being the sixteenth of the moneth *Peritius* after the Romanes, about the fourteenth of the Calends of March, these together with *Pamphilus* the rest of his companions (mentioned a litle before) by commandement were brought before the Judge. This Judge first of all trieth with sundry and manifold torments, with many strange devices, the invincible constancy, and valiant mind of the Egyptians: and when he demanded of the chiefe & principall in this combat, what his name was then, when as one of his proper name, he had named himselfe unto him, after some Prophet or other (by which was their manner, in stead of the idolatrous names which their parents had given them) he chose the new names, they called themselves after the name of *Elias*, *Ieremias*, *Esaie*, *Samuel*, *Daniel*, & expressed not only in word but in works themselves, the very true God of Israel. The Jews according unto the proper etymology of their names. *Firmilianus* bearing an appellation of the Martyr, weighed not at all the sence & signification of the word, but condarily asketh of him what counterman he was. He satisfying the interrogatorie, said fit name unto the former answer, that his country was *Ierusalem*, meaning in very selfe same whercof *Pamphilus* spake: That *Ierusalem* which is aboute Sion, which is the mount of the celestiall *Ierusalem*: for it was this that the Martyr understood. *Firmilianus* being minded, enquireth earnestly & curiously where this city was, in what country it lay, & how he tormented him grievously, to the end he should confesse the truth. This Martyr having hands wretched, and tyed behind him, his feet with certaine new and strange kind of cords stretched asunder, auouched constantly that he told him the truth. Afterwards when he demanded of him againe, what he was, & where that city was situated, made answer, that it was a country which only belonged to the goodly: that none other should be partaker of the goodly alone: & that it was situate eastward, where the Sun in the morning doth abode the bright beams of his light. In uttering these words he entered into a cogitation within himself, that he forgot the tormentors which laid him on on every side, seemed to perceiue no sence of feeling of the paine & punishment, as if he had bin a piece out flesh, blood, or bone. The Judge casting doubts with himself, & greatly disquieted, thought the Christians would bring to passe, if the city mentioned by the Martyr, should become enemy unto the Romans: he began to search & diligently to enquire, whether (by report Castward) should be. Last of all, when he saw this young man after many various torments, with immutable constancy to perseuer steadfastly in his former faith, he gave sentence that his head should be stricken off from his shoulders. Such was the martyrdom of this miserable life, which this blessed Martyr did run. The rest of his companions, after

Valens.

Paulus.

Five Martyrs  
beheaded.Gill. 4.  
H. 11.

ents, ended their liues with laying their heads on the block. In the end *Firmilianus* though in manner wearied, and frustrated of his purpose, yet not satisfied to the full with these infinite torments, and their terrible execution, turned himselfe unto *Pamphilus* and his companions. Though he had experience sufficient heretofore of their invincible constancy in defence of his faith, yet againe he demandeth whether at length they would obey and yield unto him. Then he was resolved of their last answer, which tended to martyrdom, he gave sentence they should be tormented and punished alike with the former martyrs. Which being done, a long man, one of the seruants of *Pamphilus*, so well brought up and instructed, that he might be well same worthy by the discipline and education of so worthy a man, as sone as he perceived that sentence was past upon his maister, crieth out in the midst of the throng and reuellet that his maisters carcase together with his companions, after the breath were departed their bodie, might quietly be buried in their graves. The Judge being affected not like to a man, but to a most savage beast, tendered not at all the young mans youthfull years, but forthwith demanded of him whether he were a Christian, who when he affirmed plainly that he was, boiled with anger, as if his heart had bene sticket with a knife, and charged the tormentors they should lay on him the weight of their hands, & the might of their strength. After that he was enioyned to sacrifice, and had refused, the Judge commanded that without compassion he should be scourged unto the bare bone, unto the inner and secret bowels, as if he were man couered with flesh and compassed in a skin, but a picture made of stone wood, or some senseless metall. In which kind of torment, continued a long time, when the Judge perceiued that he uttered no language, neither gaue forth to vnderstand that he felt any paine, and saw that (his body being in manner senseless, spent with lathes and consumed by paine) he tormented him in balne, he continued still hard hearted & void of all humanitie, and cried forth with that his body should be burned by a litle and a litle with a slow & slack fire. This young man being the last of the which also the martyrdom of *Pamphilus* (who was his only maister) entred into this dangerous skirmish, departed this life before him, because the tormentors which executed the rest seemed to be very slow. When might a man haue scene *Porphyrius* (for that was the young mans name) after trial in every kind of exercise, earnestly to wholly bent with a wonderfull desire, as the manner is of men, to obtaine the balliant and red victorie: his body all powdered with dust, yet gracious in face & countenance, hastening the place of execution for all his affections with bright and noble courage, replenished notwithstanding with the spirit of God: attired in the philosophicall habite, after his wonted guise, to it, wearing a garment after the manner of a cloke which couered only his shoulders, telling his mind to his familiars by signes with a modest and mild spirit, continuing still, yea when he was bound to the stake, his glorious and glad some countenance: and moreover when the flames about with great distance, & waxed extreme hote round about him, ye might haue seen him with his breath on either side drawing the flame unto him: and after these words as the flame first of all touched his body, which with loud voice he sounded out (Iesus thou Son of God succour and helpe me) to haue suffered constantly without any murmuring all, all those marvellous and extreme torments, even to the last gaspe. Such was the affliction of *Porphyrius*, whose end *Selenchus* a confessor and a soldier signified unto *Pamphilus*, who the author of such a message desired, was without delay thought worthy to take the same once together with those Martyrs. For as sone as he had certified him of *Porphyrius* death, he taken his leave & farewell of one of the Martyrs, certaine soldiers lay hands upon him, & bring him before the President. He as if he went about to hasten his journey, & to loyne in a wayfaring companion with *Porphyrius* unto the celestiall paradise, comendeth forth with him that he should be beheaded. This *Selenchus* was borne in *Cappadocia*, & preferred to this great honour before all the youth of the Roman band, & before them which were of great credit and matins among the Romans, he excelled all the rest of soldiers in youthfull savor, in strength, in goodly stature of body, his countenance was gracious, his speech amiable, he passed for a help making, for big setting, for faire liking and fit proportion of the whole body: he was famous at the beginning of the persecution for his patient suffering of stripes in the defence of his faith, and being deprived of the warlike dignitie which he enjoyed, became a zealous follower of the worshippers of religious men, he succored and provided with fatherly care and sight for the fatherlesse, the succorlesse, the widows, & such men as were visited with great

Porphyrius  
the servant of  
Pamphilus  
after torment  
was burned  
to death.Selenchus  
beheaded.



miserie & affliction. Wherefore God being rather delighted with such like sacrifices of misery and works of charity, then with smoky incense and bloudie oblations, called him of his grace, unto this glorious and renowned garland of martyrdom. This was the tenth portion of the number mentioned before, which suffered death in one & the selfe same way, by (as it appeareth) the great and beautifull gate of the kingdome of heauen being set open by the meanes of Pamphilus his martyrdom, made an easie passage both unto him and the other his companions, to the attaining of perfect pleasure in the celestiall paradise. *Theodulus crucified.*

*Theodulus* also a graue and a zealous father, one of *Firmilianus* the Presidents familie, and in great credit with him then all the rest of his household, partly for his hoie head and great age (for he was a great grandfather) and partly for the singular good will and affection be shewed towards him, treading the same steps *Selenchus* had done before him, & committing the like crime with him, is brought before his maister *Firmilianus* the President to plead himselfe: who being incensed with greater rage towards him then the rest of the multitude deliuered him in the end to be crucified, which kind of martyrdom after the example of our Saviour he suffered most willingly. Yet because there wanted one which might supply the twelfth some among the Martyrs rehearsed before, *Julianus* came forth. Who coming farre, and as yet not entred into the wazzling place, as some as he had heard by the way he came of their death and happie ends, forthwith he conueyed him straight vnto the spectacle and theater of Martyrs, & as soon as he saw with his eyes the blessed bodies of Saints lying all along vpon the ground, he was tickled with inward joy, he embraced them generally, and saluted them after the best manner: which when he had done, the catchpoul executioners apprehended him, and presented him before *Firmilianus*. Who after he had examined such things as were correspondent vnto his cruell nature, commanded he should be bound in a slow and slacke fire, and so burned to death, *Julianus* triumphed and leapt for joy, with a loud voice gaue great thanks vnto God, who bought him worthy so great a reward, and in the end he was crowned with martyrdom. He was by birth of Cappadocia, in life and conuersation holy, faithful and verie religious, and besides his same things, he was abundantly inspired with the spirit of God. Such was the traine of which were tormented, and by the goodnesse of God crowned Martyrs in the company of *Pamphilus*. Their holy and happy carcases were kept aboue ground by the beere of the President, foure dayes and foure nights to be deuoured of the beasts of the field, and the fowles of the aire. But when as miraculously neither beast, neither bird, neither beast, came vnto them, againe by the grace and goodnesse of almighty God, they were carried safe and sound, and committed to their graues with solemne buriall after the Christian manner. Furthermoze when the crueltie practised against vs was bzuted abrode and rid in mans mouth, *Adrianus* and *Eubulus* of the countrey Manganaxa, taking their leaue towards Caesarea, to visite the rest of the confessois, were taken at the gates of the City, and mined concerning the cause of their voyage into that countrey. Afterwards freely confessing the truth, they were brought before *Firmilianus*, who without any moze ado or farther deliberation, after many torments and infinite stripes, gaue sentence that they should be broken in peces of wild beasts. Within two dayes after, being the fifth day of the moneth Dystris, about the thirde Nones of March, when the citizens of Caesarea celebrated their *Isidis*, the day of reuels *Adrianus* was thzown at the feet of a fierce Lion, afterwards *Flamine* with the edge of the sword, and so died. *Eubulus* the third day after, about none, in the selfe same place of March, being the seventh day of the moneth Dystris, when the Judge intreated him to sacrifice vnto the Idols, whereby he might enioy their freedom according to his will and order, he preferred a glorious death for godlinesse sake, before this fraile and transitory life: after he was torne & mangled of wild beasts, he was slaine (as his fellowes before him) with the edge of the sword, and being the last, he sealed with his blood all the happie names of the blessed Martyrs of Caesarea. But it shall seme woorthy the noting, if at least some member after what sort (and that not long after) the heauie hand of God lighted vpon the wicked magistrates, together with the tyrants themselves. For *Firmilianus* who had beene and contumeliously raged against the Martyrs of Christ, suffering extreme punishment together with the other his partners in horrible practises, ended his life with the sword: these were the martyrdomes suffered at Caesarea during the whole persecution.

Theodulus  
crucified.

Julianus burn-  
ned.

Adrianus be-  
headed.  
Eubulus be-  
headed.

Firmilianus  
the wicked  
tyrant was  
beheaded.

## CHAP. XXX.

The pastors of the Churches for their negligence in executing of their office, were punished from above. The martyrdomes of *Peleus*, *Nilus*, *Patermythius*. The punishment of *Silvanus* and *Iohn*. The beheading of nine and thirty Martyrs in one day.

What in the meane time was done to fall out against the presidents and pastors of churches, and after what sort the iust iudgement of God reuenger of sinne (in stead of shepherds ouer shepe, and the reasonable flocke of Christ, the which they should wisely and aduisedly gouerne) made them not only keepers of Camels, a kind of beast of reason, by nature crooked and ill shapen; but also the Emperours bookekeepers, & this by a punishment due to their deserts: mozeouer what contumelies, what reproches, what sortie of torments they suffered of the Emperours presidents and magistrates at sundry times for the holy ornaments and treasure of the Church, what pride and ambition raigne among of the holy rashly & vnlawfully they handled diuers of the brethren: what schismes raised among the confessois themselves, what mischiefs certaine seditious persons of stirred vp against the members of the Church which were remnant, whilst that dayly might and maine (as commonly we say) they intended to excogitate new deuices one another: how that vnmerritully they despoiled and brought all to nought with a lamentable estate of bitter persecution, & to be short, heaped mischiefe vpon mischiefe: all these things I mind to passe ouer with silence, supposing it not to be our part (as I haue said in the beginning of this booke) either to rehearse or record them, in as much as I am wholly bent and fully minded to ouerslip and conceale the memoriall of them. Yet if there be any louable things, any thing that may seme to set forth the wois of God, any woorthy act, or famous things flourishing in the Church, I take it to be my speciall and bounden dutie to discourse of the, to write these, often to inculcate these in the patient eares of faithful Christians, and put vp this booke with the noble acts of the renowned Martyrs, & with the peace which afterwards appeared and shined vnto vs from above. When the seventh yeare of the persecution raised against vs was now almost at an end, and our affaires began by a litle and as were by stealth, to grow vnto some quiet state, ease and securitie, and now leaned vnto the next yeare, in which no small multitude of confessois assembled themselves together at the mine pits in Palestina, who fraily occupied themselves in the rites & ceremonies of Christian religion, so that they transformed their houses into Churches: the president of the prouince being a cruell and a wicked man (as his mischieuous practises against the Martyrs of Christ shew him for no other) made a voiage thither in all the hast, and hearing of their doings, & trade of life and conuersation, made the Emperour by his letters praise therunto, praising forth in the same, such things as he thought would disgrace, discredit and besmeare god one of those blessed confessois. Whereupon the maister of the mine pits and metals came ther, and by vertue of the Emperours commandement, separateth the multitude of confessois, so that thenceforth some should continue at Cyprus, some other at Libanus, & others also other places of Palestina, and commanded that all should be wearied & vexed with sundry labors and labor. Afterwards he picked out foure of the chief of them, and sent them vnto the edge, of the which two of them were called *Peleus* and *Nilus*, bishops of Egypt, the third was a minister, the fourth annexed vnto these was *Patermythius*, a man wonderfully beloved for his singular zeale towards all men on Gods behalfe. All which the Iungs requested to reuince Christ and his religion, who when they obeyed not, and seeing himselfe frustrated of purpose, gaue sentence that they should be tied to a stake & burned to ashes. Other some one of the confessois being not fit for that labor and seruice, by reason either of their be- old age, or vnprofitable members, or other infirmities of the body, were released & charged well in a severall and solitarie place. Of which number *Silvanus* bishop of Gaza was the first, who liuely expressed vnto all the world, a godly shew of vertue, and a notable paterne of Christianitie. This man from the first day of the persecution, and in manner vnto the last, filling all the space, was famous for the sundry and manifold confits he suffered after inquisitions, examinations, and referred vnto that verie moment, to the end he doing the last, might be vp with his blood all the confits of the Martyrs slaine in Palestina. Where were released and partakers with him of the same affliction, many Egyptians, one was *Iohn*: who also same and renowned excelled all the men of our time: who although he was blind before, yet

Chap. 31

*Peleus* bur-  
ned.  
*Nilus* burned.  
A minister  
burned.  
*Patermythius*  
burned.

*Silvanus*.



John a blind  
man of a sin-  
gular memo-  
rie and rare  
gifts.

yet the tormetors were so cruell, so fierce & so rigorous, that for his great constancy in pro-  
fessing the name of Christ, he maimed his left leg with a burning saw (as by other testimonies  
were shewed before) and seared the apple of the eye, bereaved already of sight, with a hot scal-  
ding iron. Yet no man marvell at all at his godly conversation and godly life though he were  
blind, because his manners deserved not such admiration as his gift of memory, where he had  
printed whole books of holy scripture, not in tables made of stone (as the holy Apostle saith)  
neither in the hides of beastes, parchment or paper, which moche corrupteth and the time wea-  
reth away, but in the fleshy tables of the heart, that is, in the prudent memory & quick un-  
derstanding of the mind: so that when it seemed good unto him, he was able out of the closet of  
his mind, as if it were out of a certaine treasury of god learning, to alledge and repeat the Law  
and the Prophets, sometimes the histories, at other times the Evangelists and wordes of the  
Apostles. I confesse truly that when I first saw the man stand in the midst of the congregations  
and assembly, and heard him recite certaine places of holy scripture, I wondered at him. For  
as long as I heard his voyce sound in mine eares, so long thought I (as the manner is at so-  
lemne meetings) that one read out of a booke: but when I came nearer unto him, and saw the  
truth as it was, all others standing about him with whole, open and sound eyes, & him using  
none other but only the eye and sight of the mind, & in very deed uttering many things much  
like unto a Prophet, and excelling in many things many of them which enjoyed their senses  
sound and perfect, I could not chuse but magnifie God therfore, and marvell greatly therat.  
I thought I saw lively tokens and evident arguments, that he was a man indeed not after  
the outward appearance, or fleshy eye of man, but according unto the inner sense and secret  
understanding of the mind, the which expressed in this man, though his body were maimed &  
out of fashion, greater power of his inward gifts. God himself reaching unto these men (as  
I shewed before, and continuing in severall places, executing their wonted trade of life in peace  
and sacking, with the rest of their godly exercises) the right hand of his mercy & succour, gra-  
nted them through martyrdom to attaine unto an happy and blessed end. But the bitter, en-  
emy and twofold aduersary of mankind, could no longer away with them, for that they were  
armed and fenced against him with prayers continually poured unto God, but went about  
(as he imagined) to bere them, and to cut them off from the face of the earth. For God had  
granted him that might and power, that neither he in no wise could be kept backe from his  
willfull malice and wickednes: neither these men for their manifold & sundry conditions should  
be deprived of their reward and glory. Wherefore by the decree of the most wicked Emperour  
Maximinus, there were in one day nine & thirtie martyrs beheaded. These were the martyrs  
doms suffered in Palastina during the whole terme of eight yeares, and such was the persecu-  
tion raised against vs, which first began with the ruine and overthrow of the churches, and  
increased daily more and more by reason the Emperours at sundry times renewed the same,  
whereupon also it fel out that there were manifold & sundry tormetors of valiant champions  
wrestling for the truth in Christ, & an innumerable multitude of martyrs in every province,  
reaching from Lybia throughout all Egypt, Syria and the Easterne countries, & every where  
even unto the confines of Illyricum, and the coasts adjoining to the foresaid countries: as all  
Italy, Sicilia, France, and the Western countries, & such as reach unto Spaine, Mauritania, and  
Africke: where they were not persecuted fully two yeares, but quickly through the mercy and  
goodnes of God obtained peace and tranquillity, because the diuine providence of almighty  
God, for their faith and innocencies sake, pitied their lamentable estate. For that which from  
the beginning was not remembred to happen in the Romane Empire, came now in the end  
to passe amongst vs, beyond all hope & expectation. The Empire was diuided into two parts  
because of the persecution raised against vs. And though in some part of the world by then  
enjoyed peace, yet in other regions and countries they endured infinite conditions & tormetors.  
But when at length the grace of God shewed his louing, mercifull and favourable counte-  
nance, and watchfull care ouer vs, then I say then, the gouernours and magistrats, even they  
which sometime raised persecution against vs, remembred themselves somewhat better, al-  
tered their mind, and long a recantation, quenching the fierie flame of persecution among  
vs, with more circumspect decrees and milder constitutions in the Christian religion.  
Now let vs recozd vnto the posteritie the recantation of Maximinus the tyrant.

The end of the eight booke.

THE

THE IX. BOOKE OF THE EC-  
CLESIASTICAL HISTORIE OF EVSEBIUS  
PAMPHILVS BISHOP OF CÆSAREA IN PALÆSTINA.

CHAP. I.

*Though Maximinus went not seriously about to succour the Christians and to mitigate  
the persecution, yet it profited, and Sabinus published abroad his letters in the  
behalf of the Christians, so that peace was restored.*

**H**is recantation being set forth by the commandement of the Emperour, was  
published euery where throughout Asia & all the provinces thereof, which being  
so done, Maximinus the Easterne tyrant, most impious of all, and chiefe enemy  
to the seruice of God, not pleased with these proclamations, in stead of the writ-  
ten edict, commanded his lieutenants by word of mouth, that they should cease  
the warres against the Christians. And because he durst no other way contradiet the higher  
power, he began to imagine how to conceale the decree already proclaimed, & to promise  
it were made manifest unto the countries of his dominion, and by this aduice commanded  
his inferiour magistrats by word and not by writing, that hereafter they should persecute vs  
no more. But they certified one another of this commandement by letters, and Sabinus who  
then among them was in highest dignitie, certified by epistle written in the Latine tongue, the  
seuerall Presidents throughout the provinces, of the Emperours decree, by translation thus:  
The maiesty of our Lords and most noble Emperours hath decreed now a good while ago with  
great care and deuotion, to induce the minds of all mortal men vnto the holy and right trade of li-  
uing, to the end these also which haue alienated themselves from the Romane maner, should exhi-  
bit due worship vnto the immortal gods: but the stubbornnesse of some, and their most obstinate  
mind so farre resisted, that they could not be withdrawne from their purpose by any iustreason,  
nor terrified with any torment that was laid vpon them. Forasmuch therefore as it fell out by this  
meanes that many put themselves in great peril, the maiesty of our Lieges and most puissant Em-  
perours, after their noble pietie (iudging it a thing farre from their most noble purpose, for such a  
cause to cast men into so great danger) gaue me in charge, that with diligence I should write vnto  
your wisdom: That if any of the Christians be found to vse the religion of his owne sect, you  
neither grieue nor molest him at all, neither thinke any man for this cause worthy of punishment,  
when as it appeareth in so long a tract of time, they can by no means be induced to surcease from  
such a pertinacie. Your industrie hath therefore to write to the lieutenants, captains & constables  
of euery citie and village, that they passe not the bounds of this Edict, to presume any thing con-  
trary to the same. The Presidents throughout the provinces, hauing receiued these letters,  
thinking this to be the true meaning of the Emperour in these letters contained, declare forth-  
with by their epistles the Emperours decree vnto the lieutenants, captains, and such as go-  
uerned the countrie people. Neither were they satisfied with sending of letters onely, but ra-  
ther by doing the deed it selfe to bzing about the Emperours will, brought forth and set at li-  
bertie, such as they held captiues in prison for the confession of christian religion, yea releasing  
them also which for punishments sake were committed to the mine pits & digging of metals,  
for they being deceiued thought this would please the Emperour. These things being thus  
brought to passe, immediatly after the sunne beames of peace shined brightly, as if it had bin  
after a dark & misty night. When might a man haue sene throughout euery city, congrega-  
tions gathered together, often synods & their wonted meeting celebrated. At these things the  
incredulous heathen were much dismayed, and wondering at the maruelous strangenes of so  
great a change, cried out, that the God of the Christians was the great and onely true God.  
Some of our men which faithfully and manfully endured the combat of persecution, enioied  
againe their libertie among all men: but other some weake in faith, of abiekt minds in the  
fearme of persecution, gladly hastened vnto their salue, & sought of such as were strong and

Sabinus vnto  
the Presidents  
throughout  
the domini-  
ons of Maxi-  
minus.

Such as fell in  
persecution  
repented them  
of their fall.

sound, the right hand of saluation, and desired the Lord to be merciful vnto them. Against the noble champions of goblinesse being set at liberty from the affliction they suffered in the mine pits, returned to their owne home, passing throughout euery citie with valiant and chearfull courage, with vnspcakable joy, & replenished with inerplicable liberty of mind. So that both in their voyage and returne they went on lauding God in songs & Psalmes throughout the highwayes, market places, and frequented assemblies. Where mightest thou haue seen them who a litle before after most grievous punishments were fettered and banished their native soile, to receiue and enioy their proper houses, with a chearfull and merrie countenance, in so much that they which afore time cried out against vs, now reioyced together with vs at this wonderfull sight, happening beyond all mans expectation.

## CHAP. II.

*Maximinus againe shewing his hatred against the Christians, forbiddeth the assemblies in churchyards, and goeth about to banish them Antioch.*

**T**he tyrant enemy to all honestie, and chiefe aduersarie of all the godly, whom we say to haue bozne rule in the Easterne parts, not well boking these things, permitted the not to continue in the same state, no not fire whole moneths. Wherefore he putteth in vze euery mischicuous practise to the ouerthrow of peace and tranquillity: first by a certaine pretence he goeth about to barre vs our libertie of meeting in churchyards, next by sending certaine malicious men, he incited and prouoked against vs the citizens of Antioch, that they should beg of him for a great benefit, that he would permit no Christian at all to dwell within his dominions. This he assayed to effect by others, the autho: of all which mischief was Theotecnus, who solicited the cause, and egged them of Antioch forwarde: a man he was of aueritie, an inchanter, verie spitefull, and farre from the signification of his name, who then was Lieutenant of that Citie.

## CHAP. III.

*Theotecnus goeth about to mischief the Christians: he incenseth the tyrant against them, and setteth up an Idoll at Antioch.*

**T**his Theotecnus therfore when he had behemently impugned vs, & procured euery kind of way that the Christians should diligently be sought out of their dens, & apprehended as hainous robbers: and had deuised all meanes to the end we should be charged & accused, and had bene the cause of death to an infinite number: at length he createth an Idoll of *Jupiter*, as of the god of friendship, with certaine enchantments & sorceries, & inuenteeth thereunto impure ceremonies, execrable sacrifices, and detestable oblations, and causeth reposit to be made vnto the Emperour of the strange things the Idoll seemed to utter. This Theotecnus also being a flatterer (which he saw pleased the Emperour) raised a wicked spirit against the Christians, and said, God so comanded, that the Christians should be banished out of the Citie and the liberties thereof, for that they were rebels and traitors to the crowne.

## CHAP. IIII.

*Maximinus againe raiseth persecution by his decrees.*

**W**hen that Theotecnus first of all had done this of his owne accord, all the other magistrates inhabiting the cities of his dominion promulgated the like sentence: and when as the Presidents throughout the prouinces saw this pleased the Emperour, they egged the subiects also to do the like: and the tyrant very promptly consented by his rescript vnto their ordinances, so that againe the heate of persecution was blowne against vs, and Idoll priests were ordained by the decree of Maximinus throughout euery Citie and bilage, and moreover high priests which specially excelled in policies, and passed others in all things, who also were zealous followers of their religion, and bestowed great labour about the seruice of them whom they worshipped. Wherefore the Emperours superstition and idolatrical mind was againe as it were fresh incensed against vs: and that I may utter whole in few words, he brought all his dominion, both magistrates and inferiour subiects, to practise euery kind of mischief for his sake against vs, and to thinke they requited him fully, and should haue great fauour as many as desired to obtaine any benefite at his hand, if they oppressed vs with slaughter, and executed certaine new mischiefs against vs.

CHAP.

## CHAP. V.

*The heathens go about to defame Christian religion, saying blasphemies against the actes of Christ and Pilate, and with certaine womens confession extorted from them by the gouernours of Damascus.*

**A**gaine they forge certaine acts as of Pilate and our Saviour, full of blasphemy against Christ, the which by consent of the Emperour they send abroad throughout his dominions, commanding by their letters, that the same throughout all places both city and countrey should be expounded, and deliuered to the youth by schoolmasters, to be committed to memoie in stead of their theames. These things being thus brought to passe, a certaine ruler of the host, who the Romanes call a Captaine, drew from the market place of Damascus in Phoenicia, certaine infamous women, and brought them by threats of torments to that passe, that after a register of record was shewed, they should confesse themselves sometimes to haue bene Christians, and priuie to the wicked and lasciuious acts which the Christians committed among themselves at their sollemne meeting on the sabbathes: & what other things soeuer it pleased him they should utter to the slander of our religion, the which words were registred, copied & sent to the Emperour, who also commanded the same to be published euery where, in euery place and city.

## CHAP. VI.

*The confusion of the Captaine of Damascus: the commendation of certaine Martyrs, and the places where they flourished.*

**B**ut this Captaine in a while after procured his owne death with his proper hand, & suffered punishment due for his malicious desert. When againe banishment & grievous persecution was raised against the Christians, and againe the Presidents of seuerall prouinces began cruelly to rage against vs, so that diuerse of them which excelled in the doctrine of Christ Iesu, bare away the inevitable sentence of death, of which number were these Christians in Emisa a city of Phoenicia, who of their owne accord professed Christianity, and were deliuered to be deuoured of rauening beasts. Among these also was Silvanus a Bishop, farre stricken in yeares, hauing executed the function of the ecclesiasticall ministrie y space of forty yeares full. About that time Petrus who notably gouerned the Churches of Alexandria, excelling all other godly bishops, for his vertuous life & godly exercise of preaching, for no other cause then you heare, without hope of any reward, suddenly & vnadvisedly by the commandement of Maximinus was beheaded: and together with him after the same manner, manie Egyptian bishops were executed. Againe Lucianus a notable man, for his continencie of life, and for his skil in holy Scripture highly commended, being an Elder of y Church of Antioch, was brought to Nicomedia, in which citie the Emperour then abode. And after he had exhibited vnto the Emperour (enemy to all goodnesse) an Apologie in defence of the doctrine which he taught, and according to the which he gouerned, was cast into prison, and shortly after executed. This Maximinus in short space exercised so great tyranny & cruelty towards vs, that the latter persecution seemed farre more grievous then the former.

## CHAP. VII.

*The Edit of Maximinus against the Christians, and the calamities which ensued after the publishing thereof, and daunted the bragge of the tyrant.*

**I**n the midst of euery towne (which before was neuer seene) the decrees of cities and besides them the copies of the imperiall edicts engrauen in brasse tables were nailed vp. And children in scholes sounded euery day Iesu and Pilate, and other things, which for farther contumely were inuented. At length very expedient for this place to annexe the copy of the edict which Maximinus nailed to pillars, so that the insolent & arrogant temerity of this man, his spite towards God, his euident contumacy, & againe the vigilant iustice of God against impious persons, which immediatly ouertooke him, according to the celestall wisdom, may be revealed: wherewith he being prouoked, though he imagined not mischiefs verie long against vs, yet at that time he confirmed the with publike edicts: the copie whereof was thus:

*The copie of the Rescript of Maximinus, ratifying the decrees published against vs, and borrowed of that which was nailed to a post at Tyrrus.*

At length the weak resistance of mans mind, laying aside and scattering all obsecution and mist

Three Christians deuoured of beasts, Siluanus martyred. Petrus b of Alexandria beheaded. Lucianus martyred.

Maximinus against the Christians.

He commendeth the superfluous of the Tyrants, and their cruelty against the Christians.

of error which hitherto possessed the wits as well of the impious as of miserable men, wrapped in the pernicious darknes of ignorance, hath bin able to discern, that the same is governed by the providence of the immortall gods, embracing goodnes, which thing may not be expressed, how acceptable, how pleasing and gratefull it was vnto vs, & how great a triall it shewed of your godly will, when as also afore time euery man knew your disposed diligence and pietie towards the immortall gods, whose faith is made manifest, not by naked and fruitles words, but by firme & wonderful works: wherefore your city may iustly be called the seate of the immortall gods, and by many examples it is apparent how she flourisheth hauing the celestiall gods present with her. For behold, your city laying aside all the things which specially concerned her, and despising the things that chiefly should haue bene sought for her wealth, when as she perceiued that cursed vanitie again to creep, and like contemned and couered sparkles of fire, by blowing againe to send forth mightie flames, immediately without further deliberation you hauing recourse vnto our grace, as vnto the metropolitane of all diuine worship, haue made supplication for remedy and aid: the which sound mind, it is manifest, the gods for your trustie seruice haue ingrafted in you. He therefore, I meane the most high & mighty *Ioue*, who ruleth your most tenowmed city, to the end he might deliuer your countrey gods, your wiues, your children, your households, goods and houses from all corruption, hath inspired your minds with this wholesome counsell, shewing and declaring how excellent and notable a thing it is to embrace the religion & sacred seruice of the immortall gods with due worship. Who may be found so bereued of all his wits, which cannot vnderstand this thing to happen vnto vs by the fauorable care of the gods, that neither the earth denieth the seed she receiued frustrating the hope of the husbandman by vaine expectation: neither is that shew of wicked wane on earth strengthened without offence: neither doth the noisome temperature of the aire dispatch with death the corrupt bodies: neither is the sea (swolne with importunate winds) ouerflowne the banks: neither do the stormes which fall down vnlooked for, stirre vp pernicious tempests: neither is the earth which is fosterer and mother of all, drowned in her owne bottomlesse gulfes by venible earthquakes: neither the mountains setled on earth swallowed vp by rending of the earth asunder: all which euils, yea greater then these, who knoweth not often to haue hapned heretofore? Yet all these things came to passe, because of the meere follie of those wicked men, when as that shamefull spot ouershadowed their minds, and welnigh as I may so say, preuailed euery where. **Againe a litle after he addeth:** Let them behold the wide and broad field, the flourishing corn, and ouerflowing eares, the pleasant medowes clothed with herbes and floures moistened with showers from heauen, and the weather become temperate and calme. Againe, let all reioyce, because the might of the most potent and sturdie *Mars* is pacified through your seruice, sacrifices and worship. Let them reioyce, because that therefore constantly we enjoy quiet peace, and as many as left that blind error, and returned vnto the right & best mind, may the rather be glad for that they are deliuered fro that sudden storme and grievous disease, & henceforth attained vnto the sweetness of a pleasant life. But if they persist in that execrable vanitie, our will & pleasure is (according to your request) that they be seuered and banished farre from your citie & the bordering regions, that your citie by this meanes after your laudable industry being made free from all impuritie, may busily occupie her selfe according vnto her disposed mind, in offering of sacrifices with due honor of the immortall gods. And that you may thoroughly vnderstand how gratefull your request in this behalfe hath bene vnto vs (yea without intreatie or great sute) our most prompt mind to promote good inducours hath voluntarily granted vnto your deuotion, that what gift soeuer of our boundlesse ye list, ye craue it of vs in consideration of this your godly purpose: and that this thing may be accomplished forthwith, aske and haue, which being done, shall be a perpetuall testimonie vnto your citie of pietie towards the immortall gods, and shall be a prooffe vnto your honnes and posteritie, how that you haue bene worthily rewarded by our goodnes, for this your desire to leade a right life. **When these things were nailed to pillars throughout euery prouince, they became** **vs of all hope of better successe as much as lieth in man, so that welnigh according vnto the** **diuine saying of Christ,** The clef of the felues (if it could possibly) had bin offended at these things. **But when as in manner the hope of many lay for dead, immediately while they were yet in** **their journey which were authorized to publish in certaine places the foresaid word,** **God the** **defender of his Church, not only resisted the insolent outrage of this tyrant, but shewed vnto** **the world his celestiall aide in our behalfe.** for showers and raine in winter season ceased fro their wonted streames in watering the earth: and famine vnlooked for oppressed them: after this

Math. 24.

this ensued the pestilence, and a certaine grievous disease in soyme of a botch, termed for the seruent burning thereof a Carbuncle. This spreading it selfe ouer the whole body, brought such as were therewith infected into doubtful danger of their liues, but specially taking them about the eyes, it blinded an infinite number, both of men, women and children. **Whereafter** **there arose warre betwixt the tyrant and the Armenians, who vnto that time from the begin-** **ning were friends and fellowes of the Romanes.** These Armenians when as they were Christians, & careful about the seruice of God, the tyrant (enemy to God) endeouored to constrain them to do sacrifice vnto Idols and diuels, & in stead of friends he made them foes, in stead of fellowes, enemies. These things suddenly meeting together in one & the same time, haue quelled the boasting of the presumptuous tyrant against God, wherewith he glozied that neither famine, nor pestilence, nor warre, fell in his time, so that he carefully worshipped Idols, and impugned the Christians.

#### CHAP. VIII.

*Of the grievous famine and pestilence in the time of Maximinus, and of the godly affliction which the Christians shewed to their heathen enemies.*

**T**hese things running in a heape & together, contained soeignes of his death. For he together with his army was soe vered with the wars against the Armenians, and the rest I meane the inhabitants of his cities, soe plined away with famine & pestilence, so that one measure of wheate was sold for two thousand and fifty Attikes. An infinite number died throughout the Cities, but moze throughout the countries and villages, so that now the sundry and ancient demaines of husbandmen were in maner quite done away, so that all suddenly through want of food and grievous malady of the pestilence were perished. Many therefore sought to sell vnto the wealthier sort, soz most slender fowls, the dearest things they enioyed. Others selling their possessions by paces, fell at length into the miserable perill of extreme pouerty: others gnawing the small sheered tops of greene grasse, & withall consuetely feeding on certaine venimous herbes, used them for food, whereby the healthie constitution of the body was perished and turned to poison. **Whereas** **noble women throughout the cities, by** **uen to extreme need and necessity, went a begging into the countrey, shewing forth by their** **reuerend countenance and moze gorgeous apparell, an example of that ancient & free maner** **of feeding: certaine others whose strength was bried bp, tottering to & fro, nobbing and si-** **ding much like carued pictures without life, being not able to stand, fell down flat in the midst** **of the streets, groueling vpon the ground, with their faces backward and stretched out armes,** **making humble supplication that some one would reach them a litle pace of bread: and thus** **lying in extremitie, ready to yelde vp the ghost, cried out that they were hungrie, being onely** **able to utter these words.** Others which seemed to be of the wealthier sort, amazed at the multitude of beggars, after they had distributed infinitely, they put on an vnnmerciful and surdy mind, fearing lest they shortly should suffer the like need with them that craued. **Wherefore** **in the midst of the market place and throughout narrow lanes, the dead and bare carkasses** **lay many dayes vnburiel & cast along, which yeldest a miserable spectacle to the beholders.** **Pea** **many became fowd vnto dogs, soz which cause chiefly such as liued, turned themselves to** **kill dogs, fearing lest they should become mad, and turne themselves to teare in paces and** **deuour men.** And no lesse truly did the plague spoile euery hoese & age, but specially deuouring them whom famine through want of food could not destroy. **Wherefore** **the rich, the prin-** **ces, the presidents, and many of the magistrates, as fit people for a pestilent disease (because** **they were not pinched with penurie) suffered a sharpe and most swift death.** All founded of lamentation, throughout euery narrow lane, the market places and streets, there was nothing to be seene but weeping together with their wonted pipes & the rest of minstrels noise. **Death** **after this sort waging battel with double armour, first, with famine and pestilence,** **destroyed in short space whole families, so that the dead carkasses of two or thre were seene** **bozne to the graue at one funerall.** These were recompences for the bagging of Maximinus, and the Edicts which he published against the Christians throughout the cities, when as by manifest tokens it appeared vnto all men how seruiceable and goodly the Christians were in all things. For they alone in so great an ouerflowing of mischief, shewed forth true compassion and audacious curtesie, euery day some busily occupied themselves in curing and burying the dead, whereas infinite were otherwise despised of their owne friends: others gathering

The Christians alone were endued with compassion.

together throughout the whole citie into one heape and place, the multitude of them which were in great danger by reason of famine, distributed bread vnto all: to the end they might make that benefite manifest and famous vnto all men, whereby they might glorifie the God of the Christians, and confesse that they alone were godly inded, and found by their workes to be the only worshippers of God. These things being thus brought to passe, the great and celestiall God defender of Christians, which by the aforesaid calamities shewed his wrath and indignation against mostall men, because they had bereed vs above measure, made the bright countenance of his prouidence towards vs, placable and comfortable, so that thereby peace shined with great admiration vnto vs, like light vnto such as fate in darkness, & made manifest vnto all men that God himselfe is the continuall onerser of our affaires, which chastiseth his people and exerciseth them with calamities for a season, yet after sufficient correction appeareth againe tractable and mercifull vnto such as trust in him.

## CHAP. IX.

*The victorie of Constantine against Maxentius, the Edict of Maximinus in the behalfe of the Christians.*

**W**herfoze Constantine whom we haue termed Emperoz, sonne of an Emperoz, Godly of a most godly man, & gracious in all things, being raised vp by the highest king the God & sauiour of all, against these most impious tyrants, waging battell with them by law of armes, and assisted with the aid of God, ouerthrew miraculouly Maxentius at Rome, and foiled him vtterly. Maximinus also in the East liuing a little after Maximus, died a most shamefull death, which was procured by Licinius, who as yet had not raged against vs. But the aforesaid Constantine, who was chiefe in honoz and possession of the Empire, tendering the Romanes estate, whom the tyrant oppressed, made supplication vnto the celestiall God and his word, euen to Iesus Christ the sauiour of the world, for aide and succour, to the end he might deliuer vnto the Romanes the libertie they enioyed from their forefathers, and girded himselfe to battell together with his whole host, while that Maxentius in the meane space trusting moze in his magicall arts, then in the god will of his subiects, durst not march forwarde to meete him, no not out of the towne wals, but fortified euery place, euery coast and citie with innumerable multitudes of armed souldiers, infinite garrisons full of sleight placed here and there on euery side throughout all Italic and the other countries of his dominion. Wherfoze Constantine the Emperour being aided from above, set vpon the first & second and thirde band of the tyrants host, valiantly overcame all, and so conquering the chief part of Italic, draweth now nigh to Rome. And lest he should be constrained for the tyrants sake to assault the Romanes, God brought forth the tyrant himselfe verie farre without the gates of the Citie, as if he had bene bound with certaine chaines, againe confirming and manifesting that ancient power of his against wicked men (which many accounted fabulous and incredible, but the faithfull esteemed certaine, and by Scripture warrantable) visibly to be seene both of the faithfull and infidels after a wonderfull manner. Euen as therfoze in the time of Moses and that ancient and godly nation of the Hebrewes, he ouerthrew the chariots of Pharaos and his host in the sea, and drowned the cholen hostemen and souldiers in the running streames of the red sea: so Maxentius and his armed souldiers and whole troppe, descended like a stone plunging into the depth of the water, when as he went about to die away from the power of God (by whom Constantine was assisted) and to passe ouer the water, the which he had carefully overlaid with cockboats like bridges, linked together and prepared to his owne destruction. Wherfoze then also it might haue bene said, He hath made a pit and digged it, and is fallen into the pit that he made. His mischief shall be vpon his owne head, and his crueltie shall fall vpon his owne pate. For the bridge which was made vpon the riuer being ouerthrowne, the passage was hindered, and the boats forthwith together with the men in them sunke to the bottomne: & first of all the most impious tyrant himselfe, next his gard which were with him, according to the foresaying of holy scripture, plunged like lead into the depth of the running streame. So that this victorie being happily obtained by the helping hand of God, the selfe same which of old was said by the which were with Moses the great seruant of God, against the impious tyrant, (though not in word, yet in deed) might haue bene song & said after this sort: Let vs sing vnto the Lord, he is gloriously magnified, he hath ouerthrowne the horse and rider

Exod. 14.

Psalm.

Exod. 15.

rider in the sea, he is become my helper and defender, so that I perish not. And who is like vnto thee O Lord among the gods, who is like vnto thee? Glorified in the Saints, wonderfull, and gloriously bringing strange things to passe. When Constantine for these and such like things had giuen thanks to God the chiefe prince and authoz of victorie in these his trauels, he came conuener to Rome, where immediately he was ioyfully receiued of all the people, both men, women and children, senators and other noble personages, with great honoz & shouting. But he as one hauing the seruice of God engraffed within him, not moued with these triumphant acclamations, neither puffed vp with praises, yet praued well enough to the aid of God, commanded immediately that the banner of the Lords passion should be set vpon the right hand of his picture: so they set it vp in the most famous place of Rome, holding in his right hand the wholesome signe of the Crosse, in the which he commanded this superscription to be engrauen in Roman letters: In this wholesome signe, the true cognisance of fortitude, I haue deliuered our Citie from vnder the tyrants yoke, and haue set the senate and people of Rome at libertie, restoring them to their ancient honour and renowne. Wherfoze when as Constantine himselfe and also Licinius the Emperour together with him, (who as yet was not fallen to tyrannic & madness, whereof afterwards he was guilty) both together pacified God the authoz of all goodnesse: with one mind and will they make a law in most absolute and ample wise in the behalfe of the Christians: they send notice also vnto Maximinus who as yet ruled in the East, how wonderfully God wrought with them, & of the victorie against the tyrant and the law it selfe, and the friendship hypocritically he pretended towards them. But he like a tyrant when he knew these things, became very sorrowfull: and lest he should come to yeild vnto others, or be thought to dissemble, for feare of them which had obtained this law, as of his owne accord and authoritie he gaue forth vnto the possessors of his dominion this edict necessarily in the behalfe of the Christians, wherein craftily against himselfe he fainteth the things that neuer were done by him.

*A copie of Maximinus the tyrants Epistle in the behalfe of the Christians.*

Ionius Maximinus Augustus vnto Sabinus sendeth greeting. I hope it is well knowne vnto your wisdom, and to all mortall men, our lieges and Lords Diocletian and Maximian, our fathers, to haue notably decreed, when as they saw in manner all men laying aside the seruice of the gods, and ioyning themselves to the Christian nation: that as many as seuered themselves from the seruice of the immortal gods, should be called againe to the religion of the gods with vndoubted paines and punishments. When first of all I happily came into the East, and vnderstood of manie men which might haue profited the common wealth, and were banished by the Iudges for the aforesaid cause, I gaue this to euery Iudge in charge: that none of the thenceforth should deale seuerely with them of their pronouces, but call them backe with faire speeches and exhortations vnto the worship of the gods. When these things then according vnto our will were accomplished, it fell out that none of the Easterne parts was either banished or found obstinate, but by reason that nothing was grieuously or seuerely practised against them, they might be reuoked vnto the seruice of the gods. When as the last yeare prosperously I came to Nicomedia, and there made my abode, the citizens of Nicomedia came vnto me, together with the images of their gods, crauing earnestly that in no case I should permit such a nation to inhabit their country. But forasmuch as I knew verie many men of that religion to dwell in those parts, I framed them an answer in this sort: that I liked wel of their petition, but I saw that all did not request the same. Wherfore if any continued in that superstition, (our will was) that every one should be left to follow the free purpose of his will, so that if they would acknowledge the seruice of the gods, in like sort they should enioy the same Citie together with the citizens of Nicomedia, and the other Cities also which made the like request vnto me, that not one of the Christians might dwell among them. It was needfull that I should answer them friendly and louingly, the which all the ancient Emperours obserued, and is of the gods themselves approued, through whom all mortall men and the gouernment it selfe of the common wealth doth stand. It pleased vs then to ratifie so great a request made vnto vs in the behalfe of the seruice of their high god. Wherfore though chiefly heretofore also we haue written vnto your wisdom and commanded the like, that nothing seuerely were done against them of the prouince which went about to succour such a nation, but should patiently be obeyed, and that they should suffer contumelies & vexations neither of the officials, neither of any other what-

Maximinus in the behalfe of the Christians.

An Impudent lie. He shewed no such curtesie.



foeuer. I haue thought good by these my letters to admonish your prompt mind, that with faire speeches and exhortations you bring them of our dominions to acknowledge the carefull prouidence of the gods. Wherefore if any of his owne accord thinke good to acknowledge the seruice of the gods, such a one is worthy to be embraced: but if some will cleaue to their peculiar religion, let the do it at their free will and pleasure. Your wisdom hath therefore to obserue that which is decreed of vs, that none henceforth haue this power giuen to oppresse with contumelies, railing speeches and shaking troubles, our louing subiects, sithens as it is written before, it behoueth vs rather with faire speeches and mild exhortations to reuoke them vnto the seruice of the immortal gods. And to the end this our commandement be knowne of all our prouincials, our will is, that you publish by proclamation directed from your selfe, that which is commaunded by vs, *When Maximinus being constrained of necessitie and not of his owne accord, had commaunded these things, for all this he was not of all men thought true in his dealing, or worthy of trust, because that sometime after the like grant, he had shewed himselfe a turncoate and of a deceitfull heart. Wherefore none of vs durst gather a synod together, or meele with publike affaires, for these letters licensed not this, but commaunded that we should not be afflicted with any violence or contumely, it commaunded not that conuenticles should be made, that Churches should be built, or the rest of our wonted ceremonies should be retained, although Constantine and Licinius princes of peace and pietie, had written vnto Maximinus that he should graunt these things, and permitted the same vnto all their subiects by Edicts and decrees. But this most wicked man would not thus much haue remitted his tyrannie, had he not by diuine iudgement bin compelled and brought at length against his will to this passe. For such a trouble befell vnto him as followeth.*

## CHAP. X.

*Maximinus wageth battell with Licinius, and is overcome, he rageth against his enchanters, he publisheth an Edict in the behalfe of the Christians, at length dieth miserably.*

**W**hen as he was no longer able to sustaine the greatnesse of the Empire, which worthily he had chalenged vnto himselfe, but went about his affaires otherwise then became him, through want of skill, being boide of a moderate mind required in an Emperour, and vnadvisedly puffed in mind with ouerflowing arrogance and pride, he presumed to waite stately against his fellow Emperours, farre exceeding him in linage and learning, in worthinesse and wisdom, but specially against him which passed all other in wisdom and pietie towards the true God, & to challenge vnto himselfe the maiestie of the chiefe Emperour. He became so furious and mad, that he broke the league made with Licinius, and raised an irreconcilable warre. In short space therefore, with all might he molested in maner euery citie, and hauing gathered all his host together, & mustred a multitude of manie myriads of soldiers, he marcheth to battell, and directeth the forefront of his band against him, trusting in diuels whom he toke for gods, and was arrogant because of his infinit multitude of armed soldiers. But in the skirmish it selfe he is destitute of Gods helpe, and God the one and the onely aider and succourer of all men, giueth the victorie to Licinius: and first of all the force of armed soldiers wherein he trusted faileth him, afterwards being left alone, destitute of all companie, forsaken of his soldiers, which fled vnto the conqueror, the vnhappy man put off quickly the imperiall attire, indeed not becoming his person, being timorous, cowardly, & effeminate, and ioyning himselfe to the multitude flieth away, and hiding himselfe in fields and villages, he hardly escaped the hand of the enemy. While by all meanes he sought to saue his life, herein notably approuing the holy Scripture, and shewing that to be the truth where it is said: There is no king that can be saued by the multitude of an host, neither is any mighty man deliuered by much strength. A horse is counted but a vaine thing to saue a man, neither shall he deliuer any man by his great strength. Behold the eye of the Lord is vpon the that feare him, and vpon such as trust in his mercie, that he may deliuer their soules from death. After this lost the tyrant subiect to most vile shame and reproch, came to his owne coasts and dominions, and first of all being stricken with rage and madnesse, he slue many priests & prophets of their gods, whom before he had suspected, and by the procurement and trust of whose oracles he had taken armour vpon him to wage battell, as enchanters and deceiuers, which also had villanously betrayed his person. Afterwards when he had glorified the Gods of the Christians,

Maximinus  
wageth bat-  
telle with Li-  
cinius.  
\* A myriad is  
ten thousand.

Tal. 33.

Christians, and obtained a most perfect and absolute decree in the behalfe of their liberty, suddenly veration ended his life, so that there remained no time afterwards for him to deliberate: the law which he published was thus:

*The Copie of Maximinus the tyrants constitution in the behalfe of the Christians, translated from the Latine into the Greeke tongue.*

The Emperour *Caesar Cæsar Valerius*, mightie, Lord of Germany, Lord of Sarmatia, gracious, fortunate, puissant, *Augustus*. It is requisite that without ceasing we prouide for the profite of our Prouincials, and by all meanes that we be willing to exhibite those things vnto them, whereby they may obtaine such things as may chiefly profite them. The things which are vnto euery man, we are well perswaded that there is none but knoweth them very well, that euery one hath recourse vnto that which is done, and that euery wight in the world vnderstandeth of our affaires. When as aforetime it came to our knowledge, that for the same cause (for the which it was commaunded by *Diocletian* and *Maximinian*, our progenitors of famous memorie, the Synods and assemblies of the Christians should be cut short) many were troubled and spoiled by the Officials, and the same as yet we perceiue to be further practised against our louing subiects, who chiefly, as reason requireth, we ought to prouide for, whose substance was taken away, by our letters sent vnto the Presidents throughout euery Prouince of our dominions the last yeare we haue decreed: That if any were disposed to cleaue vnto such ceremonies, or to addiect themselves vnto the obseruation of that religion, it might be lawfull for them, without offence to follow their own will, and that they should be hindred or forbidden by no man. Our pleasure was moreover, that without feare and suspicion, they should vse that seruice which pleased euery man best. Neuertheless ye cannot be ignorant of this, that certaine Iudges despised our decrees, & made our subiects vncertaine of our Edicts, and to haue done it of set purpose, that they might the longer abide in those rites which pleased them better. That therefore hereafter all suspicion, doubt, and feare may be remoued, we haue decreed to publish this Edict, whereby it may appeare manifest vnto all men, that it may be lawfull for them as many as will follow that opinion and religion, by this our gracious gift and letters patents, as euery one lusteth & is delighted, so to vse that religion which him please, and after his owne manner to exercise the same. Besides this also is permitted vnto them, that they may build places of prayer for the Lord. Last of all that this our gift may be the greater, we haue vouchsafed to decree that also: that if any house or manors heretofore belonging vnto the Christians title, by the commandement of our ancestors haue passed vnto the Crowne, either presently employed by any city, or otherwise sold or giuen to any man for a reward, all these we haue commaunded they should be reuoked to the auncient right of the Christians, whereby all may haue experience of our pietie and prouidence in this behalfe. These words of the tyrant, not one yeare being fully past, followed the edicts which against the Christians were ingrauen in pillars. And to whom a little before we samed prophane, impious, and the plague of all mankind, so that he forbade vs to dwell not onely in the cities, but also in the fields, yea in the desert, by the same man, Edicts and Inunctions are decreed now in the behalfe of the Christians: and they which of late were in perill of fire and sword, and the rauinous deuouring of beasts and soules of the ayre before the tyrants face, and suffered all sorts of paines and punishments, and miserable ends of this life, as prophane and impious persons: vnto them now it is permitted openly to exercise and vse the Christian Religion, and to build places for prayer vnto the Lord: again, the tyrant affirmeth this vnto them, & they may enjoy certaine rights and priuiledges. When he had proclaimed this his protestation, therefore in the end he receiued this in stead of recompence, that enduring the lesser torment which by right he should haue suffered, he being stricken of God with a sudden plague from above, should die in the second skirmish of the battell. He died not as Captains in war, who fighting manfully in battell for their country, for vertue and their friends, are commonly wont to endure courageously a glorious death: but like an impious person & a rebell against God, (his army as yet lying in the field, and he tarrying at home and in secret) he suffereth due punishment, being stricken with a sudden plague of God ouer all his bodie, so that he was bereft with great torments and griefes, pined away with hunger, fell downe from his bed, his flesh altogether wasted by inuisible fire sent from above, so that it consumed, & con-

Cap. 10 in the  
Greece.  
Maximinus  
in the behalfe  
of the Chris-  
tians  
He dissem-  
bleth with his  
subiects.

The death of  
Maximinus  
the tyrant.  
God plagued  
Maximinus,  
Famine.  
ward bur-  
ning became.



The temples  
builded a-  
gaioe.

impetie of the tyrants, to be raised up as it were out of a long and deadly calamitie, and the temples againe from the foundations to be erected vnto an vnmeasurable height, & to receive greater beautie then euer they enioyed befoze their subuersion. Whoeuer the most puissant Emperours by their often constitutions published in the behalfe of the Christians, haue amplified and enlarged the things granted vs by the freë bountyfullnesse of God: vnto the Bishops also there came sauozable letters from the Emperour; dignities were bestowed, summes of money and presents were sent them. The copy of which letters translated out of the Romane into the Greeke tongue, it shall not be amisse in his proper place to annere vnto this present hisorie, as vnto a certain pillar, to the end it may be committed to y<sup>e</sup> memoize of all posterity.

## CHAP. III.

*Of the dedication of the Temples then euerywhere celebrated, and their  
solemne Orations and Sermons.*

Consecratio  
and the dedi-  
cations of  
temples.

Ezech. 37.  
An vni forme  
consent of the  
Christians.

**T**hen the wished and desired sight was scene of vs, to wit, the celebrating of the dedica-  
tions throughout the cities, and consecrations of oratories lately builded: the meeting  
of Bishops, the coming together of them which being farre seuered asunder, dwelt in  
forreine countries, the loue of nation towards nation, the knitting together of the members  
of Christ meeting together in one harmony. So that according to the foreshewing of the Pro-  
phet, signifying mystically befoze the thing which should come: Bone was ioyned to bone,  
ioint to joint, and whatsoeuer other thing the saying of the Prophet, though darkly yet tru-  
ly, foresheweth vs. One power of the diuine spirit wrought in all the members: all had one mind,  
and the same readinesse of faith: the celebration of the diuinity among all was one. Whoeuer  
the orderly seruire of such as gouerned the Churches and publike ministrations of the holy  
things appointed of them for the purpose: comely rites and ceremonies of the churches were  
celebrated, here with psalmodies and other songs of praise belinced vs from above, there  
with diuine and mysticall ministrations, as the secret pledges of the Lords passion were solemn-  
ized, and withall men and women of euery age, with all their power, with cheerful will  
and will, in prayer and thanksgiving, honozed God the authoz of all goodnesse. To be short,  
the gouernours of the churches as many as were present, with solemne sermons euery one  
as much as in him lay, set forth & extolled the solemne meeting and assemblies. There was  
vp into the pulpit one among all the rest, counted very sage, expert in the word of God, well  
exercised in preaching, who chose a parcell of Scripture, discoursed at large as it were in the  
gathering together of the members and uniting of the congregations, whom many learned  
clerkes and famous Bishops heard with quiet and attentive eare. This preacher thence  
in the presence of Paulinus a Bishop that passed all other for rare and singular gifts, by whose  
meanes and procurement also the famous temple of Tirus in Phoenicia was builded with most  
gorgeous furniture, vttered this sermon in such sort as followeth.

## CHAP. IIII.

*A solemne Sermon in praise of the building of the Churches, but expressly  
directed vnto Paulinus Bishop of Tyru.*

He praiseth  
Paulinus the  
Bishop.

Psalm.  
Solomon,  
Zorobabel,

**O**pe friends and priests of the most high God, which are beautified with holy robes,  
and the heavenly crowne of gloze, with the sacred ointment & priestly attire of the  
holy Ghost: and thou the ornament of the new holy temple of God, which art hon-  
ored of God himselfe with wisdom of ancient yeares, yet hast brought to passe noble  
and enterprises with fresh and flourishing vertue, to whom God himselfe prefereth of the  
whole worlde, hath granted this great honoz, that thou shouldst build and repaire on earth  
this house vnto Christ the onely and first begotten word, vnto his holy and noble house,  
whom one may very well call either a new Bezeleel, chiefe builder of Gods tabernacle, or So-  
lomon king of a new and more mightie Ierusalem, or else a new Zorobabel, who hast purchased  
farre greater glozie vnto the temple of God then it had befoze: and you y<sup>e</sup> sucklings of the  
holy Goate of Christ, the house of good literature, the schale of wisdom, the house and  
audience of pietie: it was lawfull for vs of old to laud God with hymnes and songs, which  
haue heard out of holy Scripture, the marvellous wonders of God, and the miracu-  
lousnesse of the Lord shewed towards mankind, being to this end instructed, that we should

say: O God we haue heard with our eares: our fathers haue declared vnto vs the workes thou hast wrought in their daies of old: but now haue we learned it not by hearing, neither by rehear-  
fall and rumoz of the high arme and heavenly hand of our God and high king, but by daies,  
and (as I may say) with the eyes themselves, beholding the things written of old to be com-  
taine and true, we may sing another hymne of victorie, and to god purpose shout and say:  
Like as we haue heard so haue we scene, in the cite of the Lord of hosts, in the city of our God: in which city (not this lately builded and erected vnto God) which is the Church of the living God, the pillar and ground of all truth, whereof a certaine other testimonie of holy Scripture  
reporteth thus: Glorious things are spoken of thee, O thou cite of God. In so much as then  
we are gathered by the benefit of almighty God, through the grace of the onely begotten, vnto  
this Church, let euery one of vs here presently assembled together, praise and laud God,  
and withall cry and say: I was glad when they said vnto me, we will go vp into the house of the Lord. And againe: Lord I haue loued the beauty of thy house, and the place where thine honor dwelleth. And not onely he which sitteth, but all together, with one spirit & with one mind  
honouring the Lord, let vs sing and say: Great is the Lord and worthy to be praised in the city of our God, euen vpon his holy hill. For he truly is great, and his house great, high, wide and  
beautifull in comparison of the sonnes of men. Great is the Lord which alone doth wonderful  
things, great is the Lord doing great things, vnsearchable things, glorious and excellent things,  
whereof there is no number. He is great changing moments and times, remouing and ordaining  
things, raising the poore out of the dust, and lifting the needy out of the mire, he hath depozed the  
mighty from their seates, and exalted the meeke out of the earth, he hath filled the hungry with  
good things, and hath broken the armes of the proud. And thus (not onely to the faithfull, but  
also to Infidels) hath he confirmed the memoize of things rehearsed of old, who is Lord of  
all, the maker of the whole worlde, the Almighty, the most excellent, the one and the onely  
God, which doth wonderfull and great things, vnto whom we obediently do sing a new  
song, euen vnto him which alone doth marvellous things, because his mercy endureth for euer: when we were brought low, the Lord was mindfull of vs, and deliuered vs from our enemies. With these praises let vs not cease to celebrate God the vniuersall Father, but also the se-  
cond Person, authoz of all goodnesse exhibited vnto vs, the bringer of the knowledge of God,  
the teacher of true pietie, the roter out of the wicked, the dispatcher of all tyrants, the go-  
uernoz of our whole life, let vs (whose case was lamentable) honour him, sounding conti-  
nually with mouth and mind, I meane our Sauiour Iesu. For he alone the onely most ex-  
cellent Sonne of the most excellent Father, according vnto the will of his Father, wherewith  
he loued man, most willingly like a cunning Physitian, for the health of the patients, take  
vpon him our nature, which lay as it were in a bottomlesse pit of perdition, the beholding of  
whom in this case was very grieuous, and the handling vnpleasant: and of the miseries of  
others he heaped vnto himselfe great miserie: he saied not onely such as were sicke with  
fere botches & festered wounds, but also such as lay among the dead, he himselfe by himselfe  
hath deliuered vs from the most darke dungeons of death. There was not so much power  
giuen to any other in heauen, which could without let, and vndoubtedly minister saluation  
to so many casuaways, but he alone tooke vpon him our perdition, subject to many grieuous  
paines, he alone tooke vpon him our troubles, he alone tooke vpon him the punishments due  
for our impietie, and when he should haue not onely halfe dead, but already euen sinking in the  
graves and sepulchers themselves, preferred vs heretofore, and now also by the clemencie  
of his god will, beyond all other mens expectation, yet and ours to, and by the great abun-  
dance of his fatherly goodnesse is become our quickener, our Daystarre, our great Physitian,  
our King and Lord, the Christ of God. When all mankind was buried in the cloudy night  
of profound darknesse, by the willnesse of feeding diuels, and the working of spirits hate-  
full to God, he alone appearing vnto vs with the shining beames of his heavenly light, lo-  
sed the knotty fetters of our sinnes: but now after that for so great fauour and bounty, hee  
sith being grieued with all goodnesse, and the diuine himselfe body going about all mis-  
chiefe, ready to burst for griefe, hath raised cruell war against vs with all his heavenly  
and first after the manner of a madd dogge, which groweth with his teeth the stones lying  
at him, and poureth out the rage of reuengement vpon those dead things: Peter vpon the  
stones

Satan the e-  
nemy of m-  
kind, and  
worker of all  
mischiefe.

stones of the oratories and the senseless building of the houses with savage woodnes, to the end he might bring in (as he supposed) a desolation of Churches: againe, he sent out cruel murmures and poisoned speeches, partly by the theates of wicked tyrants, and partly by the decrees of prophane Princes: moreover, coming out his death, he hath infected with the venomous and deadly poison the soules which he caught in his snare, and due them with the damnable sacrifices of dead images, and raised against vs all sorts of beasts covered with mans skinne, and all kind of crueltie: againe, the Angell of fell counsell, the great Arch-captaine of God, after sufficient waisting, the which the most valiant souldiers of his kingdome endured throughtly with invincible patience and sufferance, had effronies shewed him- selfe, he destroyed the hurtfull and noysome things, and brought all to nought, as if they neuer had bene named, but unto himselfe he made all acceptable and peculiar about all glorie, not onely among all men, but among the heavenly powers themselves, the Sonne, the Spone, the Starres, all heauen and earth together. So that now, which otherwise neuer any where came to passe, the most excellent Emperours, considering the honour they received of him, haue detested the sight of dead images, and troden under foot the vnlawfull seruice of diuels: they haue set at nought the seducing of old time received of the Elders: they haue knowne one onely God, the common benefactor of all: they of themselves confesse Christ the Sonne of God supreme King of all: vpon pillars they haue intitled him a Saviour: for euertlasting memorie they fastened his vertues and victories against the wicked in the midst of the citie which had dominion vpon earth vnto the imperiall armes, that Iesus Christ our Saviour alone of all the men fro the beginning of the worlde, yea of the head Princes of the whole worlde was honoured not as a common king crowned of men, but adored as the naturall Son of the vniuersall God, and God himselfe. And not without iust cause, for what Prince of all them that euer were, brought so much power, that by the appellation of his name he should fill the eares and mouthes of all mortall men throughout the whole world? What king hath ratified so goodly and so wise lawes, decreed by him, that they might indubitably and durably be read to the hearing of all men from the ends of the earth to the bounds of the whole worlde? Who hath wiped away the barbarous and savage manners of the Gentiles with his louing and fragrant lawes: who euer since the beginning of the worlde, being impugned of all men hath shewed power passing the reach and strength of man, so that he seemed daily to flourish throughout all his whole life to waxe stronger: who hath adorned and planted a nation not heard of from the first beginning, not secret in some corner of the earth, but throughout the whole compass vnder heauen: who hath so fenced his souldiers with the bright armour of godlinesse, that they were found in their fighting against their aduersaries of courage harder then the adamant stone? What king after his decease, so soon, and warreth, and erecteth signes of victories against the enemies, and filleth every place, coast, and country, as well of the Grecians as Barbarians, with his princely pallours and consecrated temples: as these ornaments and dedicated tokens of this temple, as gorgeous, which being royal and notable indeed, are worthe of wondering and admiration, and as it were certaine and manifest tokens of our Saviour (for now also, he speaketh) and they were done, he commanded and they were created, for who will without the bestowing of the word of God the supreme king and gouernor of all? which requiring (as I haue shewed) vnto the convenient leisure, that they may diligently be considered and expounded, whereof also proportionally the readiness of the workmen is to be wished, in the presence of him whom we celebrate with diuine praises, which considereth the spirituall temple of his almightie house builded with liuely and growing stones, which being soundly and securely layd vpon the foundations of the Apostles and Prophets, hath Iesus Christ himselfe as the corner stone, vnto the wicked head builders of mischief haue relected, not onely of that building which now is ancient and hath no longer continuance, but also of that which presently consisteth of men. But the father hath allowed him for head of the corner of our common church, with them also. Therefore this liuely Church of the living God builded of our seruants, should chiefly bestie learning for his word of God, whose inward chauncels not sense of man, but in deed a most holy places, who by beholding of them euer durst presume to explicate, or could behold the inner parts of the hallowed porches, but the onely great high Priest, whom onely it is lawfull to search the secrets of every reasonable soule? Therefore it may

Christ aideth  
the comfort-  
less.

The orna-  
ments of the  
Temple, and  
the meaning  
therof.  
Psal. 33.  
Psal. 138.

may be possible for some one or other of his equals to enjoy the second place next after him, to wit, for the President and Captaine of this warfare, whom the chiefe and great high Priest himselfe hath ordained a shepheard of this your holy flocke, enjoying the second honour of these holy things, taking in charge your people by lot and appointment of the Father as his seruant and interpreter, like a new Aaron or Melchisedech, likened vnto the Son of God remaining and preserved by him for euer by the prayers in common of you all. Vnto this man therefore onely be it lawfull next after the chiefe and greatest high Priest, to see and to behold, if not the chiefe things, at leastwise the second closet of the inner contemplation of your soules, when he hath exactly sifted every one of you by experience and prouery of time, and when as with his owne industrie and care he hath instructed you al in honesty & the doctrine which is according vnto godlinesse, & hath bene made mightie above all others to set forth with workes agreeable to his calling, that doctrine which by ayde of the diuine power he hath gotten. The chiefe therefore and our great high Priest, the things which he teacheth the Father do, the same likewise (sayth he) doth the Sonne: but this man secondarily euen himselfe beholding with the cleare eyes of the mind, the first as a teacher whatsoever things he saw him doe, vnto as it were the first framed patternes, the portraiture of them as much as lay in him to the like resemblance, as a workman he wrought the things which you see with your eyes, differing not a totall from that Belee, whom God himselfe enquired with the spirit of wisdom and vnderstanding, and other industrie and skilfull knowledge, whom he called and ordained the workman of the building of the Temple by forms of the celestiall types. After this sort this man, garnishing and beautifying whole Christ, the Word, the wisdom and light in his mind, it may not be told with what courage of mind, with what plentiful and vnassailable power of the mind, and with what great liberality of vnto and earnestly contending with largesse of giftes, least by any meanes you should slip away from his purpose: he hath ordained this most renowned and most excellent Temple of the high God, as a visible patterne agreeable with nature, resembling the better invisible Temple. This Quire, worthe to be spoken of, though first of all it were couered through the wyles of the aduersaries, with the sinke of all things, he desired not, neither yielded he vnto the cruel spite of them which were authors of that mischief, for if his pleasure had bene to haue passed vnto some other place, (as howland others had bene easily sought in this citie) he had found great ease of his labours, and had bene ridde of so much businesse. But first of all he stirred vp himselfe to this worke, next, all the whole people being settled with readinesse, and made of all as it were, one will, first he took this labour in hand, to the end that he might specially restore, for that was destroyed by the enemy, which sometime had endured great trauels, and before any time the same persecution which we suffered, I meane the Church like a mother depaured of her children, he thought good that she altogether with vs should enjoy the magnificence of our gracious God. For as much as the great shepheard hath vouchsafed to gather into one fold his children, the beasts and volues being oxen away, and every sort of cruel savage creatures put to flight, the iawes of the Lions he hath broken, as the holy Scripture hath said, he hath also most iustly restored againe the very fold of his flocke, that he might (if) the enemy and aduerser, and resist the rebellious enterprises of the wicked against God. And now they are not hated of God, no more were they then. But after that in most space they molested, and were also molested themselves, they suffered punishment due for their desert, and were utterly destroyed themselves, their friends and families, so that the Prophecies written of old in holy Scripture they haue in very deed confirmed, where among other things the holy Scripture truly pronounceth these things of them: The wicked haue drawne their sword, bended their bow that they may shoot at the poore and needie, and slay the pure of heart, Their sword shall pierce their owne heart, and their bow shall be broken. And againe: The remembrance of them is perished with a sound, and their name hath thou wiped away for euer and euer. And when they were in miserie they cryed vnto the Lord, but there was none to deliuer them, and he heard them not. They stumbled and fell, but we rose and stood vp. And this that was foretold of them (Lord in thy citie thou shalt bring their likeness to nought,) is now in all mens sight found true, but they after the manner of the gyants, going about

Joan. 1.

Belee.

The cleansing  
of the pollu-  
ted Temple.

Psal. 35.  
Psal. 38.

Psal. 37.

Psal. 9.  
e- Psal. 19.

Psal. 73.

¶ III

to

to warre with God, purchased vnto themselves such an end as bereaued them of their liues: but she that was desolate and betrailed among men, obtained such an end of her paines in God, as is now to be seene, that according vnto the Prophecie of *Esa* it may be cryed vnto her: Reioyce thou drye desert, let the wilderness be glad and flourish like the Lillie, the waste places shall bring forth and reioyce. You loose hands, and dissolve knees ye shall be strengthened. Comfort your selues, you faint hearted, you shall be strengthened, feare not. Behold, our God hath restored iudgement and will requite. He will come and saue you, for (saith he) the waters shall flow in the desert, and the valleys in a thirskie land, and the drie land shall be turned into marish, and the fountaines of waters into drie land. And these things of old time sozefold by woordes were grafted in holy Scripture, but the things now brought to passe, are not onely deliuered vnto vs by heare-say, but by woordes themselves. This desert destitute of water, this widow and desolate (whose gates with axes like timber in the woods they haue hewed downe: For they haue broken her in peeces with axes and hammers: whose bowes they haue destroyed, And burned with fire the Sanctuarie of God: for they haue throwne to the ground the Tabernacle of his name: whose grapes they haue gathered as many as passed this way, and throwne downe her hedges, the which the wild Bore out of the wood hath rooted vp, and the wild beaſt of the field deuoured,) by the wonderfull woordes of Christ, presently where it pleased him is become like the Lillie. For then by his commandement according vnto the prouidence of the Father she was chastised (Whom the Lord loueth he chastiseth, he scourgeth euery child whom he receiueth) and after due measure being conuerted, she is commaunded to reioyce from aboue, and now flourisheth like the Lillie, and breatheth vnto all men an holy sweet smelling sauour. For (saith he) the water shall flow in the desert, they (to wit) which are holy, of the sauing fountaine of new birth. And now that which a while ago was desert, is turned to marish, and the melting of the winter of life issued out into thirskie land. And to say the truth, the hands before were strengthened, these woordes also which we presently behold, are great and famous tokens of the wonderfull power and hand of God. Whereouer the knees of old twithered and weakened, hauing recovered their strength and wonted paces, do enter the right and high way of diuine knowledge, and hasten vnto the flocke of the high shepheard: But if their minds haue bene amazed with the theates of sundry tyrants, neither hath the word of saluation contained the cure of them, but healing them notably, leadeth them with heavenly comfort, saying, Comfort your selues ye faint hearted, be strong and feare not. And because it becometh this wilderness wrought for God to enioy these benefits, this our new and radiant Zorobabel indued with that readines of mind he is of, to giue care, obeying the sayings of the prophets, after that bitter captivity and abomination of desolation, despised not his dead estate, but before all things pacifying God the Father with prayers and supplications together with the consent of you all: and taking him for a helper and fellow worker which almightie quickneth the dead, raised her being fallen, after that he had purged and cured the miseries which were wrought: and gaue her a stole, not wherewith she was clad of old, but that which she learned againe of holy Scripture, which testifieth thus: And the latter glorie of his house shall passe the former. Wherefore enlarging this quire with farre greater come, he hath fortified the outer copasse of the whole building with a wall, that it might be a most safe house of all the whole worke: next he hath erected a great porch, reaching very high eadwards vnto the sun beames, so that vnto them which stand a far off without the hallo way, it yieldeth a cleare shew of the artificiall worke contained within them, and withall turning, presenting the countenance of sozainers touching the faith vnto the first entrance, so that none passe by, which is not picked in mind first with the remembrance of the former desolation past, next with the sight of this wonderfull worke vnto such as were hoped & wished for, a sure perpetuall entrance to draw men, and by the beholding thereof to entice men to enter in: then to so who already are entred within the gates he suffereth not with soule and body to be at distance betwene the temple it self & the first entrance, he hath beautified this place on every side with foure ouerthwart porches, and after the forme of a quadrangle he hath compassed them about on euery side with high pillars, the distance betwene he hath shut with lattices

Esa. 35.

Psal. 74.

Psal. 80.

Prou. 3.

Ileb. 12.

Esa. 35.

The wall of  
the Church.  
The porch.A space be-  
tweene the  
Sanctuarie  
& the porch.

nets, made of wood and measured after the breadth of the place, the middle he left voyd, that the bright skie might be seene, and that it might yield the aire tempered with the bright beames of the Sonne. Whither hath he brought pledges of holy purgations, to wit, fountaines lying ouer against the temple, which with great plentie of water giue meanes of washing vnto such as enter into the holy cloisters. And this place in which all that go in stay first to wash themselves, as it yieldeth beauty and gloz, so is it a fit mansion for them to rest in who are to be instructed in the principles of faith. Whereouer to beautifie these things with great varietie of woordes to delight the eyes, he made large bowes into the temple, with many galleries made within. And againe he placed these gates on the south side, whose middle distance on both sides he made to excell, both by reason of the bignesse and breadth thereof, the which also he notably set forth with bowes of brass, linked with iron and sundry kinds of carued worke, and substituted them vnto it as guarding souldiers vnto a quene. After this manner he added the same number of porches vnto the galleries on either side of the whole temple, and ouer from aboue he inuented sundry fals of greater lights vnto the whole house, and the setting out of front of them he hath diuersly wrought ouer with carued timber. But the princely pallace he hath fortified with more precious & more gorgeous stuffe, vnto this more plenteous liberality of expences. It seemeth vnto me herein a thing superfluous, to describe the length and breadth of this house, these gorgeous ornaments, the vnspcakable greatness, the glistering shew of the worke, the height reaching vnto the heauens, and to extoll with speech the precious Cedar trees of Libanus hanging ouer, the which holy Scripture hath not passed ouer with silence, saying: The trees of the Lord will reioyce, and the Cedars of Libanus which the Lord hath planted. To what end shall I intreate more curiously of the most wise and chiefe deuised disposition of the building, and againe of the excellent nature of euery seuerall part, when as the testimonie of the eyes themselves passeth and excludeth that knowledge which pierceth the eare? But this man hauing finished the temple, and the most high seates for the Presidents honour, againe hauing placed the underseates in a passing good order, and last of all the most holy place, the Altar being set in the middle: againe he so compassed these things with wooden railes wrought vp to the top with artificiall caruing, that too many might not come therein, yielding a wonderfull beautie to the beholders. Neither hath he negligently paused of more. This he gorgeously bedecked with marble stone, and now consequently he took in hand the bitter parts of the temple, he builded seates and gables on either side very artificially, and ioyned them to the temples side: he beat out windows and coupled them to the bowes of the middle temple, the which things also our *Solomon* an earnest maintainer of peace & builder of this temple hath brought to passe, for such as yet want the sacrifice and sprinkling done by water and the holy Ghost. So that the prophery aboue mentioned, consisteth no longer in woordes, but is accomplished in deed it self. For now, as it is most true, The later glorie of this house passeth the former. For it behoued and most mete it was, in so much that the Lord had bene in agonie and had once embraced death for her, and after his passion, the soule body (which for her sake he put on) being translated vnto brightnesse and gloz, and the flesh it selfe after dissolution, led from corruption to incorruption: that she in like maner should enioy the gracious goodnes of our Sauiour. Although he had promised of the Lord himselfe of farre more excellent gifts, and desired incessantly to obtaine a greater gloz of new birth at the resurrection of the incorruptible body, together with the glistering brightnes of the Angelicall quire aboue in the heauens and pallaces of God, with Jesus Christ himselfe the chiefe benefactor and Sauiour in the world to come: yet in the meane space, in this present life, she which of old was a widow and solitary, now adorned by the grace of God with these flowers, and become indeed like the lillie, according to the saying of the Prophet, she hath put on her wedding robe, & is compassed about with a crowne of beauty, and as it were instructed by *Esa* to dance for ioy. Let vs heare of her how she offereth with reuerence, thanksgiuing vnto God the king, with the voice of praise, when she saith: Let my soule reioyce in the Lord. For he hath put vpon me the garment of saluation, and covered me with the mantle of righteousness. He hath bedecked me like a bridegrome with a crowne, & like a bride with ornaments. For euen as the earth multiplieth her flowers, and like as the garden smothereth forth her seeds, so hath God caused righteousness and praises to flourish before all the heathen. With such sayings doth she triumph, but heare with what woordes the bridegrome, the

Wellspring,  
cockes, or  
conduits.

Gates.

Porches,  
Windows.

Psal. 104.

The floore or  
pauement.Esa. 61.  
The church  
reioyceth.

Esa. 54.

Esa. 51.

Esa. 52.

Esa. 49.

2. Cor. 6.

celestiall word, Iesus Christ himselfe doth answer her, the Lord himselfe sayings: Feare not because thou wast confounded, neither be thou ashamed because thou hast bene set at naught. The Lord hath not called thee as a woman forsaken and faint hearted, neither as a woman hated from her youth vp, saith thy God. A little while haue I forsaken thee, and in great mercies will I pisse thee: when I was a little while angrie I turned my face from thee, but in great mercies will I pardon thee, saith the Lord thy redeemer. Awake, awake, thou that from the hand of the Lord hast drunke the cup of his wrath. Thou hast drunke off and emptied cleane the cup of destruction, the cup of my wrath. There was not of all thy sonnes whom thou hast begotten, not one left to comfort thee, not one which might hold thee vp with the hand. Behold I haue taken the cup of destruction out of thy hand, euen the cup of my wrath, and henceforth see thou drinke of it no more, and I will put it into their hand which wrongfully troubled thee, and which haue humbled thee to the dust, awake, awake. Put on thy strength: put on thy glorie. Shake from thee the dust, arise & stir vp. Pluck out thy necke from the collar. Lift vp thine eyes and looke about thee, & see thy sons gathered about thee. Behold they are gathered together and come vnto thee. As truly as I liue, saith the Lord, thou shalt put them all vpon thee as apparell, and gird them vnto thee as a bride doth her jewels. As for thy land that hath lien desolate, wasted and destroyed, it shall be frequented of thine inhabitants, and they which haue deuoured thee shall be far off. For the sonnes which thou hast lost shall say in thine eares: this place is narrow for me, prouide a place where I may dwell, and thou wilt say in thine hart: who hath begotten me these? I was bairen and a widow, but who hath nourished these for me? I was left alone, but whence come these vnto me? These things hath Esay prophesied. These things of old were inserted in the Scripture concerning vs, & requisite it was that some where we should behold the truth thereof shewed in works themselves. Wherefore because the bidegrome, the word of God hath thus spoken vnto the spouse his most holy Church, verie well hath this chiefe solemnizer of the marriage raised and reioiced this desert, lying after the maner of a dead carcase, destitute of all hope of man, by the common prayers of you all, and true hands stretched forth at the commandement of the vniuersall king, and by manifestation of the power of Iesu Christ: and being raised, hath ordained her such a one as he had learned by the description of holy Scripture. This miracle then passeth, & is above measure to be wondered at, of them specially which onely make shew of outward things. For the renewings of that diuine and reasonable structure in the soules of men, which the Sonnes of God himselfe according to his owne image made like vnto God in all things, that is, a nature incorruptible, incorporeall, reasonable, free from earthly matter, in it selfe a spirituall essence, exceeds all the chiefe and first spirituall types belonging vnto God. Which at the beginning ordained, that it should be of that which was not, and made vnto himselfe and to the Father, an holy spouse, and a most sacred temple, which he sheweth manifestly when he saith: I will dwell in them and walke among them, I will be their God, & they shall be my people. And indeed the mind of man was perfect and purged, and so prepared from the beginning, that it might beautifie the heauenly word, and fructifie in it selfe: but by enuie and the motion of the malicious diuell, of it owne accord it became subiect to passions and set on malice, so that being forsaken of God, and destitute of his helpe, and vnarmed, it was exposed and left to the snares of them which of old enuied the saluation thereof: and ouerthrowen by the terrours and sleights of inuincible and spirituall enemies, hath fallen with such a fall as may not be recalled, so that not one stone of vertue cleaued to another in it, but lay all prostrate vpon the earth and dead, bereft of the natural vnderstanding of God. And that being fallen which was made after the likeness of God, no visible wild boze out of the wood roted it vp, but some pernicious diuell and spirituall wild beastes, which haue set it on fire with passions, as with the parts of their malice, and burned with fire the true Sanctuary of God, and thowen to the earth the dwelling place of his name, & troden it, thus miserably lying overcast with a great heape of earth, without any hope of saluation. But the holy word of saluation, careful hereof, according to the goodnesse of his most gracious Father, reuenged him of the sinners with punishment due for their desert. First therfore by taking away the liues of the most impious and pernicious of all, the most grievous tyrants hated of God, he purged the whole world, by the industrie of the most goodly Princes: next, he brought into the open face of the world, men well knowne of him, dedicated and consecrated vnto him of old in goodly life, and protected by him, though in secret, (the troublesome times drawing nigh) and honozed them sufficiently

sufficiently with plentifulnesse of his spirit, & by means of these hath cleansed the soules a little before infected & oppressed with all kind of impious doctines, with reprehensue lessons of discipline, as it were with deloing instruments: & all your minds being garnished & made glorious he hath deliuered vnto this most wise captaine & beloved God: who otherwise premailing in iudgement & industrie of inuention, knowing & discerning the disposition of the soules committed to his charge, from the first day, as I may say, that he began to build, hath not as yet rested, one while framing in you all glittering gold, another while tried & purified silver, and precious stones, to the end he may accomplish afresh in you by works themselves the sacred and mystical prophetic which is thus read: Behold I will make thy walls of precious stone, and thy foundations of Saphyres, thy bulwarks of Iasper, thy gates of Christall, & thy borders of chosen stones. Thy children shall be taught of God, I will giue all thy children plentifulnesse of peace, & in righteousness shalt thou be grounded. Therfore building in righteousness, he hath aptly selected the power of the whole people, by some comprising the only outward wall, he hath fortified the sincere faith. But this people being many & great, is not sufficient to the building of a more excellent worke. Vnto some he committed the entrances of the house, giuing them in charge to watch the doores, & to guide such as enter in, who not vnworthily are shewed to be the portches of the temple. Some he hath firmly set about the inner court with chief pillars, after the maner of a quadrangle, & to the chiefe bulwarks he hath referred the Scripture of the 4. Gospels. Againe, some he hath coupled with fortresses on either side about the princely palace, which as yet are nouices in the faith, they both increase & prosper, yet set farther off the inward holy contemplation of the faithful. Of these hath been taken the incorrupt soules, purified with the diuine fountaine after the maner of gold, and others hath he set vp with pillars, farre mightier then those outward, out of the inner writings of mystical Scripture, and set them forth lively to minister light. The glorious doctrine of the high & supreme king, that is, of the one & only God, hath adorned the whole temple with one porch, & the same very notable. He hath attributed the second beautifull brightness vnto the power of Christ, & to the power of the holy Ghost, & euerie where vnto the power of the Father, as for the rest he hath expressed the excellencie of euery truth both plentifully & manifold throughout the whole house, & on euery side he hath builded a great, a princely & a noble house full of light throughout, with lively, seasoned, sure, & chosen stones of the soules. He hath beautified the inner & viter parts with the most flourishing attire of continency & temperance, inasmuch as they consist not only of soule and mind, but also of body. There are also in this temple thrones and infinite vnderseates & receptacles in all those soules wherein the graces of the holy Ghost haue their abode, such as of old appeared vnto the which had their conuersation with the holy Apostles, of whom also clouen tongues were seene as if they had bene fire, & rested vpon ech one of the. But whole Christ himselfe hath fastened his seat in him which governeth all, in others secundarily next after him placed, ratably as euery ones capacitie can comprise the diuisions of the power of Christ & his holy spirit. The vnderseates are both Angels & soules of certaine men, euen of such as are committed vnto euery one for institutio & custodie sake. The noble, the great & only altar, what other thing is it, then the most holy place & the sincerity of the Priestes soule which is comon to all, at the right hand of which altar standeth the great high Priest of all, Iesus himselfe the only begotten Son of God, which directeth vnto the Father of heauen & the vniuersall God, the sweet smelling perfume, the vnbloody & spirituall sacrifices of prayers, received of all with swift eyes & stretched out arms, & first of al he himselfe with adoration, & alone exhibiteth due honoz vnto the Father, & next prayeth for he will be vnto vs all purified & gentle, firmly and forever. This great temple, which is in the whole world vnder the Sun, the great workman of all, & euen the word of God hath ordained, & againe he hath finished vpon earth this spirituall likeness of the which cline ouer the same circular forme of the heauens, that the Father might be honozed & worshipped through him of euery creature and reasonable thing on this earth: & againe, he hath made the supercelestiall host the shewes of these things there to be seene: to be the most, Jerusalem which they call new, & Sion the celestiall mount and supernaturall city of the living God, in which infinite troups of Angels, and the Church of the first begotten which are writt in heauē, do honoz with secret & vnsearchable praises, our maker and the general prince of all, whom no mortall man can worthily set forth: For the eye hath not seene, and the ear hath not heard, neither hath the hart of man conceived the things which God prepared for them



*The copie of the Emperours epistle, by the which he commaunded a second Synode to be summoned for the remouing of the dissention and debate risen betwene the bishops.*

Constantine the Emperour vnto Chrestus bishop of Syracusa.

Constantine the Emperour vnto Chrestus Bishop of Syracusa sendeth greeting. Heretofore when as some wickedly and puerisly went about to seuer themselves from the religion of the sacred and celestiall power, and from the catholike opinion, I purposing that such contentions of theirs should be cut off, haue written and ordained, that certaine bishops should be cited from Fraunce, and againe that they should be called from Aphricke which of the other part contentiously and stiffly strue among themselves (the bishop of Rome also being present) to the end whatsoeuer this dissention now raised seemeth to be, it might in their presence with great industrie and diligence be sifted out and redressed. But in so much as (as it commonly commeth to passe) diuise of them, being negligent, forgetfull of their owne saluation, and the reuerence due vnto the most holy opinion, cease not as yet to dilate their enmitie, and being altogether vnwilling to consent vnto the sentence already giue, they definitiue affirme that few of them brought forth their sentences and iudgements, and before they had narrowly sifted out all that was to be enquired, to haue stepped too swiftly and too hastily to giue iudgment. Of al these things this came to passe, that they whose part it was to maintaine brotherly vntie and concord, shamefully yea wickedly disagree among themselves, and minister an occasion of mockage vnto men whose minds are farre alienated from the most sacred religion. Wherefore I must be carefull that that which should voluntarily haue bene appeased after that iudgement was giuen, now at length in the presence of many be ended and finished. Because that we haue commanded diuerse bishops out of sundry prouinces to meet in the Calends of August at the Citie of Orleance, we thought good to write vnto thee that thou (taking of the famous *Latronianus* lieutenant of Sicilia an ordinarie waggon, and together with some two of them of the second order, whom thou shalt thinke good to chuse, moreouer with three seruants which shall be able to serue thee in thy iourney) hasten within the compasse of the same dayes vnto the said place, that by the meanes of thy faithfull industrie, with the peaceable and vniforme wisdom of the rest which there shall meete, this dissention which hitherto wickedly endured with a certaine shamefull winching and repining (all being heard which may be said of either parts varying among themselves, whom we haue likewise commanded to be present) may now at length be closed vp with religion, and faith, and brotherly concord that ought to be required of vs all. The almighty God keepe thee in health many yeares.

CHAP. VI.

*A copie of the Emperours epistle, by the which he granted money vnto the Churches.*

Constantine vnto Cecilianus bishop of Carthage. Philes according vnto Epiphanius is a weight other wise called Talantum, & the same is two-fold, the one containing 312 pounds & six ounces: the other weighing 208 pence, it is vied of viudas & Augustine de ciuit Dei lib. 22. c. 8 for a halpepene.

Constantine the Emperour vnto Cecilianus bishop of Carthage sendeth greeting. In so much as it pleased vs to minister some thing for expences sake, vnto some certaine ministers of the approued and most holy religion throughout euery the prouinces of Aphricke, Numidia and Mauritania: I haue sent letters vnto *Ursus* the renowned lieutenant of Aphricke, and signified vnto him that he should cause three thousand pholes of silver to be sold vnto thy fidelitie. Therefore as soone as thou hast receiued the said summe of money, see the same distributed vnto all the aforesaid, according vnto our writ sent by *Osium*. If thou perceiue ought to be wanting, so that our will herein towards all may not be accomplished, demaund of *Heraclius* our treasurer as much as assuredly thou thinkest lacking. This I gaue him in charge when he was present, that if thy fidelitie required any money of him, he should without any more adoe deliuer the same vnto thee. And forasmuch as I vnderstand that some troublesome persons were disposed to peruert by some lowde corruption, the people of the most holy and Catholique Church: I giue thee to vnderstand, that I gaue forth such iniunctions in presence of *Anilinus* the Lieutenant and *Patrius* the gouernours Vicegerent, that among all other things they should specially haue due regard hereof, and that they should in no wise permit such a thing to fall out. Wherefore if thou perceiue some such men to persist in this their folly, without any more adoe haue recourse vnto the said Iudges, and make them priue thereof, that they consider of these as I charged them when they were present. The diuinitie of the great God long preferue thee.

CHAP.

CHAP. VII.

*A copie of the Epistle by the which he freed the Bishops from paying of taxe or tribute.*

WE greete you most honorable *Anilinus*. Because it appeareth diuersly, that if the religion wherein great estimation of holinesse is maintained be set at nought, great dangers will ensue to the publike affaires: and againe if the same be orderly handled and maintained, great prosperitie and speciall felicitie will follow vnto the Romane Empire and the affaires of all men, the goodnesse of God exhibiting the same: it seemed good vnto vs, that those men which labour in this godly religion, with due holinesse and diligent obseruation of this law, shall receiue recompence of their trauels. Wherefore our pleasure is, that they of the Prouince committed to thy charge, which in the Catholike Church where *Cecilianus* gouerneth, minister in this holy religion, whom we commonly terme clergie men, be wholly free and exempt from all publike burthens, lest by anie error or cursed swarung they be withdrawne from the seruice due vnto God, but rather may occupie themselves about their profession without any molesting at all, who while they performe the great ministerie of the holy worship, do seeme to profite verie much the publike affaires. Farewell most honourable *Anilinus*. Such things hath the diuine and celestiall grace of our Saviour at the appearing thereof graunted vnto vs: and such great benefites were bestowed vpon all men by reason of our peace: and thus went our affaires in ioy and solemnities.

CHAP. VIII.

*The ingratitude of Licinius towards Constantine, and his crueltie towards the Christians.*

THE sight of these things was intollerable for the diuell, enemy of honesty, and worker of malice. Neither in like sort did the things which happened vnto the foresaid tyrants suffice *Licinius* better to aduise himselfe. Who while he enjoyed a prosperous raigne, and the second honoz next after the Emperour *Constantine* the great, & was highly reuerenced for his affinitie and kinred with *Constantine*, laying aside the example of good Princes, he imitated the wickednesse and impietie of cruell tyrants: and whose tragicall liues he saw ended before his face, these mens manners would he follow, rather then continue in the fauour and friendship of the better. Wherefore being moued against his deare friend in all things with the prickles of enuy, he raised against him a wicked & grievous warre, neither tendering the lawes of nature, nor mindfull of protested othes, neither of bloud, nor of the covenants passed betwene them. Yet the renowned Emperour, that he might shew him the tokens of true friendship and heartie good will, disdained not at his kinred, neither denied his companie in honozable wedlocke with his sister: yea he vouchsafed to make him partaker of his fathers kinred and imperiall bloud: and to be thozt, he had granted him as to his alliance and fellow Emperour, authoritie ouer the whole Empire, and committed vnto him no small part of the nations subiect to the Romane Empire for to gouerne and rule. But he practising the contrarie, inuented daily all kind of wiles against him that was of higher power, and deuised all subtle sleights to recompence his deare friend euill for good. Wherefore in the beginning to cloke his conspiracie, he fained friendship, and often in the meane space guilefully and deceitfully by his laying of waite he hoped easily to bying to passe that which he desired. But God being the friend, sauoz and keeper of *Constantine*, brought to light the waite layd for him in secret. For the power and strong armour of pietie is of great force, both to reuenge the enemy, and to preserve it selfe: so that the most godly Emperour being strengthened therewith, escaped the manifold sleights of the cursed enemy. But *Licinius* when he perceiued that his secret conspiracie framed not after his mind, for that God revealed vnto the godly Emperour all his guile and deceit, when he could no longer cloke his rebellion, he raised open warres: and withall when he purposed to giue battell vnto *Constantine*, he went about to impugn the almightie God himselfe, whom he knew to be worshipped of *Constantine*. Afterward he ended noz secretly and by little and little to impugn the saints vnder his dominion, who neuer misseled nor endamaged his Empire, neither hurt him any kind of way at all. And to bying

Constantinus vnto Anilinus gouernour of Aphricke.

Licinius had married Constantinus sister.



to warre with God, purchased vnto themselves such an end as bereaued them of their liues; but she that was desolate and betwailed among men, obtained such an end of her patience in God, as is now to be seene, that according vnto the Prophecie of *Esa* it may be cryed vnto her: Reioyce thou drye desert, let the wilderness be glad and flourish like the Lillie, the waste places shall bring forth and reioyce. You loose hands, and dissolute knees ye shall be strengthened. Comfort your selues, you faint hearted, you shall be strengthened, feare not. Behold, our God hath restored iudgement and will requite. He will come and saue you. For (saith he) the waters shall flow in the desert, and the valles in a thirstie land, and the drie land shall be turned into marish, and the fountaines of waters into drie land. And these things of old time sozefold by wordes were grafted in holy Scripture, but the things now brought to passe, are not onely deliuered vnto vs by heare-say, but by woordes themselves. This desolate desitute of water, this widow and desolate (whose gates with ayres like timber in the woods they haue broken downe: For they haue broken her in peeces with axes and hammers; whose wokes they haue destroyed, And burned with fire the Sanctuarie of God: for they haue throwne to the ground the Tabernacle of his name: whose grapes they haue gathered as many as passed this way, and throwne downe her hedges, the which the wild Bore out of the wood hath rooted vp, and the wild beast of the field deuoured,) by the wonderfull woordes of Christ, presently where it pleased him is become like the Lillie. For then by his commandement according vnto the prouidence of the ffather she was chastised (Whom the Lord loueth he chastiseth, he scourgeth euery child whom he receiueth) and after due measure being conuerted, she is commaunded to reioyce from aboue, and now flourisheth like the Lillie, and beareth vnto all men an holy sweet smelling sauour. For (saith he) the water shall flow in the desert, they (to wit) which are holy, of the faining fountaine of new birth. And now that which a while ago was desert, is turned to marish, and the well spring of the water of life issued out into thirstie land. And to say the truth, the hands before late are strengthened, these woordes also which we presently behold, are great and famous, spoken at the wonderfull power and hand of God. Whereouer the knees of old withered and weakened, hauing recouered their strength and wonted paces, do enter the right and high way of saluine knowledge, and haften vnto the flocke of the high shephard. But if their minds haue bene amazed with the theates of sundry tyrants, neither hath the word of saluation contemned the cure of them, but healing them notably, leadeeth them vnto heauenly comfort, saying, Comfort your selues ye faint hearted, be strong and feare not. And because it becometh this wilderness brought for God to enioy these benefits, this our new and walled Zorobabel, inuolued with that readines of mind he is of, to giue care, obeying the sayings of the prophets, after that bitter captiuitie and abomination of desolation, despised not his head and kafe, but before all things pacifying God the ffather with prayers and supplications together with the consent of you all: and taking him for a helper and fellow worke which alone quickeneth the dead, raised her being fallen, after that he had purged and cured the miseries which were wrought: and gaue her a stole, not wherewith she was clad of old, but that which she learned againe of holy Scripture, which testifieth thus: And the latter glorie of his house shall passe the former. Wherefore enlarging this quire with farre greater forme, he fortified the outer copasse of the whole building with a wall, that it might be a safe habitation of all the whole worke: next he hath erected a great porch, reaching very high and wide vnto the Sun beames, so that vnto them which stand a far off without the hallo walled walls, it becometh a cleare shew of the artificall worke contained within them, and withall turning, as entisling the countenance of sozainers touching the faith vnto the first entrance, so that as they passe by, which is not picked in mind first with the remembrance of the former desolation, next with the sight of this wonderfull worke vnto such as were hoped & wished for, a quick prouidenture to draw men, and by the beholding thereof to entice men to enter in: then he draweth nigh vnto the inner partes of the most holy places. For making a separation with a distance betwene the temple it self & the first entrance, he hath beautified this place on euery side with four ouerthwart porches, and after the forme of a quadrangle he hath compassed them about on euery side with high pillars, the distance betwene he hath shut with lattis

Esa. 35.

Psal. 74.

Psal. 80.

Prou. 3.

Hib. 12.

Esa. 35.

The wall of  
the Church.  
The porch.

A space be-  
tweene the  
Sanctuarie  
& the porch.

nets, made of wood and measured after the breadth of the place, the middle he left boyd, that the bright skie might be seene, and that it might yeld the aire tempered with the bright beames of the Sunne. With this hath he brought pledges of holy purgations, to wit, fountains lying ouer against the temple, which with great plentie of water giue meanes of washing vnto such as enter into the holy cloisters. And this place in which all that go in stay first to wash themselves, as it yeldeth beauty and gloze, so is it a safe mansion for them to rest in who are to be instructed in the principles of faith. Whereouer to beautifie these things with great varietie of woordes to delight the eyes, he made large boxes into the temple, with many galleries made within. And againe he placed these gates on the South side, whose middle distance on both sides he made to excell, both by reason of the bignesse and breadth thereof, the which also he notably set forth with bowes of brass, linked with iron and sundry kinds of carued worke, and substituted them vnto it as garbing soldiers vnto a quene. After this manner he adde the same number of porches vnto the galleries on either side of the whole temple, and ouer from aboue he inuented sundry fals of greater lights vnto the whole house, and the setting out of front of them he hath diuersly wrought ouer with carued timber. But the princely pallace he hath fortified with more precious & more gorgeous stufte, vnto this more plenteous liberality of expences. It seemeth vnto me herein a thing superfluous, to describe the length and breadth of this house, these gorgeous ornaments, the vnspcakable greatness, the glistering shew of the worke, the height reaching vnto the heauens, and to extoll with speech the precious Cedar trees of Libanus hanging ouer, the which holy Scripture hath not passed ouer with silence, saying: The trees of the Lord will reioyce, and the Cedars of Libanus which the Lord hath planted. To what end shall I intreate more curiously of the most wise and chiefe devised disposition of the building, and againe of the excellent ornament of euery seuerall part, when as the testimonie of the eyes themselves passeth and excludeth that knowledge which pierceth the eare? But this man hauing finished the temple, and the most high seates for the Presidents honour, againe hauing placed the vnderseates in a passing good order, and last of all the most holy place, the Altar being set in the midst: againe he compassed these things with wooden railles wrought vp to the top with artificall caruing, that too many might not come therein, yelding a wonderfull beautie to the beholders. Neither hath he negligently pauced the stufte. This he gorgeously bedecked with marbled stone, and now consequently he toke in hand the bitter parts of the temple, he builded seates and godly yles on either side very artifically, and ioyned them to the temples side: he beat out windowes and coupled them to the boxes of the middle temple, the which things also our Solomon an earnest maintainer of peace & bulder of this temple hath brought to passe, for such as yet want the sacrifice and sprinkling done by water and the holy Ghost. So that the prophesy aboue mentioned, consisteth no longer in woordes, but is accomplished in deed it self. For now, as it is most true, The latter glorie of this house passeth the former. For it behoued and most mete it was, in so much that the Lord had bene in agonie and had once embraced death for her, and after his passion, the soule body (which for her sake he put on) being translated vnto brightnesse and gloze, and the flesh it self after dissolution, led from corruption to incorruption: that she in like manner should enioy the gracious goodnes of our Saviour. Although she had promises of the Lord himselfe of farre more excellent gifts, and desired incessantly to obtaine a greater gloze of new birth at the resurrection of the incorruptible body, together with the glistering brightnes of the Angelicall quire aboue in the heauens and pallaces of God, with Jesus Christ himselfe the chiefe benefactor and Saviour in the world to come: yet in the meane space, in this present life, the which of old was a widow and solitary, now adorned by the grace of God with these flowers, and become inuolued like the lillie, according to the saying of the Prophet, she hath put on her wedding robe, & is compassed about with a crowne of beauty, and as it were instructed by *Esa* to dance for ioy. Let vs heare of her how she offereth with reverence, thanksgiving vnto God the king, with the voice of praise, when the faith: Let my soule reioyce in the Lord. For he hath put vpon me the garment of saluation, and covered me with the mantle of righteousness. He hath bedecked me like a bridegrome with a crowne, & like a bride with ornaments. For euen as the earth multiplieth her flowers, and like as the garden shooteth forth her feeds, so hath God caused righteousness and praises to flourish before all the heathen. With such sayings doth she triumph, but heare with what woordes the bridegrome, the

Wellspring,  
cockes, or  
conduits.

Gates.

Porches.  
Windowes.

Psal. 104.

The floore of  
pauement.

Esa. 61.

The church  
reioyceth.

E/34

E/35

E/36

E/37

2. Cor. 6.

celestiall word, Iesus Christ himselfe doth answer her, the Lord himselfe sayings: Feare not because thou wast confounded, neither be thou ashamed because thou hast bene set at naught. The Lord hath not called thee as a woman forsaken and faint hearted, neither as a woman hated from her youth vp, saith thy God. A little while haue I forsaken thee, and in great mercies will I pise thee: when I was a little while angrie I turned my face from thee, but in great mercies will I pardon thee, saith the Lord thy redeemer. Awake, awake, thou that from the hand of the Lord hast drunke the cup of his wrath. Thou hast drunke off and emptied cleane the cup of destruction, the cup of my wrath. There was not of all thy finnes whom thou hast begotten, not one left to comfort thee, not one which might hold thee vp with the hand. Behold I haue taken the cup of destruction out of thy hand, euen the cup of my wrath, and henceforth see thou drinke of it no more, and I will put it into their hand which wrongfully troubled thee, and which haue humbled thee to the dust, awake, awake. Put on thy strength: put on thy glorie. Shake from thee the dust, arise & sit vp. Pluck out thy necke from the collar. Lift vp thine eyes and looke about thee, & see thy songs gathered about thee. Behold they are gathered together and come vnto thee. As truly as I liue saith the Lord, thou shalt put them all vpon thee as apparell, and gird them vnto thee as a bride doth her jewels. As for thy land that hath lien desolate, wasted and destroyed, it shall be frequented of thine inhabitants, and they which haue deuoured thee shall be far off. For the sonnes which thou hast lost shall say in thine eares: this place is narrow for me, prouide a place where I may dwell, and thou wilt say in thine hart: who hath begotten me these? I was barren and a widow, but who hath nourished these for me? I was left alone, but whence come these vnto me? These things hath E/34 prophesied. These things of old were inserted in the Scripture concerning vs, & requisite it was that some where we should behold the truth thereof shewen in works themselves. Wherefore because the bzidegrome, the word of God hath thus spoken vnto the spouse his most holy Church, verie well hath this chiefe solemnizer of the marriage raised and reioyced this vnto, lying after the maner of a dead carcase, destitute of all hope of man, by the common prayers of you all, and true hands stretched forth at the commandement of the vniuersall king, and by manifestation of the power of Iesu Christ: and being raised, hath obtained her such an one as he had learned by the description of holy Scripture. This miracle then passeth, & is about measure to be wondred at, of them specially which onely make shew of outward things. For the renewings of that diuine and reasonable structure in the soules of men, which the Son of God himselfe according to his owne image made like vnto God in all things, that is, a nature incorruptible, incorporeall, reasonable, free from earthly matter, in it selfe a spirituall essence, erreth all the chiefe and first spirituall types belonging vnto God. Which at the beginning ordained, that it should be of that which was not, and made vnto himselfe and to the Father, an holy spouse, and a most sacred temple, which he sheweth manifestly when he saith: I will dwell in them and walke among them. I will be their God, & they shall be my people. And indeed the mind of man was perfect and purged, and so prepared from the beginning, that it might beautifie the heauenly word, and fructifie in it selfe: but by enuie and the motion of the malicious diuell, of it owne accoꝝd it became subiect to passions and set on malice, so that being forsaken of God, and destitute of his helpe, and vnarmed, it was exposed and left to the snares of them which of old enuied the saluation thereof: and ouerthrowen by the terroꝝ and sleights of inuincible and spirituall enemies, hath fallen with such a fall as may not be remedied, so that not one stone of vertue cleaued to another in it, but lay all prostrate vpon the earth and dead, bereft of the natural vnderstanding of God. And that being fallen which was made after the likeness of God, no visible wild boze out of the wood roted it vp, but some pernicious diuell and spirituall wild beastes, which haue set it on fire with passions, as with the darts of their malice, and burned with fire the true Sanctuary of God, and thowen it to the earth the dwelling place of his name, & troden it, thus miserably lying ouercast with a great heape of earth, without any hope of saluation. But the holy word of saluation, careful hereof, according to the goodnesse of his most gracious Father, reuenged him of the sinners with punishment due for their desert. First therfore by taking away the liues of the most impious and pernicious of all, the most grievous tyrants hated of God, he purged the whole world, by the industrie of the most goodly Princes: next, he brought into the open face of the world, me, a well knowne of him, dedicated and consecrated vnto him of old in goodly life, and protected by him, though in secret, (the troublesome times drawing nigh) and honoꝝed them suffi-

ciently with plenteousnes of his Spirit, & by means of these hath cleansed the soules a little before infected & oppressed with all kind of impious desires, with reprehensile lessons of discipline, as it were with delving instruments: & all your minds being garnished & made glorious he hath deliuered vnto this most wise captaine & beloued. God: who otherwise pzenailing in iudgement & industrie of inuention, knowing & discerning the disposition of these soules committed to his charge, from the first day, as I may say, that he began to build, hath not as yet rested, one while framing in you all glittering gold, another while tried & purified silver, and precious stones, to the end he may accomplysh afresh in you by works themselves the sacred and mysticall prophetic which is thus read: Behold I will make thy walls of precious stone, and thy foundations of Saphyres, thy bulwarks of Iasper, thy gates of Chrytall, & thy borders of chosen stones. Thy children shall be taught of God, I will giue all thy children plenteousnes of peace, & in righteousness shalt thou be grounded. Wherefore building in righteousness, he hath aptly referred the power of the whole people, by some compounding of only outward wal, he hath fortified sincere faith. But this people being many & great, is not sufficient to the building of a more excellent worke. Vnto some he committed the entrances of the house, giuing them in charge to watch the doores, & to guide such as enter in, who not vnto worldly are shewed to be the porch of the temple. Some he hath firmly set about the inner court with chief pillars, after the maner of a quadꝝangle, & to the chiefe bulwarks he hath referred the Scripture of the 4. Evangelists. Againe, some he hath coupled with fortresses on either side about the princely pallace, which as yet are nouices in the faith, they both increase & prosper, yet set farther off: the inward holy contemplation of the faithful. Of these hath he taken in corrupt soules, purified with diuine fountaine after the maner of gold, and others hath he set vp with pillars, farre mightier then those outward, out of the inner writings of mysticall Scripture, and set them forth liuely to minister light. The glorious doctrine of the high & supreme king, that is, of the one & only God, hath adorned the whole temple with one porch, & the same very notable. He hath attributed the second beautifull brightnes vnto the power of Christ, & to the power of the holy Ghost, & euer where vnto the power of the Father, as for the rest he hath expressed the excellencie of euer truth both plentifully & manifold throughout the whole house, & on euer side he hath builded a great, a princely & a noble house full of light throughout, with liuely, seasoned, sure, & chosen stones of the soules. He hath beautified the inner & viter parts with the most glorifying attire of continency & temperance, inasmuch as they consist not only of soule and mind, but also of body. There are also in this temple thrones and infinite underseates & receptacles in all those soules wherein the graces of the holy Ghost haue their abode, such as of old appeared vnto the which had their conuersation with the holy Apostles, of whom also clouen tongues were seene as if they had bene fire, & rested vpon ech one of the. But whole Christ himselfe hath fastened his seat in him which gouerneth all, in others secundarily next after him placed, rateably as euer ones capacitie can compasse the diuisions of the power of Christ & his holy spirit. The underseates are both Angels & soules of certaine men, euen of such as are committed vnto euer one for institutio & custodie sake. The noble, the great & only altar, what other thing is it, then the most holy place & the sincerity of the Christians soule which is common to all, at the right hand of which altar standeth the great high Priest of all, Iesus himselfe the only begotten Son of God, which directeth vnto the Father of heauen & the vniuersal God, the sweet smelling perfume, the vnbloody & spirituall sacrifices of prayers, receiued of all with swift eyes & stretched out arms, & first of all he himselfe with adoration, & alone exhibiteth due honoꝝ vnto the Father, & next prayeth for the will be vnto vs all pacified & gentle, firmly and forever. This great temple, which is in the whole world vnder the Son, the great workman of all, euen the word of God hath obtained, & againe he hath finished vpon earth this spirituall likeness of the which cline ouer the same circular foyme of the heauen, that the Father might be honoꝝed & worshipped through him of euer creature and reasonable thing on this earth: to gain, he hath made the supercelliall host & the shewes of these things there to be seene: to be short, Jerusalem which they call new, & Sion the celestiall mount and supernaturall city of the living God, in which infinite troups of Angels, and the Church of the first begotten which are written in heauē, do honoꝝ with secret & vnsearchable praises, our maker and the general prince of all, whom no mortal man can worthily set forth: For the eye hath not seene, and the ear hath not heard, neither hath the hart of man conceived the things which God prepared for them

them that loue him. Whereof we now partly being thought worthy, both men, women, and children, all together as well small as great, with one spirit & with one soule, let us not cease with thanks giuing, to celebrate the author of so great benefits bestowed vpon vs. Which hath mercie on all our sinnes, and cureth all our maladies, which hath redeemed our life from destruction, he crowneth vs in loue and mercies, and filleth our desire with goodnesse. For he hath not dealt with vs according vnto our sinnes, neither rewarded vs according vnto our iniquities. For looke how farre the East is from the West, so farre hath he set our sinnes from vs. And euen as a father tendereth his sonnes, so hath the Lord tendered such as feare him. Wondering therefore in our minds these things alwayes hereafter, and setting before our mind the worthy and solemnizer of this present feast, of this ioyfull and renowned day, yea day and night, every houre, and as I may say, vnto the last gaspe, embracing and reuerencing him with all the might of our mind, and now rising, let vs humbly beseech him with the great force of our earnest desires, that he keepe and defend vs in his shapefold vnto the end, and that he alwayes governe the peace which he himselve hath graunted, neuer to be broken, alwayes immoueable, in Christ Iesu our Saviour, to whom be glorie world without end. Amen.

## CHAP. V.

*The Edicts of Constantine and Licinius touching Christian Religion, and the liberty thereof.*

The copie of the Imperiall edicts translated out of the Latine into the Greeke & out of the Greeke into English.

**G**o now, let vs proceed on & annere the copies of the imperiall Edicts of Constantine and Licinius translated out of the Romane into the Greeke tongue, as followeth. Weying with our selues, that of old the liberty of religion was not to be hindered, and that every one had licence after his mind and will, we haue presently commanded that euery one shall handle the holy affaires at his pleasure, and that the Christians shall retaine the faith of their former opinion and wonted seruice. But in as much as manifold and different opinions do rise by reason of that Edict in the which such a licence and libertie was granted, we haue thought good to lay downe plainly the things whereby peradventure diuers of them were restrained fro such obseruation. When as with prosperous successe I Constantine Emperour, came to Millaine, and enquired of the things which made for the commoditie and profit of the Commonwealth, these amongst many other things seemed expedient, yea before all other we purposed to decree, wherein the reuerence and seruice due to God is comprised, that is to say, by the which we might grant vnto the Christians altogether free choice to embrace what seruice and ceremonies pleased them best, to the end the diuinity of the celestially affaires now euery where receiued, might in some part be pleasing vnto vs and to all our subiects. Then according vnto this our pleasure we haue decreed with sound and most right iudgement, that licence and libertie be henceforth denyed vnto none at all, of chusing or following the Christian seruice or religion, but that this libertie be graunted vnto euery one, to addiect his mind vnto that religion which he thinketh fit for him, to the end that God may graunt vnto vs his wonted care and goodnesse. It was necessarie for vs to signifie vnto thee this our pleasure, to the end the opinions contained in our former letters sent vnto thy wisdom in the behalf of the Christians, may altogether be taken away, and that the opinions which seeme very foolish and farre from our clemencies liking may be cut off. And now whosoever freely and firmly is thus disposed to retaine the Christian religion, let him do it without all molestation or grievance. These things haue we determined to signifie fully vnto thy carefulnesse, that thou maist know vs to haue granted vnto the Christians free and absolute licence to retaine their owne religion: and because that we haue granted absolute libertie to vse their obseruance and religion, if so please any, it manifestly auaileth for the tranquillitie of our times, that euery one haue liberty to chuse and worship what God pleaseth him best. This haue we done, lest ought of our doings seeme preiudiciall vnto any seruice or religion: and this, besides other specially we thought good to decree concerning the Christians, that they enioy their places where aforetime they were accustomed to frequent, whereof in our former letters sent vnto thy wisdom, there was another order concerning the former time: that if any had bought the either of our treasury, or of any other, they shold without all delays or doubts restore them vnto the Christians, without siluer, and without any other demand in recompence for it. And if any (haueing obtained the same by gift graciously bestowed vpon him by our goodnesse) demand ought

in their names for recompence, let them haue recourse vnto the Lieutenant and Iudge of the place, that consideration be had of them by our benignitie: all which, without anie delay thou shalt by thine industry require to be granted vnto the Christian societie. And because the said Christians are knowne, not onely to haue enioyed the place of their meetings and assemblies, but also certaine others peculiar, not to euery one priuately, but belonging by right vnto their whole societie: see that thou command all those according vnto the decree mentioned before, to be restored vnto the Christians, that is to euery their societie and Synod, all delay set apart, obseruing in the meane time the aforesaid manner, that if anie (as we haue said) restore them without receiuing of reward, they may assure themselves to suffer no damage through our gracious bountifullnesse. In all these aforesaid see thou employ great industrie in the behalfe of the sayd Christian societie, to the end this our Decree may speedily take place, and that in this behalfe ye provide by our clemency for the common and publike peace and tranquillitie. By this meanes as is aforesaid, the goodnesse of God towards vs the which we haue diuersly tried already, shall continue at all times immoueable. And to the end the drift of this our constitution and goodnesse may be made manifest vnto all men, it shall be expedient that these our writings be euery where proclaimed, and brought vnto the knowledge of all our louing subiects, lest that the constitution of this our gracious goodnesse be hid from any man.

*The copie of another Imperiall constitution, by the which it is signified that this gift concerneth the Catholike Church.*

We greeete thee welbeloued Anilinus. The order of our gracious goodnesse is this. We will that the things which belong vnto others by right be not onely not hindered, but also with speede restored. Wherefore our pleasure is, that as soone as thou hast receiued these letters, if any of the things which belong vnto the Catholique Church of the Christians throughout euery citie, or in any other place, be occupied by the citizens or by any others, thou see the same immediately restored vnto their Churches. We haue already heretofore decreed the same: that the possessions belonging vnto the Churches afore time should be restored to their right. In as much then as thy wisdom perceiue this to be the manifest commandement of our constitution, provide that if either gardens, or houses, or other possessions whatsoever haue belonged vnto the title of their Churches, all the same be speedily restored vnto them againe, to the end we may vnderstand that thou hast diligently obeyed this our commandement. Farewell most honorable and our deare friend Anilinus.

Constantine and Licinius the Emperours vnto Anilinus proconsull of Asricke.

*The copie of the Emperours Epistle by the which he summoned a Synode of Bishops to meete at Rome for the uniting and reconciling of the Churches.*

Constantine the Emperour vnto Miltiades Bishop of Rome and Marcus sendeth greeting. In so much as many such Epistles are brought vnto me from Anilinus Lieutenant of Aphricke, in the which it is said that Cecilianus Bishop of Carthage is reprehended in many things of diuers his colleagues abiding in Aphricke, and this seemeth vnto me verie grieuous, that there should be found in these prouinces (the which the prouidence of God hath allotted peculiarly vnto my discretion) a great multitude of people prone vnto the worse, and disagreeing, and that among Bishops there should be variance: it seemed good vnto me that Cecilianus himselfe together with the tenne Bishops which seeme to reprehend him, and ten others whom he thought expedient in the behalfe of his cause, do sayle vnto Rome: that there in presence of you all, together with Reticus, Maternus, and Marcus, your colleagues, whom therefore I commanded to hasten to Rome, he may be heard, to the end you may be instructed what things agree best with the most religious law. And that you may haue full intelligence touching all these things, I haue sent vnderneath my letters vnto your said colleagues, the copie of the letters sent from Anilinus vnto me. The which being read, your fidelitie may proue how the aforesaid matter may equitably be sifted and ended after the rule of equitie. Your industrie is not ignorant but that I attribute so much reuerence vnto the Catholique Church, that I would haue you suffer in anie place no schisme or dissention at all. The diuinitie of the great God keepe you (most honorable) manie yeares.

Constantine the Emperour vnto Miltiades Bishop of Rome.

*The copie of the Emperours epistle, by the which he commaunded a second Synode to be summoned for the removing of the dissention and debate risen betwene the bishops.*

Constantine the Emperour vnto Chrestus bishop of Syracusa.

Constantine the Emperour vnto Chrestus Bishop of Syracusa sendeth greeting. Heretofore when as some wickedly and perversly went about to seuer themselves from the religion of the sacred and celestiall power, and from the catholike opinion, I purposing that such contentions of theirs should be cut off, haue written and ordained, that certaine bishops should be cited from Fraunce, and againe that they should be called from Aphricke which of the other part contentiously and stiffly strue among themselves (the bishop of Rome also being present) to the end whatsoever this dissention now raised seemeth to be, it might in their presence with great industrie and diligence be sifted out and redressed. But in so much as (as it commonly commeth to passe) diuise of them, being negligent, forgetfull of their owne saluation, and the reuerence due vnto the most holy opinion, cease not as yet to dilate their enmitie, and being altogether vnwilling to consent vnto the sentence already giue, they definitiue affirme that few of them brought forth their sentences and iudgements, and before they had narrowly sifted out all that was to be enquired, to haue stepped too swiftly and too hastily to giue iudgment. Of al these things this came to passe, that they whole part it was to maintaine brotherly vntie and concord, shamefully yea wickedly disagree among themselves, and minister an occasion of mockage vnto men whose minds are farre alienated from the most sacred religion. Wherefore I must be careful that that which should voluntarily haue bene appeased after that iudgement was giuen, now at length in the presence of many bened and finished. Because that we haue commanded diuerse bishops out of sundry prouinces to meet in the Calends of August at the Citie of Orleance, we thought good to write vnto thee that thou (taking of the famous *Latronianus* lieutenant of Sicilia an ordinarie waggon, and together with some two of them of the second order, whom thou shalt thinke good to chuse, moreover with three seruants which shall be able to serue thee in thy iourney) hasten within the compasse of the same dayes vnto the said place, that by the means of thy faithfull industrie, with the peaceable and vniforme wisdom of the rest which there shall meete, this dissention which hitherto wickedly endured with a certaine shamefull winching and repining (all being heard which may be said of either parts varying among themselves, whom we haue likewise commanded to be present) may now at length be closed vp with religion, and faith, and brotherly concord that ought to be required of vs all. The almighty God keepe thee in health many yeares.

## CHAP. VI.

*A copie of the Emperours epistle, by the which he graunted money vnto the Churches.*

Constantine vnto Cecilianus bishop of Carthage. Pholes according vnto Euphianus is a weight other-wise called Talantum, & the same is two-fold, the one containing 312 pounds & six ounces: the other weighing 208 pence, it is vied of vinda & Augustine de ciuit. Dei. lib. 22. c. 8 for a halpence.

Constantine the Emperour vnto Cecilianus bishop of Carthage sendeth greeting. In so much as it pleased vs to minister some thing for expences sake, vnto some certaine ministers of the approued and most holy religion throughout euery the prouinces of Aphricke, Numidia and Mauritania: I haue sent letters vnto *Ursus* the renowned lieutenant of Aphricke, and signified vnto him that he should cause three thousand pholes of siluer to be told vnto thy fidelitie. Therefore as soone as thou hast receiued the said summe of money, see the same distributed vnto all the aforesaid, according vnto our writ sent by *Osius*. If thou perceiue ought to be wanting, so that our will herein towards all may not be accomplished, demand of *Heracles* our treasurer as much as assuredly thou thinkest lacking. This I gaue him in charge when he was present, that if thy fidelitie required any money of him, he should without any more adoe deliuer the same vnto thee. And forasmuch as I vnderstand that some troublesome persons were disposed to peruert by some lewde corruption, the people of the most holy and Catholique Church: I giue thee to vnderstand, that I gaue forth such iniunctions in presence of *Anilinus* the Lieutenant and *Patricius* the gouernours Vicegerent, that among all other things they should specially haue due regard herof, and that they should in no wise permit such a thing to fall out. Wherefore if thou perceiue some such men to persist in this their folly, without any more adoe haue recourse vnto the said Iudges, and make them priue thereof, that they consider of these as I charged them when they were present. The diuinitie of the great God long preferue thee.

CHAP.

## CHAP. VII.

*A copie of the Epistle by the which he freed the Bishops from paying of taxe or tribute.*

WE greete you most honorable *Anilinus*. Because it appeareth diuersly, that if the religion wherein great estimation of holinesse is maintained be set at nought, great dangers will enlue to the publike affaires: and againe if the same be orderly handled and maintained, great prosperitie and speciall felicitie will follow vnto the Romane Empire and the affaires of all men, the goodnesse of God exhibiting the same: it seemed good vnto vs, that those men which labour in this godly religion, with due holinesse and diligent obseruation of this law, shall receiue recompence of their trauels. Wherefore our pleasure is, that they of the Prouince committed to thy charge, which in the Catholike Church where *Cecilianus* gouerneth, minister in this holy religion, whom we commonly terme clergie men, be wholly free and exempt from all publike burthens, lest by anie error or cursed swarung they be withdrawne from the seruice due vnto God, but rather may occupie themselves about their profession without any molesting at all, who while they performe the great minuterie of the holy worship, do seeme to profite verie much the publike affaires. Farewell most honourable *Anilinus*. Such things hath the diuine and celestiall grace of our Saviour at the appearing thereof graunted vnto vs: and such great benefites were bestowed vpon all men by reason of our peace: and thus went our affaires in ioy and solemnities.

## CHAP. VIII.

*The ingratitude of Licinius towards Constantine, and his crueltie towards the Christians.*

THE sight of these things was intollerable for the diuell, enemy of honesty, and worker of malice. Neither in like sort did the things which happened vnto the foresaid tyrants suffice *Licinius* better to aduise himselfe. Who while he enioyed a prosperous raigne, and the second hono next after the Emperour *Constantine* the great, & was highly reuerenced for his affinitie and kindred with *Constantine*, laying aside the example of good Princes, he imitated the wickednesse and impietie of cruell tyrants: and whose tragicall liues he saw ended before his face, these mens manners would he follow, rather then continue in the fauour and friendship of the better. Wherefore being moued against his deare friend in all things with the prickles of enuy, he raised against him a wicked & grievous warre, neither tendering the lawes of nature, nor mindfull of protested othes, neither of bloud, nor of the covenants passed betwene them. Yet the renowned Emperour, that he might shew him the tokens of true friendship and heartie good will, disdained not at his kindred, neither denied his companie in honorable wedlocke with his sister: yea he vouchsafed to make him partaker of his fathers kindred and imperiall bloud: and to be thort, he had granted him as to his alliance and fellow Emperour, authoritie ouer the whole Empire, and committed vnto him no small part of the nations subiect to the Romane Empire for to gouerne and rule. But he practising the contrarie, inuented daily all kind of wiles against him that was of higher power, and deuised all subtle sleights to recompence his deare friend euill for good. Wherefore in the beginning to cloke his conspiracie, he fained friendship, and often in the meane space guilefully and deceitfully by his laying of waite he hoped easily to bring to passe that which he desired. But God being the friend, sauozzer and keeper of *Constantine*, brought to light the waite layd for him in secret. For the power and strong armour of pietie is of great force, both to reuenge the enemy, and to preserve it selfe: so that the most godly Emperour being strengthened therewith, escaped the manifold sleights of the cursed enemy. But *Licinius* when he perceiued that his secret conspiracie framed not after his mind, for that God reuealed vnto the godly Emperour all his guile and deceit, when he could no longer cloke his rebellion, he raised open warrest and withall when he purposed to gine battell vnto *Constantine*, he went about to impugne almightie God himselfe, whom he knew to be worshipped of *Constantine*. Afterward he ended wored secretly and by little and little to impugne the saints vnder his dominion, who neuer mislaid nor endamaged his Empire, neither hurt him any kind of way at all. And to bring

Constantinus vnto Anilinus gouernour of Aphricke.

Licinius had married Constantinus sister.



this to passe, he was pickt and stirred to do mischief of his proper malice bozne with him. Wherefoze neither laying befoze his eyes the remembrance of them which persecuted the Christians befoze him, neither of them whom he had chastized and executed for committing of impietie, but renouncing his right wits he embraced open madnesse, and purposed to impoigne in stead of him that was holpen, God himselfe the helper of *Constantine*, and first of all he banished all Christians from his Court, deppling himselfe (silly wretch) of their prayers which they made unto God for him, the which also they were wont to make for all men after their countrey discipline. Afterwards he commanded that the soldiers appointed in the Citie, should be deprieved of their honoz and dignities, vnlesse they would sacrifice vnto diuels. But these were small things in respect of the greater. To what end should I rehearse the things which the enemy of God committed feuerally and by paces: how the most vnjust made vnjust lawes, who by his iniunctions gaue commaundement that no charitie by any man should be extended towards them which were afflicted in prison, neither compassion should be had on them which in fetters were like to perishe with famine: Neither was it lawful for any to be honest, or to practise charitie towards their kinsfolkes, whom they were bound to pisse euen by the law of nature. And that law was indeed most shamefull and cruel, and farre from a god nature, vnto the which there was a penaltie annexed, that such as had shewed compassion, were punished alike with them vnto whom they had bene mercifull, and such as had shewed any kindnesse towards them, were fettered, imprisoned, and punished alike with the afflicted. Such were the constitutions of *Licinius*. To what purpose shall I repeate his innouations touching marriage and dead men, whereby he presumed to abolish the ancient lawes of the Romanes, well and wisely ordained, and brought in certaine barbarous and cruell lawes, indeede very vnjust and vnlawfull, and infinite deceptes, the which he deuised against the nations subiect to his dominion, and sundrie taxes of gold and silver, surueying of lands, gainful penalties vpon the land of those which then liued not, but were deccalled long befoze. And to be shorot, the enemy of all goodnesse deuised for this cause certaine abiurations against them which had done no euill: and making away of noble and honest personages, whose youthly & tender wiues being seuered from their husbands he deliuered to seruants of his to be contumeliously and shamefully handled, and many married wiues, virgins and maidens, hath he shamefully abused (though he were now stricken in yeares) to the satysfying of his lecherous and beauly lust. To what end shall I vse manie woords in this matter, when as the excesse of his later doings, made the former which were small, to seme in a maner nothing: Wherefoze his later madnesse assaulted the Bishops, and for that they were worshippers of almighty God, he toke them for enemies to his doings, whom as yet he inuaded not openly for feare of the superiour, but secretly and deceitfully, and slue through wiles diuerse of the best approued gouernours. The maner of the slaughter he vsed was strange and neuer heard of befoze, his practices about Amasia and the other Cities of Pontus, excorde all example of crueltie: where he ouerthrew some of the Churches of God euen to the pauements, and shut by others, lest that any in them should assemble after the wonted maner, and performe the seruice due vnto God. Neither was he perswaded that they in them prayed for him, because he was of a corrupt conscience, but thought that we made supplication vnto God, and did all for the godly Emperour *Constantine*: & for this cause he brake out into a furious rage against vs. Whereouer the flattering Presidents supposing in this behalfe to gratifie the mischieuous tyrant, toymmented some of the Bishops as lewd persons are punished, led them forth, and punished without cause such as had committed no euill, as if they had bene murderers: whereof some endured a strange death, their bodies cut in many small peeces, as butchers do vse, and after this cruell & horrible spectacle, throtome into the bottome of the sea to become food for fishes. While these things were a doing, against the sight of godly men began, and efflowes the fields, the deserts, the woods and mountaines receine the worshippers of Christ. When these things in this sort preuailed with the wicked tyrant, he thought thenceforth to raise persecution against all, and had brought his purpose to passe (so there was nothing to hinder him from his hainous offence) vnlesse that God which fighteth for the soules of his seruants, had speedily preuented his malicious enterpryse, and had brought forth with a mightie arme in defence of the quarell, his seruant *Constantine*, defender of all the godly, as it were a great light in a darke and thicke mistie night.

CHAP.

## CHAP. IX.

*Constantine having overcome Licinius, enjoyed the Empire alone, favoured the Christians, and restored peace.*

Wherefoze God from aboue graunted vnto this man, this woorthie frute of godlinesse, to wit, victorie and trophies against wicked persons, and brought subiect the vngenerous tyrant, together with all his counsellors and friends, euen groueling at the feet of *Constantine*. For when he was fallen into extreame folly, the godly Emperour and furtherer of Christian religion, perceiuing that he was no longer to be bozne withall, weyed this matter wisely, and mingling the severities of iustice with the clemencie of his nature, thought best with voluntarie mind, to deliuer from iniurie such as were oppressed by the tyrant. And to the end he might saue many, he went about to cut off a few hurtfull and pestilent persons. For when as *Constantine* in times past had vsed clemencie and pitied him who was woorthie of no compassion at all, thereby *Licinius* enioyed no great commoditie, so that he forsooke not his malice, but rather increased his rage against the nations subiect vnto him: so that now there remained no hope of safetie to them that were oppressed by this savage beast. Wherefoze the defender of pietie, togged the hatred of euill with the loue of goodnesse, and together with his sonne *Crispus* the most humane Emperour, he went forth to battell, and stretched forth his helping hand to all that were oppressed. These therefore together, the father and the sonne, vsing for their guide and helper, God the supreme king, and the sonne of God the saviour of the whole world, having both on euerie side scattered the armies of the enemies of God, and all the aduersaries in that confid by the power of God (euen as they wished) being soiled and ouerthrowne, they got an easie and speedie victorie. Immediately then they which yesternight and the day befoze breathed out present death, and threatening thunderbolts of ferrie persecution, were no moze remembered, no not so much as once named; their titles and honozs had deserued shame and ignominie: and *Licinius* himselfe suffered the selfe same things alike, the which he saw with his eyes to chance vnto the wicked tyrants his predecessors. For he admitted no correction, neither aduised himselfe by the stripes of his kinsfolkes, but treading with them the same path of impietie, is brought by iust iudgement into the same downfall. And thus was this man ouerthrowne. *Constantine* then being renowned for every rare vertue and godlinesse, being also chiefe conquerour, together with his sonne *Crispus* the most godly Emperour, like vnto his father in all things, toke the Easterne and the Romane Empire, of old time one, and brought all subiect to their peace, from the East throughout both parts of the world, North and South, euen to the farthest place of the West. All feare of them by whom they were afore time oppressed being taken away, and wiped from off the face of the earth, they celebrated soleinne and royall feasts. All was replenished with the bright beames of ioy and gladnesse, and they which afore time full sadly beheld each other, now do it with gladsome countenance and chearfull eyes: and aboue all, they honozed the supreme king, next the godly Emperour, together with his sonnes, beloued of God (as they were instructed) with daunces and hymnes, throughout townes and countries. Whereouer all old iniurie was forgotten, neither was there mention of any mans impietie at all, but the enioying of present prosperitie, and the expectation of goodnesse to come. The constitutions of the victorious Emperour full of clemencie, and lawes containing manifest tokens of bountifullnesse and true pietie, were euery where proclaimed. Thus therefore all tyranny being rooted out, the Empire falling onely to *Constantine* and his two sonnes, was preferred firme and free from all enuy, who, wiping away all impietie of their predecessors in life, and enioying merily all the benefites bestowed from aboue, haue let forth by their lawes decreed in the behalfe of the Christians, the studie of vertue, and loue, and pietie towards God, with thankfulness of mind.

The end of the tenth booke of the Ecclesiasticall historie  
of Eusebius Pamphilus Bishop of Cæsarea  
in Palæstina.

R 3





THE ECCLESIA-  
STICALL HISTORIE OF  
SOCRATES SCHOLASTICVS,  
COMPRISED IN SEVEN BOOKS,  
beginning where Eusebius left, and ending  
an hundred and fortie years after.

*Written in the Greeke tongue about a thousand yeares  
agoe, and translated by  
M. H.*



LONDON,  
Printed by RICHARD FIELD, dwelling in the  
Blacke Friers. 1607.

## THE PREFACE OF THE TRANSLATOR VNTO THE READER TOVCHING THE LIFE AND HISTORIE OF SOCRATES.

**I**N so much that I finde not in anie one writer either auncient or otherwise howsoever, a sufficient treatise or ample discourse of the life and historie of *Socrates Scholasticus*, I thought good for the Christian Readers sake to cull here and there such proofes as may bring him the better acquainted with this learned historiographer, lest that vpon the sudden he conceiue of him anie sinister opinion or misliking, not knowing either who, whence, or what doctrine he wrote of. I do gather by his owne historie, that he liued in the time of *Damasus* Bishop of Rome, and flourished in the time of *Chrysostome* Bishop of Constantinople, about foure hundred and twelue years after Christ. Of this opinion is *Volaterran*, where he writeth thus: *Socrates wrote the Ecclesiasticall history vnto the time of Chrysostome, when as it is most like he flourished himselfe.* But his owne words in my judgement are plainer, where the time is exactly layd downe, in this sort: *Our whole historie* (saith he) *being deuided into seuen bookes, compriseth the compasse of one hundred and fortie yeares, beginning at the first yeare of the two hundredth and first Olympiad, when Constantine was proclaimed Emperour, and ending in the second yeare of the three hundredth and fifth Olympiad, being the seuenteenth Consulship of Theodosius the Emperour.* Theodorus Zuinger calleth *Socrates, Pistoriensis presbyterum*, minister of Pistoria in Italie: and *Volaterran* calleth not him, but *Sozomenus* (who liued about that time, and wrote in like sort the Ecclesiasticall historie) minister of Pistoria. I do not see how either of them being Grecians, could be minister of any the Latine or West churches. *Sozomenus* was of Salamina an Ile hard by Athens, where he wrote his historie in the Greeke tongue: *Socrates* was of Constantinople, which *Volaterran* doth confesse, nay his owne words do testifie the same, where he writeth in this sort: *I of mine owne part* (saith *Socrates*) *in so much as I leade my life here at Constantinople, where I was borne, bred, and brought vp, no maruell though I write more at large of the famous acts done within this City, partly seeing that I saw most of the with mine eyes, and partly also for that they are more famous, and thought far worthier of memorie then many other acts.* *Nicephorus* that fabulous historiographer doubteth not to slander him with the hereticall sect of Nouatian, when as no such thing can be gathered by the workes of *Socrates*. He dreameth that in so much as he had familiaritie with, and commendeth diuerse of the Nouatian Bishops for manie their rare and singular vertues, therefore without all peradventure (saith he) he was a Nouatian. I reade that *Origen* was of a long time in one house together at bed and boord with an old heretike whose name was *Paulus*. I see that *Eusebius* highly commendeth the heretike *Tatianus* for his booke against the Gentiles, he extolleth also *Bardefanes* the Syrian, who was a Valentinian heretike. I find that *Dionysius* Bishop of Alexandria reuerenced wonderfully the person of *Nepos* the Chiliaft, he doubted not to affirme that his soule was in rest. Yet as we may in no wise call *Origen* an heretike for his familiaritie with *Paulus*, neither *Eusebius* a Tatian or Valentinian for commending of *Tatianus* and *Bardefanes*, neither *Dionysius* a Chiliaft for extolling of *Nepos*, no more may we call *Socrates* a No-

*Socrat. lib. 6.  
ecccl. hist. c. 18.*

*Volater. li. 19.  
Anthropolo.*

*Socrat. lib. 7.  
cap. 47.*

*Theod. Zuinger  
Volater.*

*Socrat. lib. 5.  
cap. 23.*

*Niceph. lib. 9.  
cap. 13. lib. 12.*

*cap. 14.  
Euseb. lib. 6.*

*cap. 2.*

*Euseb. lib. 4.  
cap. 27. 28.*

*Euseb. lib. 7.  
cap. 23.*

Socrat. lib. 1.  
cap. 9.

Socrat. lib. 2.  
cap. 30.

Socrat. lib. 1.  
cap. 5. lib. 2.  
cap. 17.

Tritememi-  
us lib. de eccl.  
scrip.

uation for his familiaritie with *Auxanon*, and praising of the Nouatians. Where he commendeth the Nouatians, where hee maketh report of *Auxanon*, where also hee excuseth himselfe, his wordes are these: *I haue learned moreouer (saith Socrates) that Eutychianus a man of sincere religion flourished about that time, who though he were of the Nouatian sect, yet did he many straunge things. I will reueale him that reported me his doings, neither will I cloke or conceale that at all, though therefore I may seeme to incur suspition or the reprehension of diuerse persons. It was Auxanon a priest of the Nouatian Church.* In another place he commendeth the Nouatians for embracing the Nicene Creed, for ioyning with the true Christians against the Arian heretikes: who would not in like sort commend them for the same? He saith further, that almost they had bene at vnitie with the true Catholikes, had not the fault bene in the Nouatians themselves. What other thing is this, then commending of them for well doing, and reprehending of them for ill doing? is he therefore to be termed a Nouatian? This *Nicephorus* sticked not in like sort to call *Eusebius* an Arian, who as it is well knowne vnto the whole world, was at the Councell of Nice, wrote the Creed, and condemned *Arius* with his owne hand. Sure I am of this, that touching the historie this *Nicephorus* hath patched together out of *Eusebius*, *Socrates*, *Euagrius*, and other ancient writers, if euery bird tooke her feather from him, there would be nothing left of his owne part but fables. *Tritememius* wrote reuerently of this author, in this sort: *Socrates by birth a Grecian, a learned and an eloquent man, a notable Historiographer, of great fame by reason of his profound skill, wrote a volume containing the Ecclesiasticall historie, from the raigne of Constantinus Magnus the first Emperour of that name, vnto the raigne of Theodosius Junior.* I find by translating of him, the doctrine sound, the style familiar, the storie faithfull: in commending he obserueth a meane, in reprehension modest, in confutation earnest, and zealous in defence of the truth: the author himselfe learned, his iudgement graue, and his writings of great antiquitie.



# THE FIRST BOOKE OF THE ECCLESIASTICAL HISTORIE OF SOCRATES SCHOLASTICVS.

## CHAP. I.

The Proëme of the booke. He beginneth his history where *Eusebius* ended.



*Eusebius* surnamed *Pamphilus*, comprising wholly in ten booke the Ecclesiasticall historie, continued the same vnto the time of *Constantine* the Emperour: in the which times the heate of persecution kindled by *Diocletian* against the Christians was quenched. The same autho<sup>r</sup> writing the life of *Constantine*, passed ouer very lightly the praides of *Arius*: so that he chiefly endeuored to publish the praises of the Emperour, and exquisitely to set forth with maiestie of words the speech wherewith he might highly commend him, rather then diligently to describe the actes of that time. We therefore, purposing to write the things which happened in the Church since that time, will begin where *Eusebius* left, not minded with curious and lofty stile, but plainly to set forth onely the things which either we haue found faithfully recorded, or else haue bene shewed vnto vs by such as saw them with their eyes. And in as much as it seemeth very necessary for our present purpose, to mention the manner how *Constantine* the Emperour became a Christian, we will speake somewhat thereof, and hereence take our beginning.

## CHAP. II.

How *Constantine* the Emperour became a Christian.

When as *Diocletian* and *Maximinian*, by surname *Herculus*, had by vniuersall consent depozed themselves of the Imperial scepter, and embraced a priuate kind of life: when as also *Maximianus* otherwise called *Galerius*, raigning together with them had taken his iourney into Italy, and appointed two Emperours, *Maximinus* to rule the East, and *Seuerus* to gouerne Italy, *Constantine* is openly proclaimed Emperour in Britaine to succede his father *Constantius*, which died the first yeare of the two hundred seventy and first Olympiad, the five & twentieth of Iuly. But at Rome *Maxentius* the sonne of *Maximianus Herculus* is chosen of the pzetozian souldiers, not to gouerne the Empire, but rather to practise tyrannie. Not long after, *Herculus* inflamed againe with desire of rule, went about to dispatch his sonne *Maxentius*, but the souldiers hindered his purpose, in the end he died at Tarsus a citie of Cilicia. *Seuerus* the Emperour which was sent to Rome by *Galerius Maximianus* to take *Maxentius*, was of the souldiers betrayed and put to death. Last of all *Maximianus Galerius* being chiefe Emperour, after he had crowned Emperour *Licinius*, by originall a Dane, his old fellow souldier and familiar friend, departed this life. *Maxentius* in the meane while handleth the Romanes il-faouredly, he oppresseth them, & sheweth himself rather a tyrant then an Emperour towards them, he farre passeth the bounds of shamefastnesse, abusing the spouses of noble personages, slaying many with the sword, and putting in vse other such like lewd praides. *Constantine* the Emperour being certified hereof, deuised with himselfe which way possibly he might rid the Romanes from vnder this grievous yoke of seruitude, and dispatche tyrant out of this life. Deliberating thus with himselfe, he sozeassed also what God be there best to call vpon for ayde to wage battell with the aduersarie. We remembred how that *Diocletian* which wholly dedicated himself vnto the seruice of heat benish gods, preuailed nothing thereby, also he perswaded himselfe for certaine, that his father *Constantius* who renounced the idolatry of the Gentils, led a more fortunate life: musing this doubtfully with himselfe, and taking his iourney with his souldiers I wot not whither, a certaine vision appeared vnto him, as it was strange to behold, so indeed incredible to be spok of. About none the day somewhat declining, he saw in the skie a lightsome pillar, in forme of a crosse, wherein the

*Socrates* in this his first booke containeth the historie of 31. yeares, being the whole raigne of *Constantine*, and the end of 340. yeares after Christ, where *Socrates* beginneth his historie.

*Diocletian*, *Maximinian*.

*Maximinus*, *Seuerus*, *Constantine*, *Maxentius*.

*Licinius*.

The tyrannie of *Maxentius*.

The signe of the crosse thele

was scene of  
Constantine  
in the aire.

Christ appea-  
reth to Con-  
stantine in his  
sleepe.

Maxentius di-  
ed about the  
yeare 318.

The godly  
study of Con-  
stantine.

The death of  
Diocletian  
Anno Dom.  
318.

these wordes were ingrauen: In this ouercome. The which vision so amazed the Emperour, that he mistrusting his owne sight, demanded of them that were present, whether they perceived the vision: which when all with one consent had affirmed, the wavering mind of the Emperour was settled with that diuine and wonderfull sight. The night following in his sleepe he hath Christ saying thus vnto him: frame to thy selfe the forme of a crosse after the example of the signe which appeared vnto thee, & beare the same against the enemies as a fit banner or token of victorie. He being fully perswaded with this oracle, comendeth the victorious signe of the crosse (which as yet is reuered in the pallace of the Emperour) to be made, & therewith proceedeth in his affaires with greater courage and promptnesse of mind. And ioyning with his enemy right ouer against Rome, about the bridge commonly called Bulbia, he got the victory, so that *Maxentius* being drowned in the riuer, died. It was the seventh yeare of his raigne when he ouercame *Maxentius*. After these things when as *Licinius* his fellow Emperour & his brother in law, hauing married his sister *Constantia*, led his life in the East, *Constantine* enjoying ample benefites receiued at the hands of God, shewed himselfe gratefull in offering of thanks and praises vnto the author of all goodnes. His praises were these: to deliuer the Christians from persecution, to call againe the exiled vnto their native soile: to set at libertie such as were in prison: to restore againe the goods confiscated: to build againe the Churches that were ouerthrowne: all which things he accomplished with great promptnesse of minde. In the meane while *Diocletian* who had resigned the Empire departed this life at Salon a city of Dalmatia.

### CHAP. III.

*How Constantine favouring the Christians, and Licinius persecuting them, wage battell one against the other.*

**C**onstantine the Emperour fixing his whole mind vpon such things as set forth the glory of God, behaued himself in all things as a Christian, erecting Churches for the growth, and adorning them with goodly and gorgeous consecrated monuments: moouing shutting vp the temples of the heathens, and publishing vnto the world (in way of vision) the gay images glistering within them. But *Licinius* famous among them for his fond opinion in gentillisme, hated the Christians, who though he durst not openly persecute for feare of *Constantine* the Emperour, yet in secret he menaced and dispatched many of them: but in processe of time he endeouored openly to afflict them. This persecution was prouinciall, for it was kindled there only where *Licinius* made his abode. After these things, practising in other things also the part of a tyrant, being fully perswaded that *Constantine* was not ignorant hereof, and knowing full well that he was greatly offended with him for it, he hasteneth to clear himselfe, flattering and faining to ioyne with him in league of friendship, binding himselfe with an oath neuer to perpetrate any tyrannicall act, and not only swearing, but withall forswearing himself: for he ceased not from tyrannie, neither relented from raising against the Christians the grievous storme of persecution. He so bad the Bishops by decree, that they should not confer at all with the Gentiles, to the end the religion of the Christians might neither take roote, nor be raised at all. When was the persecution rise in euery mans mouth and in depe silence, secret in word yet open in deed. The persecuted members of Christ endured intolerable paine of their bodies, and sustained great losse of their substance. Whereby he incensed greatly the Emperour *Constantine* against him, so that they breaking the league of friendshipp which was betwene them, became deadly foes. Not long after they waged battell, and meeting off by sea and by land, in the end at Chrysolopolis a city of Bithynia, to wit, at the doores of haucen of Chalcedon, *Licinius* was ouercome, & yelded himselfe vnto *Constantine*. He taketh him aliue, he dealeth curteously with him, he executeth him not, but assigned him to dwell in Thessalonica, and there to leade a quiet and a peaceable life. It was but a small time that he liued in peace, for immediately after he gathered an host of Barbarians, and endeouored by fighting againe to reuenge his former foile. The which when *Constantine* vnderstood, he commaunded that he should be put to death, at whose commandement he was dispatched. *Constantine* now hauing the upper hand and published Emperour and King, endeouored forthwith to amplifie the Christian affaires, and that diuersly: by his meanes also the Christians liued in peace and tranquillitie, but after this peace there ensued warres and deadly hatred among the Christians themselves, what it was, how it began, and the maner of it, we will declare.

CHAP.

### CHAP. III.

*The contention betwene Arius and Alexander Bishop of Alexandria, and how that Alexander deprined Arius with his complices of the ministry.*

Cap. 5. in the  
Greeke.

**A**fter Peter Bishop of Alexandria which suffered martyrdom vnder *Diocletian*, *Achillas* succeeded in the Bishopricke. After *Achillas*, *Alexander* in the time of the aforesaid peace was chosen Bishop: who leading a quiet & peaceable life brought the Church vnto an vnitie, and on a certaine time in presence of the Bishops which were vnder him, and the rest of the clergy, he entreateth somewhat more curiously of the holy Trinitie and the vnitie to be in the Trinitie. *Arius* then being one of the Bishops placed in order vnder him, a man very skilfull in the subtilties of sophistical Logicke, suspecting the Bishop to haue brought into the Church the erroneous doctrine of *Sabellius* the Affricke, and being kindled with the desire of contention, set himselfe opposite against the opinion of *Sabellius* the Affricke, and as it seemed directly against the allegations of the Bishop, saying: If the father begot the Son, then hap the Sonne which was begotten a beginning of essence: hereby it is manifest that there was a time when the Sonne was not, and the consequent to follow necessarily that he had his essence of nothing. When he had with his strange kind of doctrine concluded and laid downe this position, he prouoked many to reason hereof, so that of a small sparckle a great fire was kindled. For this noysome pestilence beginning from the Churches of Alexandria spread it selfe throughout all Egypt, Lybia, and the vpper Thebais, yea passed mozeouer through the rest of the prouinces and cities. Many other also embraced the pestilent opinion of *Arius*, of which number chiefly *Eusebius* (not he of Caesarea) but another which aforesaid time was bishop of the church of Berytus, but then craftily crept in to be Bishop of Nicomedia a citie of Bithynia, came fast vnto him. Which things when *Alexander* had both hard and seene done with his eyes, was very much moued thereat, and summoning together a councell of many Bishops, he deprineth *Arius* and such as fauoured his opinion of the Bishopricke order: and wrote vnto the seuerall Bishops throughout the cities in this manner.

*The Epistle of Alexander Bishop Alexandria.*

**T**O the welbeloued and most reuerend brethren, fellow ministers with vs throughout the Churches wheresoeuer. In so much as we are commaunded by holy Scripture to retaine the bond of vnitie and peace, it is requisite that we write and signifie one to another the things that seuerally happen among vs, to the end that if one suffer or one reioyce, we all may suffer together or reioyce together. Now in our Church there are risen certaine men which transgress the lawes: which impugn Christ: which leade men into Apostasie: whom a man may rightly suppose and iustly terme the forerunners of Antichrist. I was disposed truly to be silent, and not to blason at all so haynous an offence, if peradventure by any meanes possibly this blemish might haue bene wiped away from among them which alone fell from the Church, least that straying abroad into strange places, it might infect with the filth thereof the eares of simple and silly soules. But in as much as *Eusebius* now Bishop of Nicomedia, supposing the whole state of the Church to be vnder his iurisdiction, and seeing with himselfe that he is to be charged of none for leauing the Church of Berytus, and for that he greedily gaped after the Church of Nicomedia, and in that he is become the patron and ringleader of these Apostatas, going about to publish letters into all prouinces, highly extolling them, that he may plungeth certaine of the ignorant sort into an extreame pestilent heresie, altogether contrary to Christ himselfe: I thinke it necessary (seeing the like is written in some part of the law) no longer to be silent, but to declare vnto you all the whole matter, whereby ye may not onely know them which fell from the truth, but also their detestable doctrine and the circumstance of their heresie, and also if peradventure *Eusebius* do write vnto you that you giue no eare vnto him. For he hauing concealed for a season his old festred corruption of mind, and now disposed to renew the same, sayneth to further their cause by his Epistles, but in verie deed he sheweth plainlie that these his practises be directed to the furtherance of his owne cause. Such as fell from the Church were these: *Arius*, *Achillas*, *Aithales*, *Carpocrates*, a second *Arius*, *Sarmates*, *Euzaius*, *Lucius*, *Julianus*, *Alenus*, *Helladius*, *Gaius*, and together with them also *Secundus* and *Theonas* which sometime plices.

Peter.  
*Achillas*.  
*Alexander*.

*Arius* contra-  
rieth his Bi-  
shop and or-  
dinary.

The originall  
of Arius here  
lie.

\*Cap 6. in the  
Greeke.

Two Eusebi-  
us, the first  
was writer of  
the former  
history: the  
2. Bishop of  
Nicomedia,  
& an Arian.

The blasphemies of Arius  
and his com-  
plices.

S

were called Bishops. The things which they published abroad contrary to holy Scripture were such: That God was not alwayes a Father, but that there was some time when he was no Father: and that the Word of God was not from euerlasting, but had his beginning of nothing. For that God which is, made him which was not, of that which is not, for which cause there was a time, when he was not. That the Sonne was a creature, and made, neither like vnto the Father in substance, neither the true Word of the Father by nature, neither his true wisdom, but made metaphorically the Word and the wisdom, and the same to be made by the proper word of God and by the wisdom which is in God, in the which God made all things and him too. For which cause he is of a changeable and diuers nature as all other reasonable creatures be. That the Word is strange, diuerse and seuered from the wisdom of God. That the Father cannot be expressed by the Sonne, that the Sonne knoweth not the Father fully neither absolutely, neither can perfectly discern him. And that the Son perceiueh not the substance of the Father as he is, but that he was made for our sakes, that God by him as by an instrument might create vs, and that he had not bene, had not God bene moued to create vs. One at that time demanded of them whether the word of God could be changed as the diuell was changed? and they were not afrayd to answer: Yea, it may be. For that he is of a changeable nature and begotten, he is mutable. Arius therefore and his adherents which vttered these things and impudently auouched them together with all such as fauour the like fond opinions, we together with other Bishops of Egypt and Libya in number welnigh a hundred, meeting for the same purpose, haue pronounced to be held of all men for accursed, Eusebius and his adherents endeouour to mingle falsehood with the truth, and pietie with impietie, but they shall not preuaile, for truth getteth the victorie, and light hath no fellowship with darkenesse, no agreement betweene Christ and Belial. Who euer heard of the like practises? and who presently if he heard the like would not wonder as at straunge things, and stoppe his eares lest the dregges of so detestable a doctrine should annoy the sense of hearing? What man hearing John affirming: *In the beginning was the Word*, will not forthwith condemne these which say: there was a time when he was not? or who is it when he heareth in the Gospell: *the onely begotten Sonne and by him were all things made*, that will not detest these, which affirme that the Sonne is one of the creatures? and how can he resemble the things which were made by him? or how can the onely begotten (as their opinion is) be numbred with all other living creatures? or how is he made of nothing when the Father sayth: *My heart hath endited a good matter. And before the morning in the wombe haue I begotten thee*? Or how is he in substance different from the Father, being the perfect image and brightness of the Father? And when as he himselfe sayth: *He that hath scene me, hath scene also the Father*. Or how can it be if the onely Sonne of God be the word or the wisdom, that there was a time when that he was not? It is as if a man would say: God sometime wanted both word and wisdom, Or how is he changeable and mutable, when as he reporteth of himselfe: *I am in the Father, and the Father is in me. Also, I and the Father be both one*. And by the Prophet Malachie also: *Consider me that I am God, and am not changed*. And although this saying may be referred vnto the Father himselfe, yet presently it is applyed more aptly vnto the Sonne, for in that he was borne and became man, he is not changed at all, but as the Apostle writeth, *Iesus Christ yesterday night, and to day, and he is the same for euer*. What therefore led them (I beseech you) vnto so erroneous and detestable an opinion for to say: he was made for vs, when as the Apostle writeth: *For of him and by him are all things*? No maruell at all, in that they falsly reported, the Sonne not fully and perfectly to know the Father, for when they had once determined with themselves to warre against Christ, they vtterly reiected the words of our Lord, where he saith: *as the Father knoweth me, (sayth the Sonne) so do I know the Father*. If the Father knoweth the Sonne vnperfectly, then is it manifest that the Sonne knoweth the Father vnperfectly also. But if this be impietie and open blasphemie, and that the Father knoweth the Sonne perfectly and fully, then doth it follow, that euen as the Father knoweth his owne Word, so the Word knoweth his owne Father, whose Word he is. But when as at sundrie times we conuincd them with allegations and expositions out of the sacred and heavenly Scriptures, for all that, they againe changed themselves like vnto the changeling and diuersly bespotted beast Chamaleon, wresting with all might possible to light vpon their owne pates the saying of the wise man: *When the vngodly person commeth to extreame impietie then he disdameth*. And though many heresies sprang before their time, which exceeding out of measure in impudencie, fell out at length for all that into extreame follie: yet these men

The cōfutation  
of Arius.

John. 1.

Psal. 14.  
Psal. 109.  
Coloss. 1.  
Heb. 1.  
John. 14.

John. 14.  
John. 10.  
Malach. 3.

Heb. 13.

1. Corinth. 8.

John. 10.

Prover. 18.

men, which endeouour with all their gloses to take away the diuinitie of the Word, drawing nearer vnto the time of Antichrist, do in manner declare those heresies, in comparison of the impietie of their blasphemous opinion, to be in the right truth. Wherefore they were excommunicated Arius and his complices excommunicated and banished the Church, and pronounced to be held of all men for accursed. And though we tooke their fall heauily, specially because that sometime they supped the sweet iuyce of the ecclesiasticall doctrine, and now are fallen from the same: yet we maruell not greatly at them, for the like happened heretofore not onely to Hymenaeus and Philetus, but also before them vnto Judas 2. Timoth. 2. which was the disciple of our Sauour, afterwards a traytor and an Apostata. Neither are we hereof ignorant or vnmindefull. For our Sauour hath forewarned: Take heede, least any deceiue you. Math. 24. For many will come in my name, saying: I am, and the time is now at hand, and they will deceiue many, go not after them. And Paule when he had learned these things of our Sauour, wrote: that in the latter times some shall fall from the sound faith, and shall giue eare vnto spirites of error and doctrines of diuels, oppugning the truth. Now therefore in as much as our Sauour Iesus Christ hath commanded the same, and signified the same also vnto men by his Apostle, and we truly hearing their impietie with our eares, not without iust cause, haue (as we said before) pronounced this kind of men for accursed, and proclaimed openly that they are cut off from the Catholike Church, and farre from the right faith. And we haue certified your holynes, welbeloued and most reuerend brethren which are ioyned with vs in the same fellowship of the publique ministerie, that if peradventure some of them ouerboldly presume to present themselves before you, ye giue no heed vnto them, neither be perswaded by Eusebius, neither by any other whosoeuer that shall write vnto you in their behalfe. For it behoueth vs that be Christians, to eschue all such as open their mouthes against Christ, and such as are alienated in minde from him, as enemies of God and rotten sheepe, corrupting the sense of mans minde, and that we bid not such kinde of men (as Saint John hath commanded) no not so much as God speede, least that we become partakers of their offences. Salute them which are among you, brethren: the brethren with vs salute you also. When Alexander had written these letters vnto the Bishops euerie where throughout the seuerall cities, this pestilent infection hereby was the more scattered abroade, because that those vnto whom these letters were directed, beganne to burne among themselves with the sparkes of contention and discorde. For some condescended and subscribed vnto the letters: some others with all might impugned them. But specially among all the rest, Eusebius bishop of Nicomedia was prouoked to the schisme and dissention, so that Alexander had often in his letters charged him by name. And at that time Eusebius was able to do much, because that the Emperour then made his abode at Nicomedia, where Diocletian a little before had builded a pynticely pallace. For which cause many Bishops sauored the opinion of Eusebius. But he ceased not to write vnto Alexander, that he would let passe the controuersie raised betwene them: that he would admit againe Arius and his adherents into the Church: and others also throughout the cities he exhorted that they should by no meanes condescend vnto the dyist of Alexander. Whereby there arose euerie where no small tumult. For then a man might haue scene not onely the presidents and chiefe rulers of the Churches, inuening one against another with spitefull and opprobrious termes: but also the lay multitude seuered asunder into two parts, the one sauouring the one side, the other the other side. Wherefore the case became so haynous and shamefull, and in so lamentable a plight, that the Christian religion was openly derided of all men, euen in the publick theaters and solemne spectacles. The inhabitants of Alexandria contended very cholerically, yea without al modestie, about the chiefe points of Christian religion, they sent also legates and Embassadors vnto the Bishops throughout the other prouinces, who seuering themselves vnto sides, raised the like contention. The Meletians who not long before were cut off from the Church, ioyned themselves with the Arians. I thinke it expedient to note what kind of men they are. Meletius bishop of a certaine citie in Egypt, besides sundry other causes, specially for that in the time of persecuti- on he had renounced the faith and sacrificed to Idols, was depriued of his bishopricke by Peter Bishop of Alexandria, which suffered partly vnder Diocletian, who being depriued, and fauoured of many for all his fond doings, became the ringleader of the heresse among them, who in Egypt, of him vnto this present day are called Meletians, and hauing no iust cause or cloke to defend his doings, in that he presumed to separate himself from the Church, made a flauellese answer: saying that he was greatly injured, wherefore he brake out into rayling

The Meletians  
hereticks  
ioyne with  
the Arians.  
Meletius why  
he was depri-  
ued by Peter  
Bishop of  
Alexandria.



ragling speeches and reuiled Peter. And as soone as Peter, in that heate of persecution, had ended his life with martyrdom, he passed ouer his opprobrious terms and ragling speeches to the painting of *Achillas* who succeeded Peter in the seate of Alexandria. And last of all he leuiled the piercing darts of spitefull language at *Alexander*, who after the death of *Achillas* was there placed Bishop. While this tumult and dissention was tolled too and fro, the opinion of *Arius* was called into controuersie, then *Melitus* with his complices took part with *Arius*, and together with him conspired against the Bishop. But they vnto whom the opinion of *Arius* seemed absurd, appoyned of *Alexanders* sentence touching *Arius*, & affirmed the sentence pronounced against such as were of that opinion, to be iust and according to right. But *Eusebius* Bishop of Nicomedia, and as many as fauored the fond opinion of *Arius*, wrote vnto *Alexander* that he should renoke the depriuation and digraduation past, and admit into the Church, such as were excommunicated and excludet the companie of the faithfull; and that they maintained no detestable doctrine at all. So then when of either side letters were brought vnto *Alexander* Bishop of Alexandria, the letters of both sides were gathered together into one, *Arius* took such as were in his behalfe, *Alexander* gathered the contrary. Where occasion was ministred vnto the hereticall sects of the Arians, Eunomians, and Macedonians which in these dayes disperse themselves abroad, to defend their damnable doctrine. For euery one seuerally alledged for proofe and testimonie of his opinion, the Epistles of such as are of his owne sect.

Arians.  
Eunomians.  
Macedonians

Cap. 7. in the  
Grecke.

#### CHAP. IIII.

*How Constantine the Emperour being carefull for the concord and vnitie of the Church, sent Osius a Spaniard vnto Alexandria to reconcile Alexander and Arius, writing also an Epistle vnto both the parties.*

Osius a Spaniard,  
Bishop of Corduba.

When the Emperour was certified hereof, he was wonderfull soyle, and supposed this schisme to be his owne calamitie. For with therfore he went seriously about to quench the heate of discord kindled among them, and sent letters vnto *Alexander* and *Arius* by a man worthy of credit, whose name was *Osius* Bishop of Corduba a citie of Spaine; this man the Emperour loued entirely and highly honoured. Some part of which letters I supposed not impertinent for this place, which are wholly alledged by *Eusebius* in his booke of the life of *Constantine*.

*Constantine the puissant, the mightie, and noble Emperour, vnto Alexander and Arius sendeth greeting.*

The Epistle  
of Constantine  
vnto Alexander  
& Arius,  
taken out of  
the 2. booke of  
*Eusebius* of the  
life of *Constantine*.

Hereby I gather the originall ground of this controuersie, in that thou *Alexander* hast demanded of the elders touching a certaine place of holy Scripture, yea rather touching a certaine vaine peece of a question, what euery ones opinion was: and thou *Arius* hast vnadvisedly blazed abroad and set abroad that which thou shouldest not at the first haue conceiued, and hauing conceiued it, thou shouldest haue passe it ouer with silence. Whereby this dissention is risen among you, the wonted assembly of the Church hindered, the most deuout people diuinely distracted into either side, and rent asunder, being afore time one body compacted together in harmoniall vnitie. Wherefore let either of you, pardoning each other, like of that which your fellow minister not without cause exhorteth you vnto: and what is that? that you neither object at all, neither answer any objection that concerneth such matters. For such questions as no law or Ecclesiasticall canon necessarily defineth, but the fruitlesse contention of idle braines stretcheth abroad, though the exercise thereof auail for the sharpening of the wit, yet ought we to reaine them within the inner closet of our minde, and not rashly to broch them in the publicke assembly of the vulgar people. neither vnadvisedly to graunt the common sort the hearing thereof. For how many be there that can worthily explicate and sufficiently ponder the weight of so graue, so intricate, and so obscure a matter? But if there be any such that perswadeth himselfe easily to compasse and to attaine vnto it, how many partes are there (I beseech you) of the multitude whom he can sufficiently instruct therein? and who is there in sitting out so curious a question, that can well passe the perill of plunging in error? Wherefore in such cases we must reframe from verball disputations, least that either we by reason of the imbecillity of our wit, cannot explicate

our

our minde, either our auditours when we teach by reason of their dull capacitie cannot comprehend the curious drift of our doctrine, whereby the people of necessitie incur the danger either of blasphemie, or the poisoned infection of discord. Wherefore both the rash objection, and the vnadvised answer (being cause of the hereticall sectes of the Arians, Eunomians, and of as many as fauour the like folly ought, each one of each other craue pardon. Neither is there occasion ministred to contend about the chiefeest commaundement in holy Scripture, neither is there sprong any new opinion touching the seruice of God: for you reaine the one and the same sentence in substance of faith, so that you may easily embrace the vniuersall consent of vnitie and concord. For it is not well that for your contention about the slender matters and trifling toys, so great a multitude of the people of God through your negligence should be at such discord among themselves. Yea it is supposed not onely not well, but altogether intollerable. And that in few words I may lay before your eyes some prescient hereof, I will reason with you. Ye are not ignorant as I suppose, that the philosophers agree among themselves, all ioyntly profess one title and name of discipline, yet for all that, they varie and disagree in some odde opinion which seuerally they hold, who though they dissent by reason of their seuerall opinion, yet because of their compacted profession, they ioyne hands and hold together like birds. If then the case be thus, why may it not be thought more expedient, that we wearing the cognizance of the most mightie God, euen for the Christian religion the which we profess, should be at peace and vnitie among our selues? But let vs weigh more diligently and consider more deeply with our selues what I shall now say: whether it be right or reason that for light and vaine contention about words, one brother should dissent from another, and the renowned peace by pestilent discord through vs which spire one another for slender and vnnecessary matters, should thus miserably be prophaned and rent in peeces. These practises are rather popular, and farre more agreeable with the youthly rashnesse of greene heads, then with the sobriety of the graue and Priestly personages. Wherefore of our owne accord let vs put to flight the temptations of the diuell. And in as much as our Lord God almightie the Sauour of all men, hath graciously giuen abroad of his common light vnto all, therefore be it lawfull vnto me (I beseech you) as much as in you lyeth, that I being aided with the helping hand of his prouidence, may happily bring my purpose to good effect, and that also I may leade his people, partly with often calling vpon them, partly with the diligent ouersight of their life, and partly also with sharpe admonition, to mutuall loue and amitie one with another. And seeing that (as I said) there is but one faith among you, one consent of profession, one trade of life and order of law, the which with mutuall consent of the minde linketh and compacteth into one the whole bodie with the seuerall members of the same: that therefore, which through your discord moued no small sturre among you, for that it concerneth not any weightie substance of all our religion, there is no reason why it should breed any diuision at all in minde, nor discord in doctrine. And this do I say, not to compell you in this light and fond question, of what sort soeuer it be, altogether to condescend vnto the same sentence, and though you dissent among your selues about a matter of small importance (for neither truly are we all in all things like minded, neither haue we all the same nature and gift ingrafted in vs) neuerthelesse for all that, it may come to passe that the sacred vnitie may soundly and inuolubly be retained among you, and one consent and fellowship conferred betwene all. But touching the prouidence of God let there be one faith among all, one consent of mind, and one opinion concerning God. And as touching the sleighty and subtle sitting out of these vaine questions, though you agree not altogether in one, yet should you haue limited them within the boundes of your capacitie, and laid them vp within the secret closet of your minde. Let the common lincke of amitie, let true faith, let the honor due vnto God, and the reuerence of his law, dwell for sure and certaine among you, ioyne hands together, be friendes one with another, render vnto the whole multitude of the people their wonted familiarity, and purging your mindes of the spot of contention, embrace ye againe one another after the most louing and friendliest manner. For oftentimes when enmitie is banished, amitie is of more delectable force among friends. Let me therefore enioy the dayes in peace and the nights without molestation, that the pleasure which riseth of the pure light of concord and quiet life, may henceforth inuolubly be conferred. If it otherwise happen, it behoueth vs to sob and sigh, and to shed many a salt teare. For it cannot be that henceforth we leade the rest of our life in peace and tranquillitie: for it cannot be that the people of God (I mean that people which ioyntly with vs

The contention  
of Philosophers.

Brethren and  
Christians may  
not brawle  
contentiously  
about words.

is tyed to the seruice of God) as long as they thus iniustly and dangerously disagree one from another, do liue peaceable: or how can I in this case quiet my selfe and settle my conscience And that you may perceiue the great griefe and sorrow I conceiue in my heart for the same, I beseech you giue eare vnto me. Of late as I came vnto the citie of Nicomedia, forthwith I purposed in minde speedily to trauell towards the East, and when I hastened towards you and had passed the greater part of my iourney, so that now I seemed in manner to be with you, tydings hereof constrained me to alter my minde, least that I should with mine eyes behold the things which I verily supposed my selfe not able to tolerate with mine eares. Touching that which remaineth, see that with your peace and concord ye make plaine and set wide open the way for my iourney into the East, the which you haue shut with your debate and discord, kindled of the one against the other. And bring speedily to passe that I may perceiue not onely you to hold together, but also the whole multitude of the lay people reioycing, and let vs all joyntly render thanks (as our bounden dutie requirerth) vnto God almightie, with couenient laud and praise, for the publicke peace, the common vnitie, and libertie of all men.

## CHAP. V.

*Constantine the Emperour summoneth the Nicene councill, it was held at Nicæa a Citie of Bithynia, for the debating of the controuersie about the feast of Easter, and the rooting out of the heresie of Arius.*

Cap. 8. in the Greeke.

The messenger was Osius Bishop of Corduba in Spaine.

The first general council of Nicæ. Euseb. lib. 3. de vita Const.

\* Osius Bishop of Corduba as I suppose. The Bishop of Rome was not at the council, but sent thither certain of his clergie. Ait. 2.

**T**hough the Emperours letters contained a wonderfull exhortation full of graue and sober counsel, yet the poison of dissention had taken such roote, that neither the industry of the Emperour, neither the credit of the messenger which brought the letters could suppress it. For neither Alexander, nor Arius, tempered the madnesse of their contentious minds for all the Emperours letters. There was moreover no small contention and a great tumult among the bulgar sort, before the which there was another pestilent kind of dissention, scattered abrode into certaine particular prouinces, which greatly molested the quiet state of the Church: to wit, the schisme about the time of the celebration of the feast of Easter, which then had onely possessed the Easterne parts, whilst that some curiously observe the Iudaicall celebration of the feast, some other the generall custome and manner of the Christians throughout the world. And while they thus contend about the feast, they communicate neuertheless one with another, & accomplish the solemnity with bitter contention of mind. When therefore the Emperour saw the Church vehemently tossed by reason of both these troublesome tumults, he summoned a generall councill, and cited by his letters from every where the Bishops to appeare and meet at Nicæa a citie of Bithynia. So that many Bishops out of many prouinces and cities came thither, of the which Eusebius called Pamphilus in his third booke of the life of Constantine writeth thus: There were gathered together into one the chiefe ministers of God inhabiting all the Churches throughout all Europe, Affricke, and Asia: there was one sacred Senate framed as it were by the bandy worke of God, which also receiued into the bounds thereof both Syrians and Cilicians, and such as came from Phoenicia, Egypt, Arabia, Palestina, Thebais, Lybia, and Mesopotamia: there was also in this Synode the Bishop of Perles, neither was the Scythia absent from this company. Pontus, Galatia, Pamphilia, Cappadocia, Asia, and Phrygia, ministred chosen men from amongst them. Moreover the Thracians, Macedonians, Achaians, Epirotæ, and they whose dwelling was farre distant came thither: of the Spaniards also there was present together with many others in that company, \* one that was counted notable, of great fame and renowne. But the Bishop of the princely citie by reason of his olde age absented himselfe, yet there were then present of his cleargie which supplied his roome. Such a garland of immortall memorie, twisted the Emperour Constantine being but one, through the bonde of vnitie vnto the glorie of Christ: and to the ende he might be found thankfull vnto his Sauour, he set vp that renowned signe of victorie against the enemy, liuely resembling in this our assemblie the Apostolicke quire. For it is written, that in those times there were gathered together holy men of euerie nation which is vnder heauen, among whom there were Parthians, Medes, Elamites, and inhabitours of Mesopotamia, Iudæa, and Cappadocia, Pontus and Asia, Phrygia and Pamphilia, Egypt and the parts of Libya which is beyond Cyren, straungers of Rome, Jewes and Profelytes, Cretes and Arabians. But

But this one thing fayled them, for all they that met there, were not of the ministers of God. The number of Bishops in this assemblie was three hundred and ouer, but of Priests, Deacons, Acolytes, and others which accompanied them, the number could not be told: And of the ministers of God, some for their sage and sober speech, some for their grauitie in life, and patience in aduersitie, some other for their trade of liuing as meane betwene both, were highly commended. There were of these not a few, who for their old yeares and ancient dayes were greatly honored: other some in the flower of their youth, for sharpnesse of wit, gaue a glistering shine: certaine others were late practitioners and nouices in the ministration. Vnto al which the Emperour commanded that all necessities, large and liberall foode for sustentance should dayly be ministred. And so farre out of Eusebius touching that assemblie. When the Emperour had finished the triumph solemnized in remembrance of his victorie against Licinius, he took his iourney vnto Nicæa. Among the Bishops there assembled, Paphnutius Bishop of the vpper Thebais, and Spiridon Bishop of Cyprus were recounted famous. But the cause that moued vs to rehearse them, hereafter shalbe shewed. There were present also many of the laytie, which were skillful Logicians, ready to defend each other part. Eusebius Bishop of Nicomedia (as I haue said before) Theognis and Maris maintained the opinion of Arius. This Theognis was Bishop of Nicæa, & Maris Bishop of Chalcedon a citie of Bithynia. Against these Athanasius deacon of the Church of Alexandria, arose manfully, this Athanasius did Alexander the Bishop highly esteeme, and therefore there ensued great enmie against him, as hereafter shalbe declared. Before þ bishops met together in one place, the Logicians busied themselves propounding against diners others certaine preambles of disputation, & when diners were thus drawn to disputation, & allured as it were by bayte, a lay mā one of the nūber of cōfessors, of a simple & sincere mind set himselfe against the Logicians, and told them thus in plaine words: that neither Christ, nor his Apostles had deliuered vnto vs the art of Logicks, neither vaine fallacies, but an open & plaine mind to be perserued of vs with faith and good works. The which when he had spoken, al that were present had him in admiration, & held with his sentence. When the Logicians after they had hard þ pure words of plaine truth, quieted and settled themselves aright. So that at length by that meanes the hur raised by occasion of Logike, was wholly suppressed. The day after al the Bishops met in one place, after the came þ Emperour, being come he standeth in the middell, neither would he first sit downe, before he had beckned to þ bishops to do the same. So great a reuerence of person and chamelefinesse of mind did the Emperour shew vnto those graue fathers. After that all were silent, as þ oportunitie of the time did require, the Emperour as he sat in his seat made an oration vnto them, exhorting them to embrace vnitie of minde, concord, and agreement, wherein also he cancelled them to remoue fro their minds all priuat malice and grudge, which they did owe one towards another. For diuers of them had accused ech other, and put vp the day before vnto the Emperour libels one against the other. But he exhorted the earnestly to apply themselves vnto the purposed businesse, which was the cause of their assemblie, and commanded the libels to be burned: appointing withall this onely saying: that Christ commaunded him that lokech for his giuenesse, to forgive likewise his brother, when that he had largely intreated of concord and peace to be perserued among them, he referred vnto their discretion more exquisitely of the principles of Christian religion, euen as the selfe same Eusebius reporteth in his third booke of the life of Constantine, whose allegation may presently seme verie commodious. For thus he writeth: When many things of either side were alledged, and a great controuersie rayfed euen at the entrance into disputation, the Emperour gaue patient and peaceable eare vnto all, he receiued their positions with earnest and careful studie: sometimes he holpe in reasoning each other part: when that they disputed with heate of contention he reconciled them by litle and litle: he conferred with euerie one louingly and curteously: he vntered his minde in Greeke, for he was not ignorant of that language. His speech was both sweete and pleasant, perswading with some, pacifying some other with gentle words, praying others for their sage sentences. He ceased not to reduce them all vnto concord, vntill that he had brought them to that passe, that they all became of one minde, and concluded with one opinion touching all the things that euer tofore were called in question, so that not onely there flourished among them one faith, but also they agreed all together to celebrate the solemne feast of Easter at one and the same time throughout the world. Now therefore the canons concluded vpon by common consent of all,

Paphnutius b. of Thebais, Spiridon b. of Cyprus, Euseb. Nicomedia. Theognis an Arias. Maris an Alexandrian. Athanasius.

Ruffinus in his first book. cap. 3. layeth downe the circumstances of this historie more at large. Constantine the Emperour sheweth great reuerence vnto þ Bishops. Constantine exhorteth to vnitie, and burneth their libels. Math. 18.

Euseb. lib. 3. de vita Constantini.

He confuteth the slanderous report which Sabinius made of the bishops assembled in the council of Nice.

\* This Nicene creede was not found thus placed in the Greeke copy, wherefore the Greeke seemd vnpertect, for to what ende should Socrates write: The vniforme doctrine of faith &c. is this, velleit some thing followed: or how could he alter all conclude as he doth: This faith, vnles there were somewhat interlaced. We haue therefore supplied the want of this vnperfect place, by borrowing the copy of this Creede written truly in the same words by Eusebius Pamphilus, & recited towards the latter end of this chapter by Socrates, the which we haue presently laid downe in different letters.

\* Arius is accursed with his copiers. \* Eusebius and Theognis being Arius do recent.

were ratified by the subscription of euerie one, and recorded for the posteritie. *Eusebius* bath *Eusebius* to like purpose rehearsed and left behinde him in writing, neither bane the in this place cipt them out of season, yea we haue bled his words for witness, and put them to this our historie, to the ende we giue not eare vnto some which haue condemned the council assembled at Nice, as though it had erred in the faith: againe that we credit not *Sabinius* the Macedonian, who called the men that met there, idiots and rude persons. For this *Sabinius* Bishop of the Macedonians, which inhabit Heraclaea a citie of Thracia, tolde that he gathereth into one volume those things which diuers councils and assemblies of Bishops haue committed to writing, he condemneth with opprobrious languages the Bishops which met at Nice for vnlearned and ignorant men. Not remembryng that in so doing he condemneth *Eusebius* for an idiole, who published the same faith with the great tryal and experience he had therein. For euer some things of set purpose he euerslippeth: some other he peruerteth: those things which seemed to make for his purpose, which tended to the marke he shot at, all those he culled out diligently. And though he prayseth *Eusebius* Pamphilus for a witness to whom credit may worthily begien, and though he highly commend the Emperour as one that preuailed very much in the establishing of Christian religion, yet for all that doth he rephebe the faith published in the council of Nice, as deliuered by such as were rude and altogether vnlearned. And whom he calleth a wise man, and counteth a true witness, the same mans testimonie of set purpose doth he reiect. For *Eusebius* reporteth, that of the ministers of God which then were present, some excelled for their sage and sober sentences, some for their grauitie of life, and that the Emperour with his presence reduced them all vnto concord, and linked them together in one minde and in one opinion. But of *Sabinius* if time do serue and occasion hereafter be offered, we will say moze. The vniforme doctrine of faith agreed vpon and published by open consent of all in the general council of Nice, is this: We beleue in one God the Father almightie, maker of all things visible and inuisible; and in one Lord *Iesus Christ* the Sonne of God, the onely begotten Sonne of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both the things in heauen and the things in earth. Who for vs men and for our saluation came downe, and was incarnate, he was made man, he suffered and rose the third day, he ascended into the heauens, he shall come to iudge both the quicke and the dead. And we beleue in the holy Ghost. Therefore they which say there was a time when he was not, before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirme the Sonne of God to be made, or to be conuertible or mutable: these the Catholicke and Apostolicke Church of God doth pronounce for accursed. This faith thre hundred and eightene Bishops haue confirmed, and all consented thereunto, and as *Eusebius* writeth they all with one voice and one minde subscribed thereunto. Five onely excepted, which allowed not of this clause, to wit: Of one substance, by name *Eusebius* Bishop of Nicomedia, *Theognis* of Nice, *Marius* of Chalcedon, *Leonas* of Marmarica, and *Secundus* of Ptolemais. For they affirmed, & to be Of one substance, which hath his originall of some thing, either by diuision, or derivation, or production. By production as a budde out of the rotes: by derivation as children of the parents: by diuision as two or thre paces out of a masse of gold. The Sonne of God by relation was after none of these manners, and therefore they sayd they would not agree vnto the same of faith confirmed in the council of Nice. Whereupon they derided exceedingly the clause Of one substance, and would not subscribe vnto the deposition of *Arius*. For which cause the council not onely accursed *Arius* and all his adherents, but also forbad him *Alexandria*. For euer by the Emperours edict *Arius*, *Eusebius*, and *Theognis* were exiled. Whereupon *Eusebius* and *Theognis* in a while after they were banished, gaue by a booke of their conuersion & repentance, signifying withall their consent touching the faith Of one substance, as hereafter in proesse of our historie we will declare moze at large. At the same time *Eusebius* commonly called *Pamphilus* Bishop of Caesarea in Palestina, when in the same council he had abtoll staggered, and aduiceably pondered with himselfe whether it were his part to admit that platfome & definition of faith, at length approued it, together with 8 other bishops, and subscribed therunto, & sent the same forme of faith in writing vnto 8 people whose charge he had, reproounding 8 clause Of one substance, lest that any theseso should suspect him to haue written therof at all. The things which he wrote were after this manner. It is very like (welbeloued) that the acts concerning the ecclesiasticall faith concluded in the great & famous council held at Nice, came heretofore to your knowledge, specially in that same spreadeth her selfe abroad faster then the truth curiously tried or handled of vs: yet that the truth may not onely be embraced of you by hearefay, I haue thought necessary to send vnto you in writing, first that forme of faith which I exhibited to the Council, next the other published by the Bishops, where they haue annexed and added certaine things to ours. The forme of our faith which then was read in presence of our most holy Emperour, and then approued for sound and certain, was in this sort. As we haue received of the Bishops our predecessors, both when we were catechized as also when we were signed with the seale of baptism: as we haue learned of holy Scripture: as we haue beleueed being priest, and preached being Bishop, euen so now also beleueing we haue made manifest our faith vnto you which is this. We beleue in one God the Father almighty, maker of all things visible and inuisible, and in one Lord *Iesus Christ* the word of God, God of God, light of light, life of life, the onely begotten Sonne, the first begotten of all creatures, begotten of God the Father before all worlds, by whom all things were made, who for our saluation was incarnate and conuersant among men, who suffered and rose the third day, who ascended vnto the Father, and shall come againe to iudge both the quicke & the dead. We beleue also in one holy Ghost, beleueing moreover euerie one of these to be in essence and substance. The Father to be a Father in deed, the Sonne to be a Sonne in deed. The holy ghost to be a holy ghost in deed, euen as our Lord sending his disciples to preach, said: Go therefore teach all nations baptizing them in the name of the Father, & of the Sonne, and of the holy Ghost. Touching all which we firmly protest, that we are of this mind, that we are of this opinion, and haue bene, and that we mind to perseuer in this faith vntill death do seuer and part asunder bodie and soule, holding for accursed all cankered heresies the which godlesse persons haue sowne in the world, and that you may fully perswade your selues of vs, that we haue heretofore beleueed and spoken vnfeinedly and from the hart touching all the premises, presently also we protest, that we both beleue aright, and speake as we ought of God almightie and our Lord *Iesus Christ*, and we are able with plaine demonstrations to proue, and with reason to perswade, that in times past our faith was alike, that then we preached things correspondent vnto this forme of faith now published by vs, so that none in this behalfe can repine or gaine say vs. Moreover our most holy Emperour hath testified the same to be most true, and affirming himselfe to be of the same opinion, he commaunded that all should giue their assent vnto the same, that they should subscribe vnto the particulars, that they should condescend vnto the premises, so that this one onely clause, *Of one substance*, were therein interlaced. The which he himselfe explicated in these words: To be *Of one substance*, may not be taken according vnto corporall affections, neither to consist of the Father by diuision, neither by incision or parting asunder. It may not be, that an immateriall, an intellectuall, and an incorporeall nature should admit or be subiect to any corporall passio, for it beloueth vs to conceiue such mysteries with sacred and secret termes. Our most sage and vertuous Emperour reasoned of these things after this sort. The Bishops because of the clause *Of one substance*, published this forme of faith: We beleue in one God the Father almighty maker of all things visible and inuisible, and in one Lord *Iesus Christ* the Sonne of God, the onely begotten Sonne of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both the things in heauen & the things in earth. Who for vs men & for our saluation came downe, & was incarnate, he was made man, he suffered and rose the third day, he ascended into the heauens, he shall come to iudge both the quicke and the dead. And we beleue in the holy Ghost. Therefore they which say there was a time when he was not before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirme the Sonne of God to be made, or to be conuertible or mutable: these the Catholicke & apostolicke Church of God doth pronounce for accursed. When they had prescribed this forme of faith, we ceased not diligently to demand of them, how they understood that sentence, To be of the substance of the Father, & that: To be of one substance with the Father. Whereupon there arose obiections & resolutions, so that the right sence of the foresaid sentences was curiously sought out. They said that, to be *Of one substance*, signified nothing else then to be of the Father, yet not to be as a part of the Father. This seemed vnto vs very wel to agree with the exposition of that blessed doctrine which teacheth the Sonne to be of the Father, yet not to be part of his substance. Where.

therof at all. The things which he wrote were after this manner. It is very like (welbeloued) that the acts concerning the ecclesiasticall faith concluded in the great & famous council held at Nice, came heretofore to your knowledge, specially in that same spreadeth her selfe abroad faster then the truth curiously tried or handled of vs: yet that the truth may not onely be embraced of you by hearefay, I haue thought necessary to send vnto you in writing, first that forme of faith which I exhibited to the Council, next the other published by the Bishops, where they haue annexed and added certaine things to ours. The forme of our faith which then was read in presence of our most holy Emperour, and then approued for sound and certain, was in this sort. As we haue received of the Bishops our predecessors, both when we were catechized as also when we were signed with the seale of baptism: as we haue learned of holy Scripture: as we haue beleueed being priest, and preached being Bishop, euen so now also beleueing we haue made manifest our faith vnto you which is this. We beleue in one God the Father almighty, maker of all things visible and inuisible, and in one Lord *Iesus Christ* the word of God, God of God, light of light, life of life, the onely begotten Sonne, the first begotten of all creatures, begotten of God the Father before all worlds, by whom all things were made, who for our saluation was incarnate and conuersant among men, who suffered and rose the third day, who ascended vnto the Father, and shall come againe to iudge both the quicke & the dead. We beleue also in one holy Ghost, beleueing moreover euerie one of these to be in essence and substance. The Father to be a Father in deed, the Sonne to be a Sonne in deed. The holy ghost to be a holy ghost in deed, euen as our Lord sending his disciples to preach, said: Go therefore teach all nations baptizing them in the name of the Father, & of the Sonne, and of the holy Ghost. Touching all which we firmly protest, that we are of this mind, that we are of this opinion, and haue bene, and that we mind to perseuer in this faith vntill death do seuer and part asunder bodie and soule, holding for accursed all cankered heresies the which godlesse persons haue sowne in the world, and that you may fully perswade your selues of vs, that we haue heretofore beleueed and spoken vnfeinedly and from the hart touching all the premises, presently also we protest, that we both beleue aright, and speake as we ought of God almightie and our Lord *Iesus Christ*, and we are able with plaine demonstrations to proue, and with reason to perswade, that in times past our faith was alike, that then we preached things correspondent vnto this forme of faith now published by vs, so that none in this behalfe can repine or gaine say vs. Moreover our most holy Emperour hath testified the same to be most true, and affirming himselfe to be of the same opinion, he commaunded that all should giue their assent vnto the same, that they should subscribe vnto the particulars, that they should condescend vnto the premises, so that this one onely clause, *Of one substance*, were therein interlaced. The which he himselfe explicated in these words: To be *Of one substance*, may not be taken according vnto corporall affections, neither to consist of the Father by diuision, neither by incision or parting asunder. It may not be, that an immateriall, an intellectuall, and an incorporeall nature should admit or be subiect to any corporall passio, for it beloueth vs to conceiue such mysteries with sacred and secret termes. Our most sage and vertuous Emperour reasoned of these things after this sort. The Bishops because of the clause *Of one substance*, published this forme of faith: We beleue in one God the Father almighty maker of all things visible and inuisible, and in one Lord *Iesus Christ* the Sonne of God, the onely begotten Sonne of the Father, that is of the substance of the Father, God of God, light of light, very God of very God, begotten not made, being of one substance with the Father, by whom all things were made, both the things in heauen & the things in earth. Who for vs men & for our saluation came downe, & was incarnate, he was made man, he suffered and rose the third day, he ascended into the heauens, he shall come to iudge both the quicke and the dead. And we beleue in the holy Ghost. Therefore they which say there was a time when he was not before he was begotten, or that he had his beginning of nothing, or that he is of another substance or essence, or that affirme the Sonne of God to be made, or to be conuertible or mutable: these the Catholicke & apostolicke Church of God doth pronounce for accursed. When they had prescribed this forme of faith, we ceased not diligently to demand of them, how they understood that sentence, To be of the substance of the Father, & that: To be of one substance with the Father. Whereupon there arose obiections & resolutions, so that the right sence of the foresaid sentences was curiously sought out. They said that, to be *Of one substance*, signified nothing else then to be of the Father, yet not to be as a part of the Father. This seemed vnto vs very wel to agree with the exposition of that blessed doctrine which teacheth the Sonne to be of the Father, yet not to be part of his substance. Where.

Eusebius Pamphilus writeth thus from the Council of Nice vnto the Church of Caesarea in Palestina, whereof he was Bishop.

The Creede which Eusebius Pamphilus himselfe made and exhibited vnto the council of Nice, wherunto the Bishops added 8 clause, Of one substance. Matib. 18.

The Emperour Constantine commaundeth 8 clause, Of one substance to be added vnto Eusebius Creed: he expoundeth himselfe the meaning thereof. The Creede laid down by 218 Bishops in the council of Nice, the which Eusebius in these words testifies to Caesarea.

Of the substance.

Begotten not made.

The Son to be of one substance with the Father.

Before Arius time & clause of one substance was knowne.

Wherefore we accorded with this sentence, neither reiected we the clause *Of one substance*, because that peace was placed before our eyes as a marke to behold, and moreover we had speciall care not to fall from the faith. In like manner we approued, *Begotten, not made*. For *Made* they counted a common word with other creatures which were made by the Sonne, that the Sonne had nothing in him which resembled or was like vnto them, and for that cause he was not a creature like vnto those which were made by him, but of a farre more excellent substance then any creature is framed, the which holy Scripture declareth to be begotten of the Father: inasmuch as no mortall nature can either by word expresse, or by thought comprehend or containe vnto the manner of this generation. In like sort also that clause, *The Sonne to be of one substance with the Father*, was sifted and allowed, to be vnderstood after no corporall manner, neither to haue any likelihood with mortall living things, neither to be by diuision of substance, neither by section or parting asunder, neither by mutation of the Fathers essence and power, that the begotten nature of the Father was farre from all these things. And that *To be of one substance* with the Father, signified no other thing, then that the Sonne of God was in nothing like the rest of the creatures, but altogether like vnto the Father alone which begate him, neither begotten of any other then of the Fathers substance and essence, vnto the which thing thus set forth, right and reason required that we should condescend. For we haue knowne for suertie diuers ancient Bishops and writers of great learning and renowne to haue mentioned this clause *Of one substance*, in setting forth of the diuinitie of the Father and the Sonne. So farre of the faith published in the councill of Nice. Whereunto we all condescended, not rashly and vnadvisedly, but according vnto the sentences set forth in the presence of the most godly Emperour, which were discussed, and by common assent approued for the causes afore alledged. And withall we thought good to ratifie the forme of curse published after the exposition of the faith, because that it forbiddeth that no man do acquaint himselfe with forreine speeches and vnwritten languages, whereby in maner all confusion and discord is drawne and crept into the Church. For when as the sacred Scripture maketh mention no where of any such sentences, to wit: That the Sonne of God had his beginning of nothing, and that there was a time when he was not, and such like sentences, it seemed not agreeable with reason, either in words to talke of them, or in deed to teach them. Vnto which notable decree we haue subscribed, although heretofore we neuer accustomed neither acquainted our selues with such speeches. These things (welbeloued) we haue necessarily sent vnto you, not onely to certifie you of the censure concluded of vs after our curious sifting and aduised assent, but also to let you vnderstand, that while at the first the diuersitie of reports written vnto you offended vs not a little, we persisted in one and the same mind (as it was most meete) even to the last houre. But afterwards with small adoe, we embraced without any disquietnes at all such things as were not offensive, when as we with tractable mind fought out the sense and vnderstanding of the words which were then in controuersie, and found them altogether agreeable with the things contained in the forme of faith published by vs our selfe. These things *Ensebius Pamphilus* did send in writing vnto Cæsarea in Palestina.

Cap. 9. in the Greeke.

#### CHAP. VI.

*The Epistle of the Synode, containing their decrees, and the expulsion of Arius with his complices: sundrie Epistles of Constantine the Emperour.*

**T**he council it selfe by general consent wrote these things which follow vnto the church of Alexandria, and vnto the inhabitants of Egypt, Lybia, and Pentapolis.

*Vnto the holy (through the grace of God) and the renowned Church of Alexandria, and to the beloued brethren throughout Egypt, Lybia, and Pentapolis, the Bishops assembled at Nice, and summoned to the great and sacred Synode, send greeting in the Lord.*

The synodical Epistle of the councill of Nice.

When as by the grace of God and the commaundement of the most vertuous Emperour *Constantine*, who gathered vs together from diuers Cities and prouinces, the great and sacred councill of Nice is summoned: it seemed expedient that letters from the whole sacred assemble should be sent vnto you, whereby you might be certified as well of the things called into question

and exquisitely decided: as also of the canons therein confirmed. First of all the things which did concerne the impious and peruerse opinions of *Arius* and his complices, were fully handled in the presence of the most godly Emperour *Constantine*, whereupon it pleased the councell by common consent of all, to pronounce his wicked opinion to be held for accursed, and the execrable words and blasphemous sentences he vsed, saying: that the Sonne of God had his beginning of nothing: that there was a time when he was not: that the Sonne of God was of free will enclined to vertue and to vice: that he was a creature, and that he was made, all which the holie councill did accurse, nay it may not be permitted that his impious opinion, his insolent madnesse, his blasphemous words should come within hearing. Moreouer you haue heard, or at leastwise ye shall heare of vs touching him and his ende, lest that we seeme rashly and without cause to insult and inuey against a man which receiued due for his desert. His impietie grew to that passe, and so preuailed, that he led *Theonas* Bishop of Marmarica, and *Secundus* of Ptolemais, together with him into perdition: for they were partakers of the same punishment with him. After that the grace of God had deliuered vs from that peruerse opinion, from that impietie and blasphemie, and from such people as presumed to sow discord and debate in the middell of such as leade a peaceable and quiet life, there remained as yet touching the contumacie of *Meletius*, and such as he had aduanced vnto Ecclesiasticall orders to be determined of vs, and what the councill decreed touching him thus vnderstand welbeloued brethren. The councill being bent to deale with more clemencie towards *Meletius* then he deserued, (for by iust iudgement he was worthe of no pardon) decreed that he should remaine in his proper citie, that he should haue no authoritie to make ministers, no authoritie to aduance any vnto the Ecclesiasticall function, neither to appeare or present himselfe in any other region or in anie other Citie for that purpose, but onely to retaine the bare name and title of his office and dignitie: they decreed farther touching such as were entred into holy orders by his laying on of hands, that they after confirmation with more mysticall laying on of hands should be admitted into the fellowship of the Church, with this condition: that they should enioy their dignitie and degree of the ministerie, yet that they be inferiour vnto all the pastors throughout euerie prouince and Church, the which the most honorable man and our colleague *Alexander* hath ordained. Moreouer that they haue no authoritie to elect the ministers approued by their censures, no not so much as to nominate them which are to execute the ecclesiasticall function, nor to intermedle with any thing touching them that are within *Alexanders* iurisdiction, without the consent of the Bishop of the Catholike Church. But they who through the grace of God and the meanes of your prayers were found no maintainers of schisme, but contained themselves within the bounds of the Catholike and Apostolike Church, voyd of all erroneous blemish, let these haue authoritie to consecrate ministers, to nominate such as shall be thought worthe of the cleargie, and in fine freely to do all according vnto the rule and canon of the Church. If in case that one of them which presently enioy the Ecclesiasticall dignitie, chance to finish his mortall race, then one of them lately admitted into the Church (so that he be found worthe and the people chuse him, so that the Bishop of Alexandria consent thereunto and confirme his election) may succede in the place of the deceased. Our will is also, that libertie be granted vnto all others. But of *Meletius* namely it is otherwise decreed, to wit, that both for his insolent boldnesse, wherewith heretofore he molested the quiet state of the Church, and also for his temeritie and wilfull ignorance openly shewed, he should haue neither power, neither authoritie giuen him, for in that he is a man, he may againe vex the Church with the like disorder. And these decrees properly and seuerallie do concerne *Egypt*, and the most holy Church of Alexandria. But if anie other thing besides this be decreed and concluded vpon whilest that the most honourable Lord our fellow minister and brother *Alexander* is present with vs, he being both president and priue to our doings, will in presence of you all more exactlie recire the whole vnto you. We send you gladd tidings of the vniforme consent and agreement touching the celebration of the most sacred feast of Easter, that by the meanes of your prayers the sturre rayed in that behalfe was quietly appeased. So that all the brethren which inhabite the East, obseruing heretofore the manner of the Iewes, now with vniforme consent do follow the Romanes and vs, and you, which of old time haue retained with vs the selfe same order and manner of celebration. Wherefore reioyce, partly because of these prosperous affaires, and partly for the peace and vniforme agreement of all, and partly also that all heresies are bandoned and plucked vp by the roots, and

The blasphemous opinions of Arius that cursed heretike touching the blessed sonne of God.

This Meletius as Socrates said before cap. 3. in time of persecutio denied the faith, & sacrificed to Idols, therefore he was excommunicated, and being in this taking he tooke part with the Arians: who for company together with Arius in this Council is condemned.

The question of Easter concluded vpon in the councill of Nice.

Why the Meletians are referred from the Church. The wanton booke which Arius wrote and intitled Thalia.

and embrace with greater honor and more fervent love our fellow minister *Alexander*, but your Bishop, whose presence was a great pleasure unto vs, who in those yeares tooke great paines and labored exceedingly to reduce the affairs of your Church unto a quiet and peaceable state. Ponder unto God hearty prayers for vs all, that the things rightly decreed and established may continue for firme & inuincible through God the father almightie, and our Lord *Iesus Christ*, together with the holy Ghost, to whom be glory for ever and ever, Amen. It is evident by this Synodical Epistle, that they accursed not onely *Arius* & his complices, but also the sentences of his peruerse opinion, moreover that they agreed among themselves touching the celebration of Easter, that they received the grand hereticke *Meletius*, granting him licence to retain his episcopall dignitie, yet depriving him of all authoritie to execute the function as a Bishop vbleth. For which cause I suppose the *Meletians* in Egypt unto this day to have bene severed from the Church, because that the council toke away from *Meletius* all authoritie. We have moreover to understand, that *Arius* wrote a booke of his opinion, the which he entituled *Thalia*, the same phrase of the booke is both wanton and dissolute, resembling in all points the bawby ballads and rimes of the wanton Poet *Sotades*. The which booke also the council then did condemn. Neither was the councell onely carefull by writing to certifie of the peace established, but the Emperour also signified the same by his letters unto the Church of Alexandria.

*Constantine the Emperour unto the Catholicke Church of Alexandria.*

Constantine the Emperour  
unto  
the Church  
of Alexandria.

We wish you health in the Lord welbeloued brethren. A great and singular benefite of the diuine providence of God is conferred on vs, in that all errour and deceit being quite put to flight, we acknowledge one and the selfe same faith. For henceforth there remaineth no refuge for the sleights of the diuell intended against vs, whatsoever through fraud he pretended, the same is wholly taken away. The bright beames of the truth according vnto the commendement of *Christ*, ouercame those dissensions, schismes, those tumors and (as I may so terme it) that deadly poison of discord. One God therefore all we both in name do adore, and in faith do beleue to be. And to the end the same through the forewarning of God might be brought to passe; I haue called together a great companie of Bishops vnto the cite of Nice, with whom I also being one of your number, and most willingly adding my selfe wholly together with you vnto the same busines, haue endeouored that the truth then in controuersie might thoroughly be tried out. Wherefore all things that seemed to breede occasion of discord or dissention, were narrowly sifted and sought out. How great and what horrible blasphemies (God of his goodnes be mercifull vnto vs) haue some vnreuerently vttered against our great Sauour, against our hope and life, & impudently not onely blasfemed things contrarie vnto the Scriptures inspired from aboue and the sacred faith, but also affirmed they beleueed the same? For when as three hundred Bishops and aboue, men of great fame both for modestie of minde and sharpnesse of wit, had confirmed one and the same faith, which was found to be a true faith by the truth it selfe, and plaine testimonies of holy Scripture sought out for the purpose: *Arius* alone was found (being overcome with the power and fraud of the diuell) to fall from the same: and being prone thereunto through the peruersitie of his minde, scattered and sowed first of all amongst you, afterwards amongst vs, this poisoned errour of perdition. Wherefore let vs embrace that doctrine which almightie God, the father of heauen hath deliuered vnto vs: let vs returne vnto our dearly beloued brethren, whom the wicked and impudent minister of Satan hath seuered asunder: let vs with might and mayne, and (as commonly we say) with all the veines in our heart, goe home againe vnto the generall societie and bodie of the Church, and vnto our owne naturall members. This aboue all other things behoueth your wisdom, your faith and holinesse, after the removing from your minds the cankered poison of the aduersarie, who set himselfe opposite against the truth: that without all delay ye haue recourse vnto the grace and goodnes of almightie God. For that which seemed good vnto the three hundred Bishops, is no otherwise to be taken then for the sentence of God, specially in as much as the holy Ghost was resiant in the mindes of so worthie and so notable men, inspiring them with the diuine will of God himselfe. Wherefore let none of you stagger at the matter, let none of you make any delay at all, but all ioyntly with most willing mindes returne vnto the most perfect way of truth: that as soone as I my selfe come amongst you, I may together with you render due thanks vnto the God whose eye nothing doth escape: because that he

hath

hath not onely reuealed vnto vs the true and sincere faith, but also giuen vnto vs most graciously the love and charitie which was to be wished of vs all. God keepe and preserve you welbeloued brethren. This the Emperour wrote vnto the people of Alexandria, signifying in plaine words that the final conclusion and definitive sentence of the faith was not laid downe vnadvisedly, neither came to passe by hap hazard: but after great labour and industrie, after diligent searching and sifting out of the truth, to haue bene published by the councell: and not some things to haue bene handled, some other things to haue bene omitted: but all whatsoever seemed necessary to be entreated of, touching the confirmation of the doctrine of faith, to haue bene sufficiently discouered: neither to haue bene first vnadvisedly decreed, before all were curiously handled, in so much that al whatsoever seemed to breede occasion of controuersie or discord, was quite plucked vp by the roots. But (that I may vtter all in one word) *Constantine* calleth the censure of the whole assembly, the sentence of God himselfe, neither doubted he but that so great a company of Bishops was vnted and linked together in one minde and in one opinion by the motion and instinct of the holy Ghost. Yet for all this, *Sabinus* who is the ringleader of the Macedonian heresie, wilfully and of set purpose impugneth these things: yea moreover he termeth such as met at Nice, vnlerned and doltish idiots: neither is he ashamed to charge *Eusebius* Bishop of Caesarea with the reprochfull spot and blemish of ignorance, neither weigheth he this of himselfe, that such as were present at the councell, though they were vnlerned men (as he reporteth) yet being inspired from aboue, and endued with the grace of the spirit of God, could in no wise stray from the truth. But let vs heare what the Emperour laid downe in other letters against the opinions of *Arius* and his complices, the which also he sent abrode vnto the Bishops & congregations throughout Christendome.

*Another Epistle of Constantine.*

*Constantine* the puissant, the mighty and noble Emperour, vnto the Bishops, pastors, & people wheresoeuer. Inas much as *Arius* traceth the steps of detestable and impious persons, it is requisite that he be paraker with them of the selfe same infamy and reproch. For as *Porphyrius* the sworn aduersarie and deadly foe of diuine seruice, who lately published lewd commentaries, in the confutation and defiance of Christian religion, was rewarded according vnto his desert, and so recompenced that within the compasse of these few yeares he was not onely grieved with great reproch, and blemished with the shamefull spot of infamie, but also his impious and blasphemous works, perished and utterly were abolished: euen so now it seemed good vnto vs to call *Arius* and his complices, the wicked broode of *Porphyrius*, that looke whose manners they haue imitated, they may enioy also the priuiledge of their name. Moreover we thought good, that if there can be found extant anie worke or booke compiled by *Arius*, the same should be burned to ashes, so that not onely his damnable doctrine may thereby be wholly rooted out, but also that no relique thereof may remaine vnto the posteritie. This also we straightly command and charge, that if any man be found to hide or conceale any booke made by *Arius*, and not immediately bring forth the said booke, and deliuer it vp to be burned, that the said offender for so doing shall die the death. For as soone as he is taken, our pleasure is that his head be stricken off from his shoulders. God keepe you in his tuition.

*Another Epistle of Constantine.*

*Constantine* the Emperour vnto the Churches throughout Christendome sendeth greeting. When as I perceiued by the flourishing and prosperous estate of the publike weale, how greatly we are beholding vnto the goodnes of almightie God conferred vpon vs: I deemed that aboue all things it behoued me of duty to foresee, that in the most holy and sacred assemblies of the Catholicke Church vnder heauen, there should one faith, sincere love and charitie, vni forme consent and agreement touching the religion and seruice of almightie God, vniolabile be retained. But sithence that the same could by no other way or means be compassed, neither in any other sure or certaine place be seled, vnlesse that either all the Bishops, or at leastwise the greater part of them assembled together, and laide downe their seuerall censures concerning the most holy religion and seruice of God: therefore when the greatest companie that could be got met together,

Constantine the Emperour  
vnto the  
churches, &c.

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ther,



ther, I my selfe as one of your number, was present with them. Neither tooke I in scorn (when at now I greatly reioyce) that I coupled my selfe with you in those affaires. We proceeded to the in the premises, and handled all things so exquisitely; vntill the sentence which seemed good and acceptable vnto God the ouerseer of all things, for the concord and consent himselfe was openly pronounced, so that there remained nothing hereafter to be concluded vpon, which seemed to tend or grow either vnto discord or disagreement touching the faith. When as then at that time we reasoned of the most sacred solemnitie and feast of Easter, it seemed good by the forme consent of all, that all men, in all places should celebrate it vpon one and the selfe same day. For what was there more auaylable? or what could there be more glorious? when that this feast (whereby we retaine and hold fast the firme hope of immortalitie) should after the same order, and after the same custome, without noueltie or alteration be obserued. And first of all it seemed altogether contrarie to order, that in the celebration of the said most sacred feast, we should imitate the rites and manner of the Iewes, who in as much as they haue shewed their hands with an hainous offence, reason it is as impure persons their minds should be held fast in blindness. It remaineth therefore that we lay aside their custome, and publish for remembrance vnto the posteritie in time to come, the celebration of this feast after a truer and more sincere institution, the which vnto this present time fro the first day of the passion we haue obserued. Wherefore let vs haue nothing common with that most odious broode of the Iewes, for we are taught by our Sauour to treade another way, the which we must cleaue vnto. There is little doubt a race and a limbe both decent and lawfull for our most sacred religion. Let vs ioyndly retaine this with vni forme consent (most honorable brethren) and withdraw our selues from that dispicable nation. For in very deepe it is the greatest absurditie that can be, for them arrogantly to vaunt that we can in no wise obserue these things without the aide and helpe of their discipline. What is it whereof they are able to saue aright, who after they had put the Lord Iesus to death, hauing remoued the right sense of their minde out of his quiet seate, were caried not with the weight of reason, but with an intolerable wilfulness of rash enterprises, whither soeuer the frensie and madness that was ingrafted in their mindes did leade them? And in this point it is apparent they see not the manifest truth, (no manuell then they erre in many things) in that they besides the appointed time for celebration of this feast, within the compasse of the selfe same yeare do celebrate a second Easter. What cause then shall moue vs to imitate these men, whom we see thus manifestlie infected with the grievous maladie of erreur? We will in no wise permit the same feast in one and the same yeare the second time to be solemnized. If that I had bene carelesse, and busied my selfe herein nothing at all, it had bene your part and dutie to haue employed both your diligence, and also with earnest and continuall prayer to haue craued that the right rule and sinceritie of your minds should in no wise participate, neither in any thing haue fellowship with the wicked wayes of lewde persons. Besides all this, we may easily perceiue how shamefull and detestable a thing it is to dissent and disagree about so weightie a matter, and about so high and so religious a feast. One festiuall day of purchased freedome, to wit, of the most blessed passion and bloudshedding hath our Sauour commended vnto vs, one Catholike Church he would haue to be collected of all, whose members though they be manie, and in sundrie places dispersed vnder heauen, yet do they knit and close together in one spirit, that is, in the will and pleasure of almightie God. I would that of your wisdom and holinesse, you deeply weyed with your selues how disordered and vndecent a thing it is, vpon the selfe same dayes, for some religiouslie to fast, and for some other riotouslie to feast it out: and after Easter holidayes, for some to feast, and yeeld themselves to fulnesse of pleasure, for others to abstaine, and obserue the prescribed dayes of fasting. Wherefore this is to be reformed, and reduced vnto one manner and custome, this (as I am sure you do all know verie well) is the pleasure of God himselfe. And in as much as the same is so to be ordered, that we haue nothing common with murderers of fathers, and such as haue put their Lord and Master to death: and in as much as that orderlie, and comely manner retained of all the Churches throughout the world, inhabiting either the West, the South, or the North, and in sundrie places also of the East, was to be obserued of vs: therefore it is that presentlie all haue thought right well thereof. I my selfe also haue taken vpon mine owne person your tractable wisdom, that looke what custome soeuer with vni forme consent, is of force in the cite of Rome, in Italie, and Affricke, in all Egypt, Spaine, France and Brittain, Lybia and all Greece, in the prouince of Asia, Pontus and

and Cilicia: the same also with willing and gratefull mindes should be ratified and approued of you all. Considering of this carefully with our selues, that not onely the greater number of congregations lieth in the places before mentioned but also that it is a most godly purpose for all men ioyntly with one heart and voice, to desie that established which right and reason requireth to be done, which also hath no fellowship with the damnable perurie of the despitefull Iewes. But that I may utter the whole in few wordes, it seemed good by common assent of the whole assemblee, that the most sacred feast of Easter, should be celebrated vpon one and the selfe same day. For it may not be that variance and dissention should raigne about the celebration of so holie and so high a feast, yea moreouer it is verie commendable to condescend vnto this sentence, which is farre from all error that doth preiudice the faith, and from all fellowship with shamefull sinne. Wherefore the matter being brought to this passe, embrace this decree with willing minds, as an heauenly and most godly commandment. For whatsoeuer is decreed in the holy counsels of Bishops, the same is to be attributed to the will of God. Wherefore when you haue certified all our welbeloued brethren of the canons of this counsell, the sentence alreadie laid downe, and the manner of celebrating of the most holy feast, it is your part to approue the same, and duly to obserue it: that as soone as I can perceiue the right disposition of you all, the which of long time I haue desired, I may vpon one and the selfe same day, together with you all, solemnize this most sacred feast, and ioy for your sakes: the which shall come to passe, if that I may vnderstand, that not onely the spite and outrageous dealing of the diuell, through your well doing, aided from aboue, is wholly put to flight and abandoned from amongst you: but that also our faith by reason of peace and concord, doth euerie where notably flourish. God preferue you welbeloued brethren.

*Another Epistle vnto Eusebius.*

**C**onstantine the puissant, the mightie, and noble Emperour, vnto Eusebius sendeth greeting. Euen as (welbeloued brother) I haue learned of a truth, and am fully perswaded, that all Churches from the foundations, are either through negligence gone to decay, or through feare of the danger that was like to to ensue, haue bene lesse repaired then they should haue bene, yea vnto this present day, by reason of the grievous maladie of spite, and great tyrannie exercised vpon the Saints of God, and the seruants of our Sauour Iesus Christ: so now libertie being restored vnto all men, and that dragon and persecutor Licinius being soyled, and the direction of ecclesiasticall affaires remoued from the disposition of the vulgar sort, by the prouidence of Almighty God and the vigilant labour of our ministerie, I suppose that the power and might of God is made manifest vnto all men, and that they which fell by reason of feare, or incredulitie, or other infirmity whatsoeuer, in as much as now they acknowledge the true God in deed, wil repent and returne vnto the true and right way. Wherefore what Churches soeuer thou dost gouerne, or other places, where other Bishops, Priests, and Deacons of thy acquaintance do ouerse, our will is, that thou admonish them all, that with watchfull eye the buildings of the Churches be looked vnto: to the ende that such as stand may be repaired, and also be enlarged, or else where necessitie so constraineth, they may be erected all new from the foundations. Looke what things are necessarily required for building, see that either thou thy selfe, or some other in thy name, demand them of the Lieutenants, or rulers of our prouinces. For we haue signified vnto them by our letters, that with all celeritie and promptnesse of minde they shall supplie the want of such things as thine holinesse doth prescribe. And thus welbeloued brother, I commit thee to the tuition of Almighty God. *These things the Emperour wrote for the building of the Churches, vnto the Bishops of euery prouince, and what severally he wrote vnto Eusebius Bishop of Caesarea in Palestina for the copying of holy Scripture, it may easily be gathered by these letters of his as followeth.* Constantine the puissant, the mightie and the noble Emperour, vnto Eusebius Bishop of Caesarea, sendeth greeting. In so much that in the citie which is called after our name, there inhabiteth a great multitude of men (our Sauour Iesu, and God the Father, of his prouidence sending increase thereunto) which embraceth the most holy Church, to the end all the Ecclesiasticall affaires, may in the same place dayly increase more and more, we haue thought good, that more Churches should be erected and builded there. Wherefore accept with louing heart, what our will and pleasure is. We haue thought good to signifie vnto thy wisdom, that thou

The Epistle of Constantine vnto Eusebius Pamphilus.

The Epistle of Constantine vnto Eusebius.

After the name of Constantine Bizantium was called Constantinople.

thou shouldest prepare fiftie volumes, or copies of holy Scripture, written in parchment, which shall be both legible, handsome and portable, and that thou command moreover, that they be written of skilfull scriueners, exercised in the art of penning. Our will is, that the volumes comprise those bookes of holy Scripture, whose penning and vse thou thy selfe shalt thinke most necessarye to auail for the edifying of the Church. Our highnesse hath sent letters vnto our head treasurer, that she should minister all necessaries for the prouision of these bookes. It is thy part then to ouersee with speed, that these written copies be made readie. Moreover by vertue of these our letters (as right requireth) we giue thee libertie to take vp two common wagons, for the conveying of them thither, for so the written copies shall the sooner be brought vnto vs, and so much the better if one of the Deacons be put in trust therewith. Who when; as he commeth in place, shall finde the prooue of our liberalitie. God keepe thee in health welbeloued brother.

*Another Epistle vnto Macarius.*

The Epistle of Constantine vnto Macarius concerning the sepulcher of our Saviour found there, and the building of a Church in that place.

**C**onstantine the puissant, the mightie, and noble Emperour, vnto Macarius Bishop of Ierusalem, sendeth greeting. So bountifully was the goodnesse of our Saviour shewed towards vs, that no tongue is able for the worthinesse thereof, sufficiently to expresse this present miracle; for that the pledge or monument of his most blessed passion, which of late lay hid in the bowels of the earth the space of so manie yeares, should at length be reuealed vnto the seruants of God, being set at libertie, after conquering of the common and generall enemie, it farre exceedeth all humane sense, and capacite of mans wit. For if all the sages, and wisest sort of men throughout the world, assembled themselues together, and purposed to reason and entreate hereof, without doubt they could not, for the worthinesse thereof, satisfie with anie circumstance, no, not the least point thereof. The faith annexed vnto this miracle is of such force, and so farre exceedeth the sense and capacite of mans nature, as celestially and diuine things do passe humane and worldly affaires. Wherefore this is alwayes my principall and onely marke to shooe at, that euen as the true faith reuealeth herselfe daily by new and strange miracles: so all our minds with all modestie, and vniforme readinesse, should be fixed and more prone, to the obseruation of the most holy and blessed Gospell. Moreover this also (the which I thinke every man knoweth well) I would haue thee fully assured to be my chiefe care, that the said holy place, (the which by the commandement of God we haue purged from the foule weight of the filthy Idols, overlaid therewith as it were with a most grievous burthen: the which place also we know to haue bene recounted holy in manner from the beginning of the world, and afterwards also to haue yielded more euident proofes of holinesse, by stirring vp againe the faith of the passion of our Saviour, as it were from out of darkenesse into light) be beautified with goodly and gorgeous building. It is requisite that thy wisdom do cast with my selfe, and set in order this worke, and carefully prouide necessaries for all circumstances, to the end that not onely the sanctuarie may excell for beautie all the rest wherefoeuer, but that also the other parts thereof may be such, as shall farre passe in excellencie of building, all the principall Churches throughout euerie citie. I certify thee further, that touching the making vp of the walls, and the curious workmanship thereof, I haue charged our friend *Dracilianus* who gouerneth diuers other coasts, and also the other things soeuer shall seeme expedient for the building, they should learne of thy wisdom, and forthwith be sent thither for the prouision thereof. Concerning the pillars, and other parts of the temple to be made of marble, looke what thou supposest fittest, both for the maiestie of the workmanship, and continuance of the building, taking with thy selfe good aduise ment therein, that thou certify vs thereof by thy letters, to the ende that we vnderstanding by thy letters what you haue neede of, may from euerie where conuey the same thither vnto you. For it behoueth vs to garnish and set forth with great maiestie, the head and chiefe place of the whole world. Our will is besides, that thou certify vs, what thine opinion is, whether it better to haue the roofe of the sanctuarie embowed archwise, or wrought after some other kinde of artificall cunning. If embowed archwise, then may it finely be gilded all ouer. It resteth then that thy holinesse, vnto whose prudent consideration (as it is premised) we haue referred the whole, do certify vs with all speede, what workemen, what artificers, what prouision ye shall haue neede of; and also that thou signifie vnto vs thy mind, touching the marble, and pillars to be made thereof, and the

embowed roofoe, if that kind of worke please thee best. God keepe thee in health welbeloued brother. The Emperour wrote also solemne and large Epistles against *Arius* and his complices, the which he caused euery where, and in euery citie to be blazed aboue: taunting him bitterly for his folly, and scoffing wise nettled him moze sharply. Besides he wrote letters vnto the Nicomedians, wherein he inueyed against *Eusebius* & *Theognis*. He charged *Eusebius* with subtle treacherie and lewd behauiour: and not onely that he had infected himselfe with the noy some filth of Arianism, but also in the tyrants behalfe, wrought treason against him, & after the manner of a rebell resisted his enterprises. Wherefore he exhorted them to chuse another bishop in his come. The which Epistles of his, because that they are somewhat long, I thought good presently not to trouble the Reader withall, in so much as such as are desirous thereof, may easily and at pleasure both find and peruse them. And of these things thus much.

CHAP. VII.

*How that the Emperour Constantine, called Aescius a Nouatian Bishop vnto the councill of Nice.*

Cap. 10 in the Greeke.

**T**he Emperours care and industrie moueth me to mention another act of that councill, wherein he applied himselfe to the maintenance of peace. And because he greatly respected the vnitie and concord in Ecclesiasticall affaires, he summoned *Aescius* Bishop of the Nouatian sect to the councill. And after the determination of the councill touching the faith, was both laid down in writing, and ratified with the seuerall subscriptions of all their hands, the Emperour demandeth of *Aescius*, whether he would assent vnto the same faith, and also vnto the canon concluded vpon touching the obseruation of the feast of Easter. Who made answer: The councill (O Emperour) hath concluded, and decreed no new thing. For I haue learned of old, that euen from the beginning, and in the Apostolicke times themselues, the selfe same faith was retained, and the same time for the celebration of the feast of Easter was obserued. Again, when the Emperour demanded of him, the cause why he seuered himselfe from the communion of the faithfull: he alledged for himselfe such things as had happened vnder the raigne of *Decius*, and about the persecution of that time, and also he brought forth the precise obseruation of a certaine seuer canon, to wit, That such as after baptism, through frailty of the flesh, had fallen vnto that kind of sinne which holy Scripture termeth the sinne vnto death, should not be partakers of the holy mysteries, but exhorted vnto repentance: and that they should waite for remission of sin to proceed, not of the Bishops but of God himselfe, who both can, and is of power sufficient to remit sin. The which when *Aescius* had uttered, the Emperour said vnto him againe: Wilt thou hide this a ladder (O *Aescius*) and clime alone into heauen. These things did neither *Eusebius* Pamphilus, nor any other writer once make mention of, but I my selfe learned it of one that was of no small credit, of great yeares, and such a one as rehearsed the things he saw done in the councill. Whereby I coniecture the selfe same to haue happened vnto such as herein haue bene silent, the which thing diuers Historiographers haue practised. For these men ouerskip many things, either because they fauour some one side, or flatter some kinde of men. And so much of *Aescius*.

\* A Canon touching such as in persecution had denied Christ.

\* The reporter was Auxanona Nouatian, as it is ca. 9. following.

CHAP. VIII.

*Of Paphnutius Bishop of a certaine place in the vpper Thebais, and Spyridion Bishop of Trimithous a citie of Cyprus.*

Cap. 11. after the Greeke.

**I**n so much as heretofore we haue promised to speake of *Paphnutius* and *Spyridion*, now fit opportunity is offered to perforce the same. This *Paphnutius* was Bishop of a certaine citie in the vpper Thebais, so vertuous & so holy a man, that strange miracles were wrought by him. We had one of his eyes pulled out in the time of persecution. Wherefore the Emperour had him in very great reuerence, & sent for him at sundrie times, to come vnto his sumptuous pallace. The empty place of the banished eye, he was wont to kisse. So great a reuerence and honor did the Emperour *Constantine* shew vnto ancient and holy fathers. And this is one thing which I had to say of *Paphnutius*. Another thing also I will report which came to

Paphnutius.

passed through his aduice, both profitable for the Church, and honorable for Ecclesiastical persons. The Bishops thought good to bring a new law into the Church, to wit, that they which were of the Clerge (I meane Bishops, Priests, & Deacons) should thenceforth not company with their wives, the which they had coupled unto them being lay men. When as they went about to reason hereof, and to consult among themselves touching this matter, *Paphnurgus* stood up in the midst of the assembly of Bishops, and brake out into loud speeches & language, that the neckes of clergy men, & such as were entered into holy orders were not to be polluted with an heauie yoke & grievous burthen, saying: "that marriage was honorable, & the bed vndeiled: that it was their part to forsee, lest that with too severe a censure they should greatly iniurie and offend the word of God: that all possibly could not away with to suffer a discipline, to be void of all perturbation and frailtie of the flesh: & that peradventure likewise euery of their wives could not bwoke to rare a rule of continencie prescribed unto them. We termed the companie of man & wife, lawfully coupled together, chastitie: and that to seeme sufficient enough for such as had entred into holy orders, being single men, the censure (according vnto the old ecclesiasticall tradition) to liue a single life: and not to separate one man asunder from his wife, which he had married being a lay man. Such speeches vied *Paphnurgus*, when he himself had neuer bene married, (as I may iustly auouch) neuer knew what womans company meant. For of a child he led a strait life in the company of the religious wooshippers, and excelled all others in same (if then there was any such in the world) for continencie of mind & chaste behaviour. To conclude, the whole councell then assembled of ecclesiasticall persons, yielded vnto the sentence of *Paphnurgus*, wholly ending all controversies that might rise in this behalfe, and permitting liberty vnto every man at his own pleasure, to refrain as him liked the company of the married wife. So far of *Paphnurgus*. And that I may say something of *Spyridion*, he was so holy, and so vertuous a shepheard of cattell, that he seemed woorthie to be appointed a shepheard of men. He was bishop of Trimitious a city of Cyprus, who when as there he executed the function of a Bishop, yet for his singular modesty, he kept also a flock of shep. And although many notable things are reported of him, yet lett be seeme to digresse too far from the purpose, we will content our selues with the relation of one or two of his famous acts. Theues on a certaine time about midnight brake into his shep cote, & by stealth went about to conuey away some of his sheepe, but God who kept the shepheard saued also the sheepe: for the theues with a certaine inuisible kind of force, were held fast bound vnto the shep cote. At the dawning of the day *Spyridion* came to his fold, and seeing the hands of the theues tied behind them, so forthwith vnderstood the circumstance, & by prayer which he made vnto God loosed their hands, and exhorted them earnestly to get their living, not with the spoils of other mens substance, but with the sweat of their own browes. Yet in the end he gaue to them a fat weather, bidding them farewell in this sort: I giue you this, lest it repent you y<sup>e</sup> haue labored all night in vaine. One of his doings was this. The other in this sort. We had to his daughter a virgine, endued with her fathers pietie & holines, her name was *Irene*, in whose custody a deare & familiar friend left a precious iewel: the weying the charge of this iewel hid it in y<sup>e</sup> ground, & in a while after departed this life. When came the owner, & seeing that the maid was dead, he went about to entangle the father, sometimes charging & threatening him with foule meanes, some other times intreating him with faire words. The old man weying the losse of his friend as much as his owne, got him vnto the sepulcher of his daughter, praying vnto God, that now before the time he would vouchsafe to shew vnto him the promised resurrection, the which hope of his failed him nothing at all. For the maid reuiued, and came to the presence of her father, which also, as some as she had revealed vnto him the place where the iewel lay hid, banished away out of his sight, & such men there showed in many of the Churches of God, in the time of *Constantine* the Emperour. These things I both heard with mine eares, many of the Isle of Cyprus reporting to be true, and also I read it in a certaine booke of *Ruffinus* a Priest, written in the latine tongue, whence I haue borrowed these and sundry other things which I will hereafter alledge.

\*Paphnurgus  
a single man  
yet a fauourer  
of priests ma-  
riages in the  
councell of  
Nice.  
It. b. 13.

\*Cap. 12. in  
the Greeke.  
Spyridion.

Irene the  
daughter of  
Spyridion.

Ruffinus hist.  
lib. 1. cap. 5.

Cap. 13. after  
the Greeke.

#### CHAP. IX.

Of Eutychianus the Monke. The dissolving of the councell of Nice. The time thereof, and the chiefe men then present.

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I haue learned also that *Eutychianus* a man of sincere religion, flourished at that time, who though he were of the Nouatian sect, yet did he many strange things, nothing inferior vnto the acts mentioned a litle before. I will reueale him that reported vnto me his doings, neither will I cloke or conceale that at all, though therefore I may incur the danger of inspection of the reprehension of blisens persons. It was *Auxanon*, a priest of y<sup>e</sup> Nouatian church, who having liued many yeares, went being a very yong man vnto the councell of Nice together with *Acelius*, that told me all y<sup>e</sup> things which happened vnto *Acelius*, of whom I spake before. It was even he that lengthened his daies, & continued his yeares fro that time vnto the reign of *Theodosius* the yonger, & rehearsed vnto me being a very yong mā, all the famous acts of *Eutychianus*. And though he ran ouer many gifts of the grace of God bestowed vpon him, yet reported he of him one notable thing which happened in the reigne of *Constantine* the emperour, which was thus. One of the gard whō the Emperour calleth ordinary, as soone as he was once suspected of traitorous conspiracy, fled away. The Emperour being thoroughly moued with indignation against him, gaue great charge & commandment, that whersoever he were taken, there immediately he should be executed. He was found about Olympus in Bithynia, & fettered with cruell & grievous bonds in the parts of Olympus, then clapt in prison. In those parts *Eutychianus* had his abode, leading a solitary life, curing many of their grievous maladies, both outwardly in body, & inwardly in their mind. With him this *Auxanon* had his conuersation, being as the yong scripling, who afterwards liued many yeares, & learned vnder him the monastical trade of liuing. They flooke about *Eutychianus* that he would release the prisoner, & intreat the Emperour for him (for the miracles wrought by *Eutychianus* were famous, & being byted abroad, they came to y<sup>e</sup> eares of y<sup>e</sup> Emperour) he estons with a willing & prompt mind promist that he will take his toynep to y<sup>e</sup> Emperour in his behalf. But whilst that y<sup>e</sup> prisoner endured extreame toyments, by reason of y<sup>e</sup> intollerable fetters wherewith he was fastened, y<sup>e</sup> solicitors of his cause informed *Eutychianus*, y<sup>e</sup> death because of his bitter punishment, would preuent both the execution enioyned by the Emperour, & the supplication that was to be made for him. *Eutychianus* the sent vnto y<sup>e</sup> keepers of the iayle, requesting the to lose y<sup>e</sup> man. And whē they had answered y<sup>e</sup> deliuerance of the prisoner would be the great danger of their liues, *Eutychianus* together with *Auxanon*, went straight way vnto y<sup>e</sup> prison. Whē as the keepers being intreated, would not open the prison, the gift of God enclosed in y<sup>e</sup> breast of *Eutychianus*, revealed it self with greater brightnes in the world. For the gates of the prison voluntarily set themselves wide open, yea when the keyes were absent & tied to the keepers girdle. Whereupon when *Eutychianus* & *Auxanon* entred in, & all the beholders were now astonished, the fetters of their own accord fell off the prisoners feet. These things being don, *Eutychianus* & *Auxanon* take their toynep together, towards the city which of old was called Bizantiū, afterwards Constantinople. *Eutychianus* forthwith got him vnto the Emperours court, & purchased pardon for y<sup>e</sup> prisoner. For the Emperour without delay (for the great reuerence he owed vnto *Eutychianus*) granted him his request with a willing mind. This was done in a while after. At that time y<sup>e</sup> bishops which met together at the councell of Nice as soone as they had dispatched, both other things, & also laid down in writing the decrees (which also they call canons) already concluded vpon, euery one returneth vnto his own citie. I think it very expedient to lay downe in this place, not only the names of the bishops, assembled at Nice, which among at the rest were most famous (I mean such as I could learn by records) but also the y<sup>e</sup> place & place where euery one gouerned, together with the time of their assembly. There was present at this councell: *Osius* bishop of Corduba: *Viton*, and *Vincentius* priests: *Alexander* bishop of Egypt: *Eustathius* bishop of great Antioch: *Macarius* bishop of Ierusalem: *Harpocration*, *Cynon*, with others: whose names are severally, and exquisitely cited by *Athanasius* bishop of Alexandria, in his booke entitled Synodicus. Touching the time when this councell was summoned, as it appeareth by cronicles of record, it was in the consullship of *Paulinus* & *Iulianus*, the eleventh kalends of June, to wit: the xx. day of May, the 336. yeare after the reigne of *Alexander* king of Macedonia. Thus was the councell broken vp, which being done we haue to learne that the Emperour departed into the Caeserne parts.

#### CHAP. X.

How that *Eusebius* Bishop of Nicomedia, and *Theognis* Bishop of Nice, being exiled for Arianisme, after they had giuen a booke of their recantation and repentance were restored to their former dignitie.

T iij

Eusebius

*Eutychianus*  
though he  
was a Noua-  
tian, yet was  
he a rare mā,  
both for life  
and learning.  
*Auxanon* a  
nouatian he-  
reticke.

*Osius*.  
*Viton*.  
*Vincentius*.  
*Alexander*.  
*Eustathius*.  
*Macarius*.  
*Harpocration*.  
*Cynon*.  
\*Anno 336.  
some say 337.  
some other  
338.  
Cap. 14. after  
the Greeke.

The recantation of Eusebius bishop of Nicomedia & Theognis Bishop of Nice, which were Arian heretics exhibited vnto the chiefe Bishops.

**E**usebius and Theognis sent a litle booke vnto the chiefe Bishops, wherein they shewed their penitent minds for their wilfull folly: wherefore by the Emperours commandment they were not only called home from banishment, but also restored to the government of their Churches: removing from their dignities such as were substituted in their rooms to wit, *Amphion* removed by *Eusebius*, and *Chrestus* by *Theognis*. The copie of the recantation haue here laid downe as followeth: Although it was our part, heretofore being condemned by your holines, not to haue muttered, but quietly to haue borne whatsoeuer your wisdom both godly and religiously had decreed: yet because it seemed a shamefull thing, that with our silence we should cause others to conceiue an ill opinion of vs, and so to condemne vs for deuils offshood: therefore haue we signified vnto you our assent touching the determination of the faith: and hauing diligently weyed and examined with our Iclues the force and signification of the clause, *Of one substance*, we whollie addict our selues, to the embracing of peace and vnitie, neuer henceforth to intangle our selues in the snares of error. And partly to the end we might prouide for the peaceable securitie of the Church of God, we haue laide wide open before you the secrets of our minde: partly also that they, which to mans seeming should yeeld to our censure and iudgement, might in this behalfe settle and confirme themselves, we haue subscribed to the forme of faith which the holie assemblie hath laid downe. We protest vnto you moreover, in that heretofore we subscribed not to the condemnation or accursing of *Arim*, it was not because we misliked with that forme of faith, but because we could not be fillie perswaded that he was such a kinde of fellow as report went of him: specially when as by such things as appropriately past by Epistles betwene vs, and also by his owne protestation pronounced with his own lippes in our presence, we were fullie perswaded that he was farre from that kinde of disposition. If that then that sacred Senate and holie assemblie will giue any credite vnto our words, we haue fully purposed and determined with our selues, not to impugn by gaine saying, but by assenting and prompt mindes, to ratifie those canons which your sincere and religious pietie hath already concluded. And by this our booke of subscription we do seale our consent therein, not for that we are grieved with exile and banishment, but that most willingly we would not onely abandon heresie, but also auoide, yea the suspicion thereof. And if that you will vouchsafe vs your presence, you shall finde indeede as you reade by word, that we will subscribe vnto your decrees. For as much as it pleased your wanted goodnesse to call before you, and courteously to intreate the ringleader of this sect, it seemes farre out of order, when as he being guiltie was sent for and answered for himselfe, that we with silence should condemne our selues. Let it not greiue you then, as it be cometh your reuerend fatherhood, to put our most religious Emperour in remembrance of vs, to present our humble sute vnto him, and speedily to determine what your discret wisdome thinketh best touching this our estate. This was the recantation of *Eusebius* and *Theognis*. By which circumstances I do coniecture, though they subscribed vnto the forme of faith decreed by the councill, yet that they would not condescend to the renouncing of *Arim*: that *Arim* before this time was sent for. And for al that it was so, yet was it straitly commanded, that *Arim* should not tread within Alexandria. The which plainly appeareth by the subtle trecherie he found out for to returne vnto the Church and to the cite of Alexandria, thzough false and fained shew of repentance. But of this hereafter.

Cap. 15. after the Greeke.

Athanasius bishop of Alexandria. *Ruthnus lib. 1. ch. cap. 14.*

#### CHAP. XI.

After the dissolving of the councill, when Alexander had departed this life, Athanasius was chosen Bishop of Alexandria.

**N**ot long after, Alexander Bishop of Alexandria hauing run the race of his mortalitie, died, & Athanasius is appointed to gouern & church in his place. *Ruthnus* reporteth of him being a child of tender years, he plaied a part in an holy play together with his coage companions. The play was nothing else but an imitation or resemblance of pietie, of the whole ecclesiasticall order, in which Athanasius plaied the bishop, of the rest of the childre some plaied the priests, some other & deacons. Thus plaied the childzen on that day in the which the church of Alexandria accustomed to celebrate the memoriall of *Peter*, sometime there bishop & martyred. At that time (as it fell out) Alexander Bishop of Alexandria passing by, beheld the whole order and discourse of the play. He sent for the childzen to come vnto him, and deman-

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der of them, what part euery one handled in the play, gathering herby some thing to be set on record, and prognosticated vnto them all. Which being done, he charged they should be brought vp in the Church, and nurtured in good learning, but aboue all Athanasius. Whom when he came to ripenes of yeares, he made Deacon, and brought him in his companie to the councill of Nice for to aid him in disputation. These things hath *Ruthnus* written in his histories of Athanasius. Neither is it unlike but that these circumstances might be, for it is most true, that many such things haue oftentimes heretofore come to passe. Thus much by the way of Athanasius.

#### CHAP. XII.

How that Constantine the Emperour, enlarging the citie which of old was called Byzantium, termed it after his owne name Constantinople.

**T**he Emperour, after the ending of the councill, liued in great tranquillitie. And as some as (after the wanted guise) he had celebrated the twentieth yeare of his raig, without all delay or tariance, he turned himself wholly to the building of Churches, the which he brought to passe, as well in other cities, as in that citie which he called after his name, but of old bare the name of Byzantium. This he enlarged exceedingly, he enuironed with great & goodly wals, he beautified with glorious building, & made her nothing inferior to the princely citie of Rome, calling her after his name Constantinople. He made moreover a law, that she should be called the Second Rome. The which law is ingrauen in a stony pillar, and reserved in the publicke pretorie, nigh the Emperours martiall picture. In this citie he erected from the foundation, two Churches, calling the one, of Peace, the other, of the Apostles. He increased not onely (as I said before) Christian affaires, but altogether rooted out the rites of the Gentiles. He caried away the images out of the Idoll groues, and to the end they might set out the citie of Constantinople, they were to be sene abrode in the open market place. He enuironed about in the open aire, the thzefuted tressle (vpon the which the priest of *Apollo* in Delphos was wont to receiue his oracle) with a grate. Verabundure some men will count the recital of these things altogether impertinent, specially in as much as of late in manner al men haue either sene them with their eyes, or heard of them with their eares. At that time the Christian religion spzed it selfe far and nigh. For vnder the raigne of the Emperour Constantine, besides the prosperous affairs of many other things, the prouidence of God so prouided, that the faith in Christ should take great increase. And although *Eusebius Pamphilus* hath set forth the praises of this Emperour, with a large and lofty stile: yet in my opinion, I shall nothing offend, if that after my simple manner, I say something to his commendation.

#### CHAP. XIII.

How that Helene the Emperours mother, leauing Ierusalem sought out the crosse of Christ and found it, and afterwards built there a Church.

**H**elene the Emperours mother (which of the villiage Drepane made a city & which afterwards the Emperour called Helenopolis) being warned by a vision in her sleep to take her iorney to Ierusalem. And when as she found that ancient Ierusalem, lying all wast, in a heape of stones, (as it is in the Prophet) she searched diligently for the sepulcher of Christ in the which he was laid, & out of the which he rose again, & at length, although with much ado, thzough the helpe of God she found it. And why it was so hard a matter to finde, I will declare in few words. Euen as they which embraced the faith of Christ highly esteemed of his sepulcher and monument after his passion: so on the contrary, such as abhorred Christian religion, heaped in that place much earth, & raised great hillocks, & builded there the temple of *Venus*, and hauing suppressed the remembrance of the place, they set vp her Idoll. This haue we learned of old to be true. But when as the Emperours mother was made priuie hereunto, she threw downe the Idoll: she digged by the place: she caused the great heape of earth to be hurled aside, and the silt to be removed: she finds thzæ crosses in the graue, one, I meane that blessed, vpon the which Christ suffered: other two, on the which the two thzæues ended their lines. Together with which crosses the table of *Pilate* was found, whereupon he had written with sundry tongues, and signified vnto the world, that Christ crucified was the king of the Jewes. Yet because there rose some doubt whether of these thzæ should be his crosse

Alexander b. of Alexandria made Athanasius deacō. Athanasius being deacon was at the councill of Nice.

Cap. 16. after the Greeke.

Constantinople called New Rome but of old Bizantium.

Cap. 17 in the Greeke.

Helene the mother of Constantine was & daughter of Coel king of England. Helenopolis. *Psal. 74.*

The Idoll of Venus set vp where Christ was buried.

of

of Christ, for the which they had made this search, the Emperors mother was not able to find. The which sorrowfull heaviness of hers, *Macarius* bishop of Jerusalem, not long after, swaged, for he made manifest by his faith that which as yet was doubtfull and ambiguous. He desired of God a signe, & obtained his sute. The signe was this: there was a certaine woman of that coast, which by reason of her long and grievous disease, lay at the point of death. She was yielding up the ghost, the bishop laid every one of the crosses upon her, being fully persuaded, that she should recover her former health, if that she touched the reverend cross of our Saviour, which in deed failed him not. For when as both the crosses which belonged to the Lord, were laid to the woman, she continued nevertheless at the point of death: but as soon as the third (which in very deed was the cross of Christ) was laid unto her, although she seemed presently to leave this world, yet leaped she up, & was restored to her former health. This sort was the cross of Christ found out. The Emperors mother builded over the sepulchre a goodly & gorgeous Church, calling it New Jerusalem, right over against that old and true Jerusalem. The one halfe of the crosse she lockt up in a silver chest, and left there to be seen of such as were desirous to behold such monuments. The other half she sent unto the Emperour, the which when he had received, supposing the crosse to be in great safetie, wherein it was kept, compassed it with his owne picture which was set up in the market place at Constantinople (so called of *Constantine*) over a mightie pillar of red marble. Although I comit this to writing, which I have onely learned by hearesay, yet in manner all they which inhabit Constantinople, affirme it to be most true. Whereover when *Constantine* had received the nails, which with the naked hands of Christ were fastened to the tree (for his mother had found them in the sepulcher of Christ, & sent them unto him) he caused bits for byrdes, helmets & headpieces, to be made thereof, the which he wore in battell. The Emperour furthermore made provision for all such necessities as were required to the building of the Churches, and wrote unto *Macarius* the bishop, that withall diligence he should further the building. The Emperours mother as soon as she had finished the Church, which she called New Jerusalem, builded a second, nothing inferior to the first, at Bethleem, in the hollow rocke, where Christ was borne according unto the flesh, also a third, upon the mount where Christ ascended unto his Father. Besides she was so vertuous and so meke, that she would fall down to her prayers in the midst of the vulgar sort of women: that she would invite to her table, virgins which were consecrated to holy life according unto the canon of the Church: that she should bzing in meate, and serve them her selfe. Many things she gave to Churches, and to poore people, she lived godly and religiously, and departed this life being fourscore yeares old. Her body was brought to Constantinople, called New Rome, and buried there with princely funeral.

The crosse of Christ was found out by a miracle.

New Jerusalem.

The nails were found.

The good deeds, & vertuous life and godly end of Helene.

Cap. 18. after the Greeke.

#### CHAP. XIII.

How the Emperour *Constantine*, destroying the Idoll groves of the Gentiles, erected in sundrie places, many notable Churches.

Serapis had in his temple an eile or fatheime, signifying the measure of the water in depth which was thought by his power to overflow. The Barbarians being overcome in battell, received the faith of Christ.

The Emperour after this went about to promote christian religion with greater care & industry, to banish the rites & ceremonies of the ethnicks, to restrain the lewd combats of fencers and sword players, and to set up his owne image in their idolatrical temples. And when as the ethnicks affirmed, that the God *Serapis* was he which made the river Nile to overflow, & to water the countrey of Egypt, because that a certaine eile was brought into the temple of *Serapis*: the Emperour commanded that eile to be conveyed into the Church of Alexandria. When that it was noised, that Nile would no longer overflow, because the God *Serapis* took great indignation, that he was thus abused: the yeare following, the river did not only overflow after his wonted manner, & from that time forth kept his course, but also they by declared unto the world, that Nile was accustomed to overflow not after their superstitious opinion, but by the secret determination of the diuine providence. Although the Samaritans, Barbarians, and Goths, at the same time, assailed the right of the Roman Empire: yet so all that, the Emperours care and industrie for the building of Churches was not slackt, but diligently with great aduice did he provide for both. For he baliatly overcame these nations, under the banner of the crosse, which is the peculiar cognizance of christian profession, so that not only he depriued them of the tribute, which the Emperours of old were wont to pay unto the

Barbarians: but also they being astonished at this strange miracle, yielded themselves then, first of all, wholly to embrace christian religion, by means of the which, *Constantine* had preserved himselfe. *Constantine* againe applied himselfe to building of other Churches, and one he erected in the okegrove of Mambre, where holy scripture repository, the Angels to haue bene harchoed by *Abraham*. When that he was certified the altars were erected at that oke, & that the ethnicks offered sacrifice and incense in that place to their fained Gods, he sharply rebuked *Eusebius* Bishop of Caesarea, by his letters, because that through his slacknes in executing his office, that wickednes was committed. He commanded the altars to be turned upside downe, and a Church built by the oke, to be builded. He commanded another Church to be builded in Heliopolis of Phoenicia, & that for this cause. What law makes the Heliopolis had of old, I am not able to say, but the lawes and customes of the citie do manifestly declare what kind of man he was. By the custome of their countrey, they haue all women in common, and therefore of their children there can no certaintie be had. Amongst them there is no difference, either of father or sonne. They giue their virgins to strangers, which come amongst them, to be deflowered. The Emperour endeouored wholly to abrogate this old and rotten custome of theirs. For when he had taken away this brutish & beastly kind of behaviour, he made a sacred, and a seuerer law: that kindreds and families should be known amongst them, and seuered one from another. To be short, wher he had builded Churches amongst them, he fastened to consecrate them a bishop, & to ordaine the holy company of clergy men. Thus the state of the Heliopolis, after the removing of the former filth, was reformed into modest behaviour. In like manner he ouerthrew the temple of *Venus* in Aphaca, standing at the foot of mount Libanus, and rooted out all the wicked rites and ceremonies which were wont to be done there, both impudently and vnreuerently. What shall I speake of the familiar diuell, the spirit of diuination the which he soiled in Cilicia, and commanded the fool, in whose closets he had craftily hid himselfe, to be destroyed: furthermore he was so serupit in promoting christian religion, that wher he should haue warred against the Persians, he made him a tent much like the tabernacle of *Moses* in the desert, in forme and figure resembling the Church of God, and the same of a changeable colored vells, which he carried about with him, that in the wast wildernesse and desert places, he might alwayes finde ready a holy Church, to sing hymnes, and deuoutly to serue the liuing God. But the same battell went not forwarde, for the Persians feared the power of the Emperour, and so all iniuries were put up, and peaceably ended. What the Emperour also imploved great labour and trauell, in building towne, and Cities, and that of diuersely pelting villages, he made princely Cities, (for example Drepane after his mothers name, and Constantia in Palestine, the name of his sister *Constantia*) I thinke it presently not needfull to commit to writing for the posteritie. For it is not our dight to declare the other famous actes of the Emperour, but only those which appertaine vnto christian religion, and specially the estate of the Churches. Wherefore in as much as the famous acts of the Emperour, tend to another purpose, and require a proper and a peculiar kinde of handling, I leaue them for others, which both know, and can sufficiently discourse thereof. I of mine owne part, would neuer haue laid pen to paper, if the Church had bene at vnitie and concord within it selfe. For where there is no matter ministered to write, there the writer seemeth to be fond, and his trauell frustrate. But in as much as the subtletie of Sophisters fond quirknes, and fallacies of Satan, depaured in those dayes the Apostolike and sincere Character of christian religion, senered also, and as it were vntoynted the members of Christ, I thought good to say something of them, whereby the ecclesiasticall affaires, may not fall into the dust of obliuion. For the knowledge thereof is much set by among most men, and setteth for experience, the minde of such a one as is well sene therein. For when anie daime controuersie riseth about the signification of a word, it teacheth him to haue a stayed head.

#### CHAP. XV.

How that in the time of *Constantine*, the middle Indians embraced the faith of Christ by the means of *Adesius* and *Frumentius*: for *Adesius* Bishop of Alexandria created *Frumentius* Bishop, and sent him to preach vnto the Indians.

Cap. 19 in the Greeke.

How

*Constantine* abrogated the most filthy lawes of the Heliopolis, & brought them to the Christian faith.

The temple of *Venus* ouerthrowen.

The diuell was faine to slye out of the idol.

The tent of *Constantine* like the tabernacle of *Moses*.

Exod. 33.



The increase  
of Christian  
religio vnder  
Constantine.

The middle  
Indians were  
not Christe-  
ned afore the  
raigne of Co-  
stantine, that  
is, 300. and od  
yeares after  
Christ.

Frumentius  
was consecra-  
ted bishop by  
Athanasius, &  
sent to couert  
the Indians.  
Ruffinus Ecc-  
hist. l. i. c. 25.  
Cap. 20. in the  
Greeke.

The sea Eux-  
inus deuiceth  
Europe from  
Asia.

**N**ow it remaineth that we declare how and by what meanes, Christia-  
ged and spred it selfe vnder the raigne of this Empero. For the nations which in-  
habited the middle India, and Iberia, then first of al received the faith of Christ.  
I have ioyned thereunto the middle India, I will declare in few wordes. When the  
by lot, had sorted themselves to trauell vnto certaine nations, Thomas chose Parthia  
to execute the function of an Apostle: *Matthew*, *Aethiopia*: *Bartholomew* chose India, which  
neth hereunto. But the middle India, inhabited of many barbarous nations, bar-  
tholomew also in language, was not lightened with the word of God and the faith  
afoze the raigne of *Constantine*. And what drew them to embrace the faith I am  
to declare. *Meropius* a certaine Philosopher, bozne in Tyrus, longed to see, and was  
to trauell into the Indian country, as I am perswaded, he was allured therunto by the  
ple of *Metrodorus* the Philosopher, who afozetime had thoghly traueled that country.  
Then, taking with him two young men, that were his cousins, which also were skilful in  
Greek tongue, took ship, & sailed to the same country, and when as he had enjoyed  
fire, and now again longed to be at home, being pinched with want of necessary food, he  
ued at a place, where there was a sure & a safe haven. It fell out, at a very same time,  
the league concluded betwene the Romans and the Indians was broken. The Indians then  
hands vpon the Philosopher, & such as sailed with him, & due them al, the Philosopher  
yong cousins only excepted. The childezen they pitied, because of their tender yeares, & be-  
ued, they are giuen for a present vnto the King of India. The King liking very well of  
yong countenances, made a one whose name was *Aedesius* his cupbearer, to attend vpon  
cup at the table: & the other whose name was *Frumentius*, he made master of the kings  
Not long after the king died, leauing behind him a sonne that was very yong, & the scepter  
his kingdom vnto his wife, manumising also *Aedesius* and *Frumentius*. The quene being  
careful ouer this yong pynce, requested them both to take the gard & government of him,  
till he came to lawfull yeares & mans estate. The yong men, accordyng vnto her request,  
gently apply themselves about the pynces affaires, but specially *Frumentius*, who was  
chiefest authority. This *Frumentius* enquired earnestly of the Romane merchants, which  
traffike in that country, whether there was any Christian in that company. When he  
found certain & signified vnto the his companions estate & his own, he prayed them to  
vnto themselves seuerall places, where after the manner of Christians they might  
out prayers vnto a liuing God. In proceffe of time, *Frumentius* builded a Church for prayer.  
And those Christians ioyned vnto them certaine Indians, whom they instructed in the  
of the faith. When as the kings sonne came to full yeares, *Frumentius* & *Aedesius* resigne  
vnto him his kingdom the which they had prudently gouerned, & craue licence of him to  
to depart vnto their native country. But when as the king & his mother earnestly intreat  
the to tary & could not puaile, being very desirous to visite their natins soile, they take  
leauie, & bid farewell. *Aedesius* went to Tyrus, for to see his parents and kinsfolkes. *Frumentius*  
got him to Alexandria, & opened the whole matter, & al the circumstances vnto *Athanasius* who  
a few dayes before, was there called Bishop. He told him what happened in his journey,  
there was good hope, that the Indians would receiue the faith of Christ. He prayeth him to  
thither a bishop, & withal other clergie men, & that he should not make light account of  
as might easily be brought to saue their soules. *Athanasius* pondering with himself, what  
paratio was fittest for his voyage, made *Frumentius* himself bishop, & said, that he knew  
fitter for this function then himselfe. And a matter was thus concluded. *Frumentius* being  
seccated bishop, went backe againe into the Indian country, preached the faith of Christ,  
ded many churches, & throught the power of God, wrought many miracles, curing many  
outwardly in body and inwardly in minds. These things *Ruffinus* reporteth himselfe to  
heard with his eares, euen of *Aedesius* himselfe, who after that was made Bishop at Tyrus.

## CHAP. XVI.

How the nation inhabiting Iberia was conuerted into the faith of Christ.

**N**ow I am constrained, for the time so requireth, to make relation how the Iberians  
at that time receiued the Christian faith. There was a certain gouly & deuout man,  
taken captiue of the Iberians. These Iberians dwell nigh the sea Euxinus, a people that

are, hauing their original of the Iberians which inhabite Spaine. This woman being a captiue,  
& hauing her conuersation with Barbarians, gaue herselfe wholly to goodlines. For she exercised  
very much the discipline of continencie, she vied a seuerer kind of abstinence, & alwayes ap-  
plied her self to seruent prayer. The which thing when the Barbarians perceiued, they wonde-  
red at the strangenes of the act. It fell out that the kings sonne of very tender yeares, fell into  
a dangerous disease. The quene (after that country maner) sent the child vnto other women  
for physicke, to try if experience had taught them any medicine that might cure that malady.  
But when the nurse had caried the child about vnto euerie woman, and could purchase reme-  
dy of none, at length he is brought vnto the woman that was captiue. She in the presence of  
many women, although she laid thereunto no saluor remedy in the world (for of truth she  
knew none) yet took the child, laid her sackcloth vpon him, and said onely these wordes:  
Christ which healed many, will also heale this infant. When she had vttered these wordes,  
and prayed vnto God for aide & assistance, the child forthwith recovered, and thenceforth en-  
ioyed perfect health. The same of this ad was bzuted abroad among all the Barbarian wiues,  
and came at length vnto the Quenes eare, so that her name was famous, and the captiue  
woman much spoken of. In a while after the Quene her selfe fell sicke, and this simple wo-  
man was sent for. She refused to go, lest that peradventure some violence, contrary to the mo-  
destie of her nature, were offered vnto her. The Quene then is conueyed vnto her. She pra-  
iseth the like as she had done before vnto the child. Forthwith the Quene is rid of her dis-  
ease, she thanketh the woman. But the woman answered it is not my doing, but Christ,  
the Sonne of God, and maker of heauen and earth. She exhorteth the Quene to call vpon  
him, and to acknowledge him for the true God. The king maruelling that this malady which  
raigned among the Iberians was so sone cured, made inquisition who healed his wife, and  
commanded the captiue woman should be bountifullly rewarded. Who made answer: that  
she wanted no riches, but esteemed goodliness as great treasure: and that the king should re-  
ceiue a pzeious iewel, if that he would acknowledge that God whom she professed. With  
these wordes she sent backe the rewards. The king laid by these sayings in his breast. The  
next day after as the king went a hunting, such a thing hapned. The hills and foresst where  
his game lay, were overcast with darke cloudes and thicke mist, the game was vncertaine  
and doubtfull, the way stopt and intricate. The king being at his wittes end, not knowing  
what was best in this case to be done, called earnestly vpon the gods which he accustomed to  
serue. But when his calling vpon them stood him in no stead, it came to his mind, to thinke  
vpon the God of the captiue woman, vnto him he turneth and crieth for helpe. As sone then  
as he had prayed vnto him, the cloud was dissolued, & the mist scattered it selfe and vanished  
away. The king wondering, returned home ioyfully and told his wife all that had happened.  
Immediately he sends for the captiue woman: when she came, he demanded of her what God  
it was whom she serued? She so instructed the Iberian king, that he published abroad the  
prayers of Christ. For he embracing the faith of Christ by the meanes of this deuoute woman,  
made proclamation that all his subiects should come together. To them he rehearsed the  
manner of his sonnes curing, the healing of his wife, and what happened vnto him as he  
went a hunting. He exhorted them to serue the God of the captiue woman. They preach  
Christ to both sex, the king to men, and the Quene to women. As sone as he had learned of  
the captiue woman the forme and fashion of Churches which the Romaines vied, he caused  
a Church to be builded, and gaue charge, that with all speede pzeouision should be made for  
building. To be short, the house of prayer is erected. As sone as they went about to lift vp  
the pillars, the wisdom of God euen in the worke it selfe, settled the minds of the people, and  
drew them to Christ. It fell out that one of the pillars remained immouable, and could by  
no deuice be remoued, the ropes brake, and the engines cracke in places, the workmen  
despaire, and returne euery man to his home. When the faith of the captiue woman made it  
selfe manifest. For in the night season when no man perceiued, she came vnto the place, and  
continued in prayer all night long, by the diuine pzeouidence of God the pillar is winced  
vp in the aire ouer the foundation, and there hangeth lenell wise, without either pry or bar-  
truss. At the breaking of the day, the king being a careful man, not for getfull of his busi-  
nesse, came to see the building, and beholdeth the pillar hanging in the ayre lenell ouer his  
place. He wondereth at the sight, and all that saw it were astonished. In a little space after,

The king of  
the Iberians  
child is cured.

The quene  
of the Iberi-  
ans healed.

How the  
king of the  
Iberians was  
conuerted in-  
to the faith.

before



Stat. 18.

wide, ouer the face of the whole earth. This faith haue we learned of the most holy Euangelists, where the Lord himselfe said vnto his disciples: Go teach all nations, baptizing them in the name of the Father, and of the Sonne, & of the holy Ghost: euen as the whole Catholicke Church, and the Scriptures do teach, all which we faithfully beleue. God is our Iudge, both now, and at the day of iudgement. Wherefore (most holy Emperour) we humbly craue of your godly highnes, inasmuch as we are cleargie men, and retaine the faith and affection both of the Church, and also of holy Scripture, that of your wonted zeale, wherewith you provide for vntie, and the right honour of God (all controuersies, and quarrells, and cauations, and subtle quirkcs whatsoeuer kind) you will couple vs with our mother the Church: that both we and the Church of God among ourselves may liue quietly, and ioyntly with one heart and voice powre vnto God the most mercifull prayers for the peaceable and prosperous estate of your Empire, and for all mankind.

Cap. 17. after the Greeke.

## CHAP. XX.

*How Arius by the commandement of the Emperour returned to Alexandria, whom Eusebius would in no wise admit: against Athanasius, Eusebius and his confederates patched diuers crimes, and presented them vnto the Emperour so that this the end a Synode was summoned at Tyrus, to pacifie these quarrells.*

Athanasius would not receive Arius in to the Church of Alexandria.

Constantine wrote this to Athanasius b. of Alexandria in the behalfe of Arius the hereticke, who deceived them both.

Athanasius is falsely accused of extortion.

Athanasius is falsely accused of treachon.

When that Arius had perswaded the Emperour in such sort as we said before, he turns to Alexandria, but yet he could not with all his wiles tread downe the truth, the which he had so egregiously dissembled. Athanasius would not receive him in to the Church of Alexandria after his return, for he detested him as a monster of the sea. neuertheless while that he piously sowed his pestilent opinion, goeth about to sit the citie on an vpjore. At what time Eusebius himselfe both wrote vnto Athanasius, and also the Emperour to command him by his letters, to condescend vnto the admission of Arius and his complices. Athanasius for all that would not receive them into the Church, but wrote backe againe vnto the Emperour: that it was not lawfull for such as had more the wacke of their faith, and had bene held for accused of the Church, after their returne and uersion, to receiue their former dignities. The Emperour was in a great chafe, and great displeasure against Athanasius for this answer, threatening him by his letters as followeth: In as much as thou art made priuie to our will and pleasure, see that thou make the dore wide open to all that desire to enter into the Church. For if I vnderstand that any one (which desired to be made a member of the Church) hath by any meanes through thee bene hindered, or his entrance stopped, I will forthwith send one of mine officers, who by authoritie from me, shall depose thee of thy bishoprick, and also place another in thy room. This the Emperour spent the commoditie of the Church, and the vnitie of the councill, lest that there should arise any time fitter then that to bring his purpose to effect (for he had the Emperour in his hand, which was meate and drinke for Eusebius) and therefore he raised all that might stirre, to the end he might cause Athanasius to be deposed of his bishopricke. For he wrote verily, that if Athanasius were once remoued, Ariusisme then should beare sway. Wherefore there conspired against him at once, Eusebius Bishop of Nicomedia, and the shop of Nice, Alaris Bishop of Chalcedon, Ursacius Bishop of Singidona, a little also in Pannonia, and Valens Bishop of Mursa, a little also in Pannonia. These men being of the Meletian sect, and caused diuers crimes to be laid vnto Athanasius, as that he had caused the depositions of Eufion, Eudemon, and Callinicus, that were Meletians, and that he had employed the Egyptians, to pay for a yearly tribute with a linen garment. But Alypius and Macarius, priests of the Church of Alexandria (who then as it chanced were at Nicomedia) consulted this slanderous charge was laid against Athanasius, and perswaded the Emperour, that all their crimes were manifest vntruths. Wherefore the Emperour wrote vnto his aduocates, and rebuked them sharply, but he requesteth Athanasius to repaire vnto him. For he desired together with his complices, before his coming patched another crime, that he was none then the former: that Athanasius went about traitorously to depose the Meletians, in sending to one Philumenus a basket of sox far full of gold. The Emperour being at Pannathia, a manour without the walls of Nicomedia, by a writing sent to

found Athanasius to be guiltlesse, and sent him away with honoz, writing also to the Church of Alexandria, that their Bishop was falsely accused before him. But I thinke best, and with more honestly a great deale, to passe ouer with silence the sennozie kindes of slanders Eusebius together with his adherents inuented afterwards against Athanasius, lest that the Church of God be blemished and slandered of them which haue their mindes farre estranged from the religion and faith in Christ Iesu. For the things committed to writing, are wont to be knowne of all, and therefore it was our part to compise in few wordes such things as required a generall tract. But neuertheless I thinke it my duty in few wordes to declare out of what fountaine these false accusations issued, and whence such as forged them had their originall. Marcotes is a countrey of Alexandria, in it there are many villages, and the same well peopled: within the same also there are many Churches, yea of great fame, all which are vnder the Bishop of Alexandria, within the iurisdiction of his see and Bishopricke. In this Marcotes, one Ischyrras (so he they called him) practised piously such a kinde of offence as becomen a hundred kinds of death. For when as he had neuer taken oþers, he called himselfe a minister, and presumed to execute the function of a priest. Who when he was taken with the manner fled away piously, and got him draight to Nicomedia, to the faction of Eusebius as a sure and safe refuge. They, for hatred they owed vnto Athanasius entertained him for a priest, and promised to make him Bishop, if he would accuse Athanasius, so that hereby, I meane by the false reports of Ischyrras, they took occasion to slander Athanasius. For Ischyrras blabed abroad, that vpon a sobaine they brake in vpon him, and dealt with him very contumeliously: that Macarius beate the altar with his heeles, ouerthrew the Lords table, brake the holy cup, and burned the blessed Bible. They promised him for these his malicious accusations (as I said before) a Bishopricke, for they were fully perswaded, that the crime laid to Macarius charge was of force sufficient, not onely to displace Macarius that was accused, but also to remoue Athanasius who had sent him thither. This slander was compassed against him in a while after. Alsoe that time the complices of Eusebius had sowed against him another accusation, full of spite and cankered malice, whereof I will presently intreat. They got I wot not where, a mans hand: whether they due a man and broke of his hand, or cut off the hand of a dead man, God knoweth alone, and the authors of this treacherie: this hand the Bishops of Meletus set bzing forth, in the name of Arsenius, and protested that it was his hand: the hand they bzing forth, but Arsenius they hid at home. They say moreover, that Athanasius shed this hand to magicke and sozcery. And although this was the chiefest thing that was laid to Athanasius charge: yet as it falleth out in such kind of healing, other men charged him with other things. For they which spited him vnto the death, went then about to worke all meanes possible to mischeiue him. When these things were told the Emperour, he wrote vnto Dalmatius the Cenoz, who was his others sonne, and then abode at Antioch in Syria: that he should call such as were accused before the barre: that he should heare the matter, and execute the offenders. He sent thither Eusebius, and also Theognis, that Athanasius might be tried in their presence. Athanasius being cited to appeare before the Cenoz, sent into Egypt, to sake out Arsenius, for he vnderstand that he hid himselfe. But he could not take him, because that he fled from place to place. In the meane while the Emperour cut off the hearing of Athanasius matter before the Cenoz, for this cause. He called a Synode of Bishops for to consecrate the temple which he had builded at Ierusalem. The Emperour had willed the Bishops assembled at Tyrus, to debate together with other matters the confession raised about Athanasius, to the end (all quarrells being remoued) they might cheerfully solemnize the consecration of the Church, and dedicate the same vnto God. Constantine went now on the thirtieth yeare of his raigne. The Bishops that met from euery where at Tyrus, being cited by Dionysius the Menator, were in number threescore. Macarius the priest of Alexandria being fast bound with letters and bolts of yron, was brought thither by the souldiers. Athanasius would not come to Tyrus, not dismayed so much with the slanderous reports that were layd to his charge (for his conscience accused him of nothing as he feared greatly, lest that they should bring in some imputation preiudiciall to the decrees of the Nicene Councell. But because that the angry times and threatening letters of the emperor moued him not a little (for he had written vnto him, that if he came not of his owne accord, he should be brought thither with a vengeance) he came of necessity vnto the Councell.

Ischyrras a false minister forging or deruoto him selfe. Athanasius is falsely charged with the multitude of his clergy.

Athanasius is falsely accused of murder and magicke.

Cap. 18 after the Greeke.

Macarius a minister being falsely accused by the Asian &amp; Meletian hereticks, is thus shamefully dealt withall.

The recantation of Eusebius bishop of Nicomedia & Theognis Bishop of Nice, which were Arian hereticks exhibited vnto the chiefe Bishops.

**E**usebius and Theognis sent a litle booke vnto the chiefe Bishops, wherein they shewed their penitent minds for their wilfull folly: wherefore by the Emperours commandment they were not only called home from banishment, but also restored to the government of their Churches: removing from their dignities such as were substituted in their roomes to wit, *Amphion* removed by *Eusebius*, and *Chrestus* by *Theognis*. The copie of the recantation haue here laid downe as followeth: Although it was our part, heretofore being condemned by your holines, not to haue muttered, but quietly to haue borne whatsoever your wisdom both godly and religiously had decreed: yet because it seemed a shameful thing, that with our silence we should cause others to conceiue an ill opinion of vs, and so to condemne vs for default of fallhood: therefore haue we signified vnto you our assent touching the determination of the faith: and hauing diligently weyed and examined with our selues the force and signification of the clause, *Of one substance*, we whollie addict our selues, to the embracing of peace and unitie, neuer henceforth to intangle our selues in the snares of error. And partly to the end we might prouide for the peaceable securitie of the Church of God, we haue laide wide open before you the secrets of our minde: partly also that they, which to mans seeming should yeeld to our censure and iudgement, might in this behalfe settle and confirme themselves, we haue subscribed to the forme of faith which the holie assemblie hath laid downe. We protest vnto you moreover, in that heretofore we subscribed not to the condemnation or accursing of *Arim*, it was not because we misliked with that forme of faith, but because we could not be fullie perswaded that he was such a kinde of fellow as report went of him: specially when as by such things as privately past by Epistles betweene vs, and also by his owne protestation pronounced with his own lippes in our presence, we were fullie perswaded that he was farre from that kinde of disposition. If that then that sacred Senate and holy assemblie will giue any credite vnto our words, we haue fully purposed and determined with our selues, not to impugne by gaine saying, but by assenting and prompt mindes, to ratifie those canons which your sincere and religious pietie hath already concluded. And by this our booke of subscription we do scale our consent therein, not for that we are grieved with exile and banishment, but that most willingly we would not onely abandon heresie, but also auoide, yea the suspicion thereof. And if that you will vouchsafe vs your presence, you shall finde indeede as you reade by word, that we will subscribe vnto your decrees. For as much as it pleased your wonted goodnesse to call before you, and courteously to intreate the ringleader of this sect, it seemes farre out of order, when as he being guiltie was sent for and answered for himselfe, that we with silence should condemne our selues. Let it not greiue you then, as it be cometh your reuerend fatherhood, to put our most religious Emperour in remembrance of vs, to present our humble sute vnto him, and speedily to determine what your discret wisdome thinketh best touching this our estate. This was the recantation of *Eusebius* and *Theognis*. By which circumstances I do coniecture, though they subscribed vnto the forme of faith decreed by the councell, yet that they would not condescend to the renouncing of *Arim*: that *Arim* before this time was sent for. And for al that it was so, yet was it straitly commanded, that *Arim* should not tread within Alexandria. The which plainly appeareth by the subtle trecherie he found out for to returne vnto the Church and to the cite of Alexandria, though false and fained shew of repentance. But of this hereafter.

Cap. 15. after the Greeke.

Athanasius bishop of Alexandria. *Ruthinus lib. 1. lib. cap. 14.*

**N**ot long after, *Alexander* Bishop of Alexandria hauing run the race of his mortal life, died. *Athanasius* is appointed to gouern the church in his place. *Ruthinus* reporteth of him being a child of tender years, he plaide a part in an holp play together with his companions. The play was nothing else but an imitation or resemblance of piety, of the whole ecclesiasticall order, in which *Athanasius* plaide the bishop, of the rest of the childre some plaide the priests, some other the deacons. Thus plaide the childre on that day in the which the church of Alexandria accustomed to celebrate the memoziell of *Peter*, sometime there bishop & martyred. At that time (as it fell out) *Alexander* Bishop of Alexandria passing by, beheld the whole order and discourse of the play. He sent for the childre to come vnto him, and deman-

#### CHAP. XI.

After the dissolving of the councell, when *Alexander* had departed this life, *Athanasius* was chosen Bishop of Alexandria.

ded of them, what part every one handled in the play, gathering hereby some thing to be shewed and prognosticated vnto them all. Which being done, he charged they should be brought by in the Church, and nurtured in god learning, but aboue all *Athanasius*. Whom when he came to ripenes of yeares, he made Deacon, and brought him in his companie to the councell of Nice, for to aid him in disputation. These things hath *Ruthinus* written in his histories of *Athanasius*. Neither is it unlike but that these circumstances might be, for it is most true, that many such things haue oftentimes heretofore come to passe. Thus much by the way of *Athanasius*.

#### CHAP. XII.

How that *Constantine* the Emperour, enlarging the citie which of old was called *Byzantium*, termed it after his owne name *Constantinople*.

**T**he Emperour, after the ending of the councell, liued in great tranquillitie. And as some as (after the wonted guise) he had celebrated the twentieth yeare of his raig, without all delay or tariance, he turned himself wholly to the building of Churches, the which he brought to passe, as well in other cities, as in that citie which he called after his name, but of old bare the name of *Byzantium*. This he enlarged exceedingly, he enuironed with great & goodly wals, he beautified with glorious building, & made her nothing inferior to the citie of Rome, calling her after his name *Constantinople*. He made moreover a law, that she should be called the Second Rome. The which law is ingrauen in a stony pillar, and reserved in the publike pretorie, nigh the Emperours martiall picture. In this citie he erected from the foundation, two Churches, calling the one, of Peace, the other, of the Apostles. He increased not onely (as I said before) Christian affaires, but altogether rooted out the rites of the Gentiles. He caried away the images out of the Idoll groues, and to the end they might set out the citie of *Constantinople*, they were to be seene abode in the open market place. He enuironed about in the open aire, the threasured treasure (vpon the which the priest of *Apollo* in *Delphos* was wont to receiue his oracle) with a grate. Peraduenture some men wil count the recital of these things altogether impertinent, specially in as much as of late in manner al men haue either seene them with their eyes, or heard of them with their eares. At that time the Christian religion spread it selfe far and nigh. For vnder the raigne of the Emperour *Constantine*, besides the prosperous affairs of many other things, the prouidence of God so prouided, that the faith in Christ should take great increase. And although *Eusebius Pamphilus* hath set forth the praises of this Emperour, with a large and lofty stile: yet in my opinion, I shall nothing offend, if that after my simple manner, I say something to his commendation.

#### CHAP. XIII.

How that *Helene* the Emperours mother, leauing *Ierusalem* sought out the crosse of Christ and found it, and afterwards built there a Church.

**H**elene the Emperours mother (which of the village *Drepane* made a city & which afterwards the Emperour called *Helenopolis*) being warned by a vision in her sleep to take her iorney to *Ierusalem*. And when as she found that ancient *Ierusalem*, lying all wast, in a heape of stones, (as it is in the Prophet) she searched diligently for the sepulcher of Christ in the which he was laid, & out of the which he rose again, & at length, although with much abode, through the helpe of God she found it. And why it was so hard a matter to finde, I will be cleare in few words. Such as they which embraced the faith of Christ highly esteemed of his sepulcher and monument after his passion: so on the contrary, such as abhorred Christian religion, heaped in that place much earth, & raised great hillocks, & builded there the temple of *Venus*, and hauing suppressed the remembrance of the place, they set by her Idoll. This haue we learned of old to be true. But when as the Emperours mother was made priuie hereunto, she threw downe the Idoll: she digged vp the place: she caused the great heap of earth to be hurled aside, and the silt to be removed: she finds thre crosses in the grave, one, I meane that blessed, vpon the which Christ suffered: other two, on the which the two thieves ended their lines. Together with which crosses the table of *Pilate* was found, whereupon he had written with sundrie tongues, and signified vnto the world, that Christ crucified was the king of the Jewes. Yet because there rose some doubt togeth of these thre should be the crosse

*Alexander* b. of Alexandria made *Athanasius* deac. *Athanasius* being deacon was at the councell of Nice.

Cap. 16. after the Greeke.

*Constantinople* called *New Rome* but of old *Byzantium*.

Cap. 17 in the Greeke.

*Helene* the mother of *Constantine* was the daughter of *Coel* king of England. *Helenopolis*, *Psalm. 72.*

The Idoll of *Venus* set vp where Christ was buried.



of Christ, for the which they had made this search, the Emperours mother was not able to find. The which so lowfull heavinesse of hers, *Macarius* bishop of Jerusalem, not long after swaged, for he made manifest by his faith that which afore was doubtfull, and by desire of God a signe, & obtained his lute. The signe was this: there was a certaine woman of that coast, which by reason of her long and grievous disease, lay at the point of death, as was p[ro]viding by the ghost, the bishop laid every one of the crosses upon her, being that she swaged, that she should recover her former health, if that she touched the reverend cross of the *Santo*, which in deed failed him not. For when as both the crosses which belonged to the Lord, were laid to the woman, she continued neuertheless at the point of death: but as soon as the third (which in very deed was the crosse of Christ) was laid unto her, although she labored p[ro]fely to leane this world, yet leaped she up, & was restored to her former health. After this sort was the crosse of Christ found out. The Emperours mother builded over the sepulchre a goodly & gorgeous Church, calling it New Jerusalem, right over against that old and wast Jerusalem. The one halfe of the crosse she lockt up in a silver chest, and left there to be loken of such as were desirous to behold such monuments, the other half she sent unto the Emperour, which when he had received, supposing the crosse to be in great safetie, wherein it was kept, compassed it with his owne picture which was set up in the market place at Constantinople (so called of *Constantine*) over a mightie pillar of red marble. Although I comit this to doubting, which I have onely learned by hearesay, yet in manner all they which inhabit Constantinople, affirme it to be most true. Whereover when *Constantine* had received the nailes, which with the naked hands of Christ were fastened to the tree (for his mother had found them in the sepulcher of Christ, & sent them unto him) he caused bits for byrdes, helmets & headpieces, to be made thereof, the which he wore in battell. The Emperour furthermore made provision for all such necessaries as were required to the building of the Churches, and wrote unto *Macarius* the bishop, that withall diligence he should further the building. The Emperours mother as soon as she had finished the Church, which she called New Jerusalem, builded a second, nothing inferior to the first, at Bethleem, in the hollow rocke, where Christ was boyned according unto the flesh, also a third, upon the mount where Christ ascended unto his Father. Because she was so vertuous and so make, that she would fall down to her prayers in the midst of the vulgar sort of women: that she would invite to her table, virgins which were consecrated to holy life according unto the canon of the Church: that she should bying in meate, and serve them her selfe. Many things she gave to the Churches, and to poore people, she lived godly and religiously, and departed this life being fourscore yeares old. Her body was brought to Constantinople, called New Rome, and buried there with princely funerall.

The crosse of Christ was found out by a miracle.

New Jerusalem.

The nailes were found.

The good deeds, & vertuous life and goodly end of Helene.

Cap. 18. after the Greeke.

#### CHAP. XIII.

*How the Emperour Constantine, destroying the Idoll groves of the Gentiles, erected in sundrie places, many notable Churches.*

Serapis had in his temple an eile or talismane, signifying the measure of the water in depth which was thought by his power to overflow. The Barbarians being overcome in battell, received the faith of Christ.

The Emperour after this went about to promote christia[n] religio[n] with greater care & industry, to banish the rites & ceremonies of the ethnicks, to restrain the lewd combats of fencers and sword players, and to set up his owne image in their idolatrical temples. And when as the ethnicks affirmed, that the God *Serapis* was he which made the river Nile to overflow & to water the countrey of Egypt, because that a certaine eile was brought into the temple of *Serapis*: the Emperour commanded that eile to be conveyed into the Church of Alexandria. When that it was noyed, that Nile would no longer overflow, because the God *Serapis* took great indignation, that he was thus abused: the yeare following, the river did not only overflow (after his wonted manner) & from that time forth kept his course, but also thereby declared unto the world, that Nile was accustomed to overflow not after their superstitious opinion, but by the secret determinatio[n] of the diuine providence. Although the Samaritans, Barbarians, and Goths, at the same time, assailed the right of the Romane Empire: yet for all that, the Emperours care and industrie for the building of Churches was not slackt, but diligently with great aduice did he provide for both. For he valiantly overcame these nations, under the banner of the crosse, which is the peculiar cognizance of christia[n] profession, so that not only he deprived them of the tribute, which the Emperours of old were wont to pay unto the

Barba-

Barbarians: but also they being astonished at this strange victorie, valued themselves then, first of all, wholly to embrace christia[n] religion, by means of the which, *Constantine* had preserved himselfe. *Constantine* againe applied himselfe to building of other Churches, and one he erected in the oke grove of Mambry, where holy scripture repository, the Angels to haue bene harboored by *Abraham*. When that he was certified the altars were erected at that oke, & that the ethnicks offered sacrifice and incense in that place to their fained Gods, he sharply rebuked *Eusebius* Bishop of Cæsarea, by his letters: because that through his slacknesse in executing his office, that wickednes was committed. He commaunded therfore the altars to be turned upside downe, and a Church hard by the oke, to be builded. He commaunded another Church to be builded in Heliopolis of Phoenicia, & that for this cause. What law maketh the Heliopolis had of old, I am not able to say, but the lawes and customes of the citie do manifestly declare what kind of man he was. By the custome of their countrey, they haue al women in common, and therfore of their children there can no certaintie be had: Amongst the there is no difference, either of father or sonne. They giue their virgins to strangers, which come amongst them, to be defouled. The Emperour endeavored wholly to abrogate this old and rotten custome of theirs. For when he had taken away this brutish & beastly kind of behaviour, he made a sacred, and a seuerer law: that kindreds and families should be known amongst them, and seuered one from another. So he sought, wher he had builded Churches among them, he fastened to consecrate them a bishop, & to ordaine the holy company of clergie men. Thus the state of the Heliopolis, after the remouing of the former filth, was reformed into modest behaviour. In like maner he ouerthrew the temple of *Venus* in Aphaca, standing at the fote of mount Libanus, and rooted out all the wicked rites and ceremonies which were wont to be done there, both impudently and irreuerently. What shall I speake of the familiar Diuell, & the spirit of diuination the which he soiled in Cilicia, and commaunded the Idoll, in whose closets he had craftily hid himselfe, to be destroyed: furthermore he was so seruent in promoting christia[n] religion, that wher he should haue warred against the Persians, he made him a tent much like the tabernacle of *Moses* in the desert, in forme and figure resembling the Church of God, and the same of a changeable colored vels, which he caried about with him, that in the wast wilderness and desert places, he might alwayes finde ready an holy Church, to sing hymnes, and deuoutly to serue the liuing God. But the same battell went not forwards, for the Persians feared the powder of the Emperour, and so all iniuries were put up, and peaceably ended. What the Emperour also implored great labour and trauell, in building townes, and Cities, and that of diuerse pelting villages, he made princely Cities, (for example Drepane after his mothers name, and Constantia in Palæstina, the name of his sister Constantia) I thinke it presently not needfull to commit to writing for the posteritie. For it is not our durt to declare other famous actes of the Emperour, but only those which appertaine vnto christia[n] religion, and specially the estate of the Churches. Wherefore in as much as the famous acts of the Emperour, tend to another purpose, and require a proper and a peculiar kinde of handling, I leaue them for others, which both know, and can sufficiently discourse thereof. I of mine owne part, would neuer haue laid pen to paper, if the Church had bene at vnitic and concord within it selfe. For where there is no matter ministered to write, there the writer seemeth to be fond, and his trauell frustrate. But in as much as the subtiltie of Sophisters fond quirkes, and fallacies of Satan, depaured in those dayes the Apostolicke and sincere Character of christia[n] religion, senered also, and as it were vniugled the members of Christ, I thought good to say something of them, whereby the ecclesiasticall affaires, may not fall into the dust of obliuion. For the knowledge therof is much set by among wost men, and setteth for experience, the minde of such a one as is well sene therein. For when anie daue controuersie riseth about the signification of a word, it teacheth him to haue a stayed head.

*Constantine* abrogated the most filthy lawes of the Heliopolis, & brought them to the christia[n] faith.

The temple of *Venus* ouerthrowen.

The diuell was faine to flye out of the Idoll.

The tent of *Constantine* like the tabernacle of *Moses*.

Exod. 33.

#### CHAP. XV.

*How that in the time of Constantine, the middle Indians embraced the faith of Christ by the means of Aedius and Frumentius: for Arianus Bishop of Alexandria created Frumentius Bishop, and sent him to preach vnto the Indians.*

Cap. 19 in the Greeke.

How



The increase  
of Christian  
religio vnder  
Constantine.

The middle  
Indians were  
not Christe-  
ned afore the  
raigne of Co-  
stantine, that  
is, 320. and od  
yeares after  
Christ.

Frumentius  
was consecra-  
ted bishop by  
Athanasius, &  
sent to conuert  
the Indians.  
Ruffinus Ecc-  
hist. l. i. c. 9.  
Cap. 20. in the  
Greeke.

The sea Euxi-  
nus divideth  
Europe from  
Asia.

**N**ow it remaineth that we declare how and by what means, Christianity was brought and spread it selfe vnder the raigne of this Empero. For the nation which inhabited the middle India, and Iberia, then first of all receiued the faith of Christ. I haue ioyned therunto the middle India, I will declare in few wordes. Which by lot, had sorted themselves to trauell vnto certaine nations, Thomas chiefe Apostle, erected the function of an Apostle: *Matthew*, Ethiopia: *Bartholomew* chiefe India, and others hereunto. But the middle India, inhabited of many barbarous nations, bearing themselves also in language, was not lightened with the word of God and the faith of Christ afore the raigne of *Constantine*. And what bryng them to embrace the faith I am not able to declare. *Meropius* a certaine Philosopher, bozne in Tyros, longed to see, and was desirous to trauell into the Indian country, as I am perswaded, he was allured therunto by the example of *Metrodorus* the Philosopher, who also sometime had throughly traueled that country. *Meropius* then, taking with him two young men, that were his colins, which also were skilful in Greek tongue, took ship, & sailed to the same country, and when as he had enjoyed his full sight, and now again longed to be at home, being pinched with want of necessary food, he arrived at a place, where there was a sure & safe haven. It fell out, at the very same time, that the league concluded betwix the Romans and the Indians was broken. The Indians then laid hands vpon the Philosopher, & such as sailed with him, & due them all, the Philosopher being young colins only excepted. The childezen they pitied, because of their tender yeares, & being used, they are giuen for a present vnto the King of India. The King liking very well of their young countenances, made one whose name was *Aedesius* his cupbearer, to attend vpon his cup at the table: & the other whose name was *Frumentius*, he made master of the kings robes. Not long after the king died, leauing behind him a sonne that was very young, & the scepter of his kingdom vnto his wife, manumising also *Aedesius* and *Frumentius*. The queene being very careful ouer this young prince, requested them both to take the gaird & government of him, vntill he came to lawfull yeares & mans estate. The young men, according vnto her request, diligently apply themselves about the princes affaires, but specially *Frumentius*, who was in chiefest authority. This *Frumentius* enquired earnestly of the Romaine merchants, which traffike in that countrey, whether there was any Christian in that company. When he had found certain, & signified vnto the his companions estate & his own, he prayed them to shew vnto themselves seuerall places, where after the manner of Christians they might pray out prayers vnto the living God. In procelle of time, *Frumentius* builded a Church for prayer. And those Christians ioyned vnto them certaine Indians, whom they instructed in the principles of the faith. When as the kings sonne came to full yeares, *Frumentius* & *Aedesius* resigned vnto him his kingdom the which they had prudently gouerned, & craue licence of him for to depart vnto their native country. But when as the king & his mother earnestly intreated the to tary & could not preuaile, being very desirous to visite their native soile, they take their leaue, & bid farewell. *Aedesius* went to Tyros, for to see his parents and kinsfolkes. *Frumentius* got him to Alexandria, & opened the whole matter, & al the circumstances vnto *Athanasius* who a few dayes before, was there called Bishop. He told him what happened in his journey, that there was good hope, that the Indians would receiue the faith of Christ. He prayeth him to send thither a bishop, & withal other clergie men, & that he should not make light account of such as might easily be brought to saue their soules. *Athanasius* pondering with himself, what preparation was fittest for his voyage, made *Frumentius* himself bishop, & said, that he knew none fitter for this function then himselfe. And the matter was thus concluded. *Frumentius* being consecrated bishop, went backe againe into the Indian country, preached the faith of Christ, builded many churches, & through the power of God, wrought many miracles, curing many outwardly in body and inwardly in minde. These things *Ruffinus* reporteth himselfe to haue heard with his eares, euen of *Aedesius* himselfe, who after that was made first at Tyros.

#### CHAP. XVI.

How the nation inhabiting Iberia was conuerted into the faith of Christ.

**N**ow I am constrained, for the time so requireth, to make relation how the Iberians at that time receiued the Christian faith. There was a certain goodly & deuout woman, taken captiue of the Iberians. These Iberians dwell nigh the sea Euxinus, a people they are,

are, hauing their original of the Iberians which inhabit Spain. This woman being a captiue, & hauing her conuersation with Barbarians, gaue herselfe wholly to goblinnes. For she exercised very much the discipline of continencie, she vied a seuerer kind of abstinence, & alwayes applied her self to seruent prayer. The which thing when the Barbarians perceiued, they wondered at the strangeness of the act. It fell out that the kings sonne of very tender yeares, fell into a dangerous disease. The queene (after that country manner) sent the child vnto other women for physike, to try if experience had taught them any medicine that might cure that malady. But when the nurse had caried the child about vnto euerie woman, and could purchase remedy of none, at length he is brought vnto the woman that was captiue. She in the presence of many women, although she laid thereunto no saluor remedy in the world (for of truth she knew none) yet took she the child, layd her sackcloth vpon him, and said onely these wordes: Christ which healed many, will also heale this infant. When she had uttered these wordes, and prayed vnto God for aide & assistance, the child forthwith recovered, and thenceforth enjoyed perfect health. The same of this act was bryuted abroad among all the Barbarian wives, and came at length vnto the Quene's eare, so that her name was famous, and the captiue woman much spoken of. In a while after the Quene her selfe fell sicke, and this simple woman was sent for. She refused to go, lest that peradventure some violence, contrary to the modestie of her nature, were offered vnto her. The Quene then is conueyed vnto her. She prayeth the like as she had done before vnto the child. Forthwith the Quene is rid of her disease, she thanketh the woman. But the woman answered: it is not my doing, but Christ, the Sonne of God, and maker of heauen and earth. She exhorted the Quene to call vpon him, and to acknowledge him for the true God. The king maruelling that this malady which reigned among the Iberians was so sone cured, made inquisition who healed his wife, and commanded the captiue woman should be bountifully rewarded. Who made answer: that she wanted no riches, but esteemed godlines as great treasure: and that the king should receiue a precious iswell, if that he would acknowledge that God whom she possessed. With these wordes she sent backe the rewards. The king laid by these sayings in his breast. The next day after as the king went a hunting, such a thing hapned. The hills and forest where his game lay, were ouercast with darke cloudes and thicke mist, the game was vncertaine and doubtfull, the way stopt and intricate. The king being at his wittes end, not knowing what was best in this case to be done, called earnestly vpon the gods which he accustomed to serue. But when his calling vpon them stood him in no stead, it came to his mind, to thinke vpon the God of the captiue woman, vnto him he turneth and crieth for helpe. As some then as he had prayed vnto him, the cloud was dissolued, & the mist scattered it selfe and banished away. The king wondering, returned home ioyfully and told his wife all that had happened. Immediately he sends for the captiue woman: when she came, he demanded of her what God it was whom she serued? She so instructed the Iberian king, that he published abroad the prayles of Christ. For he embracing the faith of Christ by the meanes of this deuoute woman, made proclamation that all his subiects should come together. To them he rehearsed the manner of his sonnes curing, the healing of his wife, and what happened vnto him as he went a hunting. He exhorted them to serue the God of the captiue woman. They preach Christ to both sex, the king to men, and the Quene to women. As sone as he had learned of the captiue woman the forme and fashion of Churches which the Romaines vied, he caused a Church to be builded, and gaue charge, that with all speede piousness should be made for building. To be short, the house of prayer is erected. As sone as they went about to lift by the pillars, the wisdom of God euen in the wo: he it selfe, settled the minds of the people, and drew them to Christ. It fell out that one of the pillars remained immouable, and could by no deuice be remoued, the ropes brake, and the engines cracke in peces, the workmen despair, and returne euery man to his home. When the faith of the captiue woman made it selfe manifest. For in the night season when no man perceiued, she came vnto the place, and continued in prayer all night long, by the diuine prouidence of God the pillar is winded by in the aire ouer the foundation, and there hangeth lenell wise, without either prop or buttresse. At the breaking of the day, the king being a carefull man, not forgetfull of his business, came to see the building, and beholdeth the pillar hanging in the ayre lenell ouer his place. He wondereth at the sight, and all that saw it were astonished. In a little space after,

The king of  
the Iberians  
child is cured.

The queene  
of the Iberi-  
ans healed.

How the  
king of the  
Iberians was  
conuerted vn-  
to the faith.

before

before their faces, the pillar came downe, and fastened it selfe in his proper place. Whereupon they all shouted, the kings faith is held for true, and the God of the captive woman tolled with praises. Thenceforth they stagger not at all, but with chearfull minds they build the rest of the pillars, and in a while after they finish the building. After this they sent 600000 into *Constantine*, requesting league thenceforth to be concluded betwene them and the Romaines, they craue a Bishop and Clergy men to instruct them, protesting their true and unfained belief in *Christ*. *Rossinus* reporteth that he learned these things of *Barbarus*, who sometime governed the Iberians, afterwards coming vnto the Romaines was made captain over their souldiers in *Palastina*: and in his later dayes stood the Emperour *Theodosius* great stake in the battle which he gaue to *Maximus* the tyrant. Thus did the Iberians receiue the *Chyistian* faith in the dayes of *Constantine* the Emperour.

## CHAP. XVII.

*Of Antonie the monke, and Manes the hereticke  
and his originall.*

Cap. 21, after  
the Greeks.

Antony the  
Eremit.

\*Cap. 22 in  
the Greeke.  
The Mani-  
chees blafed  
their heretic  
a life before  
the raigne of  
Conftantine.  
Anno. 281.  
Lucb. lib. 7.  
cap. 30.

The original  
and authors  
of the heretic  
of the Mani-  
chees.  
Buddas other  
wife Tere-  
bynthus an  
hereticke di-  
eth mterably

Mines the  
crack and  
the leftable  
opinions.

**T**he same time lined *Antonie* the monke in the deserts of *Egypt*. But in as much as *Ishanaſius* Bishop of Alexandria, hath lately set forth in a severall volume, intituled *the life*, his manners and conversation, how openly he buckled with duels, how he overreached their sleights and subtle combats, and wrought many marvellous & strange miracles. I thinke it superfluous of my part to treat thereof. The dayes of *Constantine* have yielded great plenty of rare and singular men, but among the good wheate tares are accustomed to grow, and the spite of Satan is the woyn enemy of prosperous affaires. For a little he soze the raigne of *Constantine*, a counterfeit religion, no other in them then the service of pagans, mingled it selfe with the true and Chyistian religion, no other wise then false prophets are wont to rise among the true Prophets of God, and false Apostles among the selous Apostles of Chyist. Then went *Manichaus* about covertly to bying into the Church of God the doctrine of *Empedocles* the heathen philosopher, of whom *Eusebius Pamphilus* made mention in the 7. booke of his ecclesiasticall history, yet not erquittely handling his doings. Wherein looke what he omitted, that I suppose necessary to be supplied of us, for so we shall somewhat both wyo and wbat this *Manichaus* was, and also by what meanes he perswaded to such leud enterpryses. A certaine Saracen of Scythia had to his wife a captiue, boyn in the byper Thebais, for whose sake he settled himselfe to dwell in Egypt: and being well saine in the discipline of the Egyptians, he endeozed to sowl among the doctrine of Chyist, the opinions of *Empedocles* and *Pythagoras*. That there were two natures (as *Empedocles* dreamed) one good, another bad: the bad enmitie: the good unitie. This Scythian had to his disciple one *Budda*, who alsoe that time was called *Terebynthus*, which went to the coasts of Babylon in quest of Persians, and there published of himselfe many false wonders: that he was borne of a virgin, that he was byed and brought vp in the mountaines; after this he wrote foure booke one of Myteries: the second he intitled The Gospell: the third, The saurus: the fourth, A summarie. He sayned on a time, that he would worke certaine feats, and offer sacrifice, but he being on high, the diuell threw him downe, so that he brake his necke and died miserably. He hollesse buried him, took all that he had, and bought therewith a ladde of seven years, whose name was *Cubricus*. This woman after that she had made him a free venison, and trained him vp in learning, not long after dyeth, and gaue him by legacie all the goods of *Terebynthus*, the booke also which he had wrytten being the Scythians discipline. Which thing being this free venized *Cubricus* had gotten, he conuerſed himselfe forthwith into Persia: He changed his name, and in stead of *Cubricus* he calls himselfe *Manes*. The booke of *Budda* otherwise called *Terebynthus*, he setteth abroad as his owne doings, vnto such as were marred by his follie. The titles of the booke barely gave a shew of colour of Chyistian religion, but in truth it selfe the doctrine tasted and sauoured of paganisme. For *Manes* as he was known a wicked man, taught the world to serue many gods: he commaunded the Summe to be worshipped: he was a fauourer of fatal destinie: and denied free will in man. He said plainly the soules went from one bodie into another, following herein the fond opinions of *Pythagoras*, and the Egyptians. He would not confesse that Chyist was borne, but yet he

## of Socrates Scholasticus. Lib. 1.

he had the forme or figure of a man. He releaseth the Lawe and Prophecie, and calles himselfe  
the comforter, all which things are farre from the true and right faith of the Church of God.  
In his epistles he was not ashamed to intitule himselfe an Apostle. But his lawe and com-  
mandments were recompensed with out punishment: and that for this cause. As he King of  
Persia Terme fell into a dangerous disease, the father him all means possible to restore  
him to his former health. Being told of *Manus*, and persuaded that his traits were farre  
more precious then *Argemaine*, sent for him by the hand of an Apostle, hoping with him-  
selfe that by his means his sonne should recover. Being come to him, the King came  
in with his courtiers and withcraft: the king himselfe did sit him downe, and was seated  
under his hand, commending to the younger thane his daughter, with good entertainment  
of him: but he brake prison, and came to Melopocania, to his father's house. The King hearing  
that he was in those parts, came him to be apprehended, sent his almes, gave him shewe,  
showed him full of shewes, and brought it at the gates of the citie: where things we report to be  
well true and faithfully alleged by the out of the high traditions. The disposition of *Ar-  
chibishop* of Caschahan, who is Melopocania. *Archibishop* reported that he in-  
ferred with him face to face, and there layeth downe all that was wrought in his life and  
reuerendation. *Archibishop* as I said before, it followeth out in allegorie, that the spirit of Satan will  
not suffer goodnesse to haue good success; but thus teacheth such way: desire to entice the  
simple people. What is the reason thereof, why our loving and mercifull God permits  
his leuineesse, whether it be to trie and sift the true bearing of his Church, and to cut off the  
vaine conceits and opinions which many haue of religion: or whether it be for some other  
cause to passeouer, as it is hard to determine thereof, in few words will not suffice, neither  
is presently fit upon this time and occasion intended: to discourse of that matter. It is not  
only the matter to shew it, but also the entreatie of sinners and horrible opinions and  
sentences of men; neither is it meet to shew the secret and hid mysteries of the providence and  
will of God, but truly as much as in belgeth, to set forth the Ecclesiastical history  
and because he haue reported after what sort the cursed opinions of the Manichees spake  
up a little before the reigne of *Constantine*, now let us returne to discourse of the times that  
lead to this our purpose history.

## CHAPTER XXIII

How that Eusebius Bishop of Nicomedia, and Theognis Bishop of Nice, remembering themselves  
after their recantation, wrought all the spite they could to overthrow the faith estab-  
lished in the Council of Nice, and sought means to mischiefe Athanasius. Of  
the council summoned at Antioch, which the said Eusebius about  
whom there arose such a schisme in Antioch, as de-  
stroyed in manner the whole city.

**E**usebius and Theognis returning from exile, received their former dignities, enjoying as they (as before) such as were placed in their stead. Eusebius was in great reverence and estimation with the Emperour, and enjoyed great liberty, so that they had taken the care and carked opinion of Arius, and given themselves to the transient lusts of youth. But this men for all that abused their liberty, and made themselves in the world their own masters. Two things broue them thereunto the notable example of Arius, which both by the means of a long time, and the society betwix they bare together at *Constantinople*. Eusebius by his society comforted them as they disputed in the Council of Nice, and of this they challenge him by way of accusation, saying, he was no fit master for the cure of a Bishop, nor that he was able to be a full and perfect person. But although he cleared himself of these objections, and sheweth some reports (his by sight conversation with him) he could not be removed from the Bishopricke of Alexandria, and contended earnestly for the faith decreed by the Council of Nice: Eusebius Bishop of Nicomedia endeavored with might and maine; they continued and subtletie to depose *Athanasius*, and to bring *Arius* into Alexandria. For by this means he thought best to rule out of the Church the faith of *Constantinople*. In this of our *father* the first of the Council, was to plant the pestilent seedes of *Arianisme* in at some times he intreated him by letters, and fair words: so on the contrary, at other times he went about to terrifie him with threats.

“

But when as *Athanasius* would in no wise yield, he sought to persuade the  
his wonted clemencie he would give *Arian* the hearing, and pardon him, he  
turne vnto Alexandria. But what treacherie he practised to bring this his good  
will shew in another place. Afors that these things were fully come to an end,  
other partly in the Church. For the members themselves brake off  
and quiet bond of the Church. *Enfobius Pamphilus* reporteth, that immediately  
king up of the Council, a civil dissention arose throughout al Egypt, the  
les, tober by he was of officers suspected of double dealing. He was thought  
over shipped the cause, for that he had determined with himselfe not to  
eres of the Nicene Council. But as he hath learned manifestly by  
bishops wrote privately one to another after the Council, the claue of  
bled reachingly their minde, and wished that they lifted and searched out  
the outlawing thereof; even vnto the quicks. they raised civil dissention  
that their conclusions seemed nothing else, but combats in the night, and  
folded babling. It seemed that neither side understood well the cause  
reuels each other. For such as reioiced the claue of *One substance*, (thinking  
which received it, went about to establish against the heresie of *Sabellius*, and  
lew the true professors, blasphemous persons, as if they had gone about to  
stance of the Sonne of God, such as on the contrary cleaved vnto the same  
thought their adversaries bydaught in the service of many gods, and abhorred  
rthers of paganism. *Epiphanius* Bishop of Antioch, *Marcellus*  
*Pamphilus*; as though he had gone about to corrupt the Nicene Creed; but  
*Pamphilus* both cleared himselfe of that slander, and also charged *Enfobius* with  
*Sabellius*. And so all the Bishops wrote inuicem one against the other, as if they  
ly foes. When as both parts said, that the Sonne of God had his being  
ther; and to be of the Father, and confessed the Unitie to be in *Trinitie*; yet  
not wherefore) they could not agree among themselves, nor let their hearts  
foze there was a Council summoned at Antioch, where *Enfobius* for  
of *Sabellius* more then furthering the Canons of the Nicene Council, was  
uers do report that there were other matters of no small importance, and  
to his charge, as causes of his depziation, yet do they not openly rehearse them. But  
the manner among Bishops, to accuse them that are deposed, to pronounce them  
persons, yet to conceale the particular faults. *Georgius* Bishop of Laodicea in Syria, one  
that reioiced the claue of *One substance*, in his booke of the praise of *Enfobius*, *Enfobius* with  
himselfe to haue reported, that the Bishops deposed *Enfobius* the *Sabellian* heretike, *Cyrus*  
Bishop of Beritza being his accuser. But of this *Enfobius* *Enfobius* tooke minde to  
other place. *Georgius* writeth, that *Enfobius* the *Sabellian* accused by *Cyrus*, and againe  
himselfe conuicted of the same heresie, to haue bene both remoued out of their  
But how can it be that *Cyrus* being himselfe infected with the foule heresie of  
accuse *Enfobius* of the same? Wherefore it seemeth that *Enfobius* was deposed  
ther cause. After this there was kindled in Antioch such a fierce flame of  
ner the whole title was therewith turned vpside downe. The faction  
went about to translate *Enfobius* *Pamphilus* Bishop of *Cezarea* in *Palestina*, to  
other world needes bzing against *Enfobius*. The common sort of people, *Cyrus*  
sue some to that side. The whole garrison and band of soldiers was so  
against the other, that if God, and the allegiance they owed vnto the  
not bene called to remembrance, they would lamentably haue murdred  
the Emperour; by his letters appealed the tumult and sedition that was raised  
But *Enfobius* refused to be their bishop, and therefore the Emperour his  
The Emperour wrote vnto him of that matter, he praiseth his mind  
happie. for that by the report of all men he was worthy to be bishop, not  
the whole world. The sea of Antioch is said to haue wanted a bishop  
together. But at length, by the means of such as endeouored to  
*Euphrasius* was made bishop. And this much shall suffice touching the  
Antioch, for the deposition of *Enfobius*.

Eusebius Paphilus was no Arian.

\*Cap. 24. in  
the Greeke.  
The councill  
of Antioch  
where Eusta-  
thius was de-  
posed.

Eusebius Paphilus refused to be Bishop of Antioch, for the which the Emperour Constantine did highly commend him. Euphronius an Arian, yet Bishop of Antioch

*Of the meanes that were wrought to call Arius home, and how Arius delivered unto the Emperour his recantation in writing, craftily subscribing unto the Nicene Creede.*

**I**mmediately after, *Eusebius*, who a little before had left the bishopricke of Berytus, and at that present was bishop of Nicomedia, strived with might and maine, together with his confederates to bring againe *Arius* into Alexandria. But how, and after, what sort they brought their purpose to passe, and the means they used to perswade the Emperour to call before him *Arius* and *Euzoius*: now I thinke it best to declare. The Emperour had to his sister one *Constantia*, she was the wife of *Licimius*, who sometime was fellow Emperour with *Constantine*, but afterwards for his tyranny was put to death. This *Constantia* had great acquaintance and familiarity with a certaine priest of the *Arian* sect, whom she made very much of. Who through the perswasion of *Eusebius*, and other his familiar and deare friends, made suite unto her in the behalfe of *Arius*, signifying that the synode had done him iniurie, and that he was not of the opinion he was reported to be. *Constantia* hearing this, beliened the priest, but durst not make the Emperour priue thereunto. It fell out that *Constantia* was visited with great sicknesse, so that the Emperour came very oft to see her. When the woman perceived her selfe to be dangerously sicke, and waited for no other then present death, she commends vnto the Emperour this priest, he praiseth his industrie, his godlinesse, his good will and loyaltie vnto the imperiall scepter. In a short while after she departeth this life. The priest is in great authoritie with the Emperour: and creeping every day more and more into better estimation, byeaketh the same matter vnto the Emperour as before vnto his sister: that *Arius* was of no other opinion then the council had decreed: and if he would vouchsafe him his presence, that he would subscribe vnto the canons: and that he was falsely accused. This report that the priest made of *Arius*, seemed very strange vnto the Emperour, who gaue againe this answer: I (saith he) *Arius* be of that minde, and (as you say) agreeth with the faith confirmed by the Councell, I will not onely giue him the hearing my selfe, but also send him with honour to Alexandria, when he had thus spoken, immediately he wrote vnto him as followeth.

*The Epistle of Constantine the Emperour vnto the hereticke Arius.*

*Constantine* the puissant, the mightie and noble Emperour. Notice was giuen now a good while ago vnto thy wisedome, that thou shouldest repara vnto our campe, to the end thou mightest enjoy our presence, wherefore I cannot but maruell why thou camest not with speede, according vnto our will. Now therefore take one of the common wagons, and make hast to our campe, that vnderstanding our clemencie, and the care we haue ouer thee, thou maiest returne to thy native country, God keepe thee welbeloued. Written the 5. of the kalends of December. This was the epistle which the Emperour wrote vnto *Arius*. I cannot verily but wonder at the maruelous ebieuoz; and entire loue the Emperour bare vnto pietie and christian profession. For it appeareth by the epistle that the Emperour admonished *Arius* oftentimes to recant, and therefore now both he rependeth him, for that he being oft allured by his letters, made no speedy reformation of himselfe. *Arius* in a while after the receite of the Emperours letters, came to Constantinople: there accompanied him *Eusebius*, who had bene Deacon, whom *Alexander* beposed the selfe same time together with 7 other *Arians*. The Emperour bids them welcome, & demandeth of them, whether they would subscribe vnto the Nicene Creede: they answer the Emperour that they would do it with a good will. The Emperour bids them quickly lay downe in writing their creede. They frame their recantation, and offer it by vnto the Emperour, in this forme: Vnto the most vertuous, and our most godly lord and Emperour *Constantine*: *Arius* and *Eusebius*. We haue laid downe in writing (noble Emperour) the forme of our faith, euen as your godly and singular zeale hath giuen vs in charge: we do protest that both we our felices, and al they that be of our side, do beleue as followeth: We beleue in one God the Father almightie, and in his Sonne our Lord *Iesus Christ*, begotten of him before all worlds: God the word, by whom al things were made both in heauen and earth, who came downefrom heauen, and was made man, who suffred, rose againe, and ascended into heauen, and shal come againe to iudge both the quicke and the dead. And we beleue in the holy Ghost, the resurrection of the flesh, the life of the world to come, the kingdome of heauen, the one Catholicke Church of God scattered farr and

- "Cap. 25. after  
the Greeke.

Constantine was informed of Arius' recantation when he wrote this.

\*Cap. 16. in  
the Greeke.  
The recanta-  
tion of Arius  
and Euzoius,  
given vpon  
the Emperors  
together with  
the forme of  
their faith,  
where they  
dissemble both  
with God and  
man, writing  
nothing, &  
meaning an-  
other, as it ap-  
peareth in the  
chapter fol-

Hist. 18.

wide, ouer the face of the whole earth. This faith haue we learned of the most holy Euangelists, where the Lord himselfe said vnto his disciples: Go teach all nations, baptizing them in the name of the Father, and of the Sonne, & of the holy Ghost: in the name of the whole Catholicke Church, and the Scriptures do teach, all which we faithfully beleue. God is our Iudge, both now, and at the day of iudgement. Wherefore (most holy Emperour) we humbly craue of your godly highnesse, as much as we are cleargie men, and retaine the faith and affection both of the Church, and also of holy Scripture, that of your wonted zeale, wherewith you prouide for vnitie, and the honour of God (all controuersies, and quarrells, and cauations, and subtle quirkes whatsoever) you will couple vs with our mother the Church: that both we and the Church of God among our selues may liue quietly, and ioynly with one heart and voice powre vnto God the our common prayers for the peaceable and prosperous estate of your Empire, and for all mankind.

Cap. 17. intit  
the Greeke.

CHAP. XX.  
How Arius by the commandment of the Emperour returned to Alexandria, whom the Emperour would in no wise admit: against Athanasius, Eusebius and his confederates patched diuers crimes, and presented them vnto the Emperour, so that the end a Synode was summoned at Tyrus, to pacifie these quarrells.

Athanasius  
would not re-  
ceiue Arius in  
to the Church  
of Alexandria.

When that Arius had perswaded the Emperour in such sort as we said before, he turns to Alexandria, but yet he could not with al his wiles, reach downe the which he had so egregiously dissembled. Athanasius would not receiue him in the Church of Alexandria after his return, for he detested him as a monster of the world. neuertheless he whilst that he piously sowed his pestilent opinion, goeth about to sit the citie on an vpjore. At what time Eusebius himselfe both wrote vnto Athanasius, and also the Emperour to command him by his letters, to condescend vnto the admission of Arius and his complices. Athanasius for all that would not receive them into the Church, but wrote backe againe vnto the Emperour: that it was not lawfull for such as had made the wacke of their faith, and had bene held for accused of the Church, after their returne and reuerision, to receiue their former dignities. The Emperour was in a great chafe, and great displeasure against Athanasius for this answer, threatening him by his letters as followeth: In as much as thou art made priuie to our will and pleasure, see that thou make the dore wide open to all that desire to enter into the Church. For if I vnderstand that any one (which desired to be made a member of the Church) hath by any meanes through thee bene hindered, or his entrance stopped, I will forthwith send one of mine officers, who by authoritie from me, shall depose thee of thy bishoprick, and also place another in thy roome. This the Emperour did, spending the commoditie of the Church, and the vnitie of the councell, lest that through any auance it were dissolved. Eusebius then, who hated Athanasius with deadly enmitie, thought it fitter then that to bring his purpose to effect (for he had the Emperour in his hand) he should depose him, which was meane and drinke for Eusebius) and therefore he raised all that were in the citie, to the end he might cause Athanasius to be deposed of his bishopricke. For he verily, that if Athanasius were once remoued, Arjanisme then should be able to stand. Wherefore there conspired against him at once, Eusebius Bishop of Nicomedia, and the Bishop of Nice, Alaris Bishop of Chalcedon, Ursacius Bishop of Singidona, a citie in the Pannonia, and Valens Bishop of Mursa, a citie also in Pannonia. These men being gathered together, they caused diuers crimes to be laid vnto Athanasius, as was the depositions of Eusebion, Eudemon, and Callinicus, that were Meletians, and had beene of Alexandria a linen garment. But Alypius and Macarius, priests of the Church of Alexandria (who then as it chanced were at Nicomedia) confuted this slander, and was laid against Athanasius, and perswaded the Emperour, that all their malices were manifested vnto his eyes. Wherefore the Emperour wrote vnto his officers, that they should rebuke them sharply, but he requesteth Athanasius to repaire vnto him. Yet againe he together with his complices, before his coming patched another crime, as was none then the former: that Athanasius went about traisterouslie to depose the Emperour, in sending to one Philumenus a basket of soxlar full of gold. The Emperour being at Pflamathia, a manour without the walls of Nicomedia, by Arjanisme was

Constantine  
wrote this to  
Athanasius b.  
of Alexandria  
in the behalfe  
of Arius the  
hereticke,  
whom hee  
decreed  
them both.Athanasius  
is falsely ac-  
cused of ex-  
torcion.Athanasius  
is falsely ac-  
cused of trea-  
son.

found Athanasius to be guiltlesse, and sent him away with honoz, writing also to the Church of Alexandria, that their Bishop was falsely accused before him. But I thinke best, and with more honesty a great deale, to passe ouer with silence the sundrie kindes of slanders Eusebius together with his adherents inuented afterwards against Athanasius, lest that the Church of God be blemished and slandered of them which haue their mindes farre estranged from the religion and faith in Christ Iesu. For the things committed to writing, are wont to be knowne of all, and therefore it was our part to compise in few wordes such things as required a seuerall tract. But neuertheless I thinke it my duty in few wordes to declare out of what fountaine these false accusations issued, and whence such as forged them had their originall. Mareotica is a countrey of Alexandria, in it there are many villages, and the same well peopled: within the same also there are many Churches, yea of great fame, all which are vnder the Bishop of Alexandria, within the iurisdiction of his sea and Bishopricke. In this Mareotica, one Ischyrius (so they called him) practised piously such a kinde of offence as becometh a hundred kinds of death. For when as he had neuer taken orders, he called himselfe a minister, and presumed to execute the function of a priest. Who when he was taken with the manner fled away piously, and got him straight to Nicomedia, to the faction of Eusebius as a sure and safe refuge. They, for hatred they owed vnto Athanasius entertained him for a priest, and promised to make him Bishop, if he would accuse Athanasius, so that hereby, I meane by the false reports of Ischyrius, they took occasion to slander Athanasius. For Ischyrius blased abroad, that vpon a sabbaine they brake in vpon him, and dealt with him very contumeliously: that Macarius beate the altar with his boies, ouerthrow the Lords table, brake the holy cup, and burned the blessed Bible. They promised him for these his malicious accusations (as I said before) a Bishopricke, for they were fully perswaded, that the crime laid to Macarius charge was of force sufficient, not onely to displace Macarius that was accused, but also to remoue Athanasius who had sent him thither. This slander was compailed against him in a while after. Alsoe that time the complices of Eusebius had sowed against him another accusation, full of spite and cankered malice, whereof I will presently intreat. They got I wot not where, a mans hand: whether they due a man and stroke of his hand, or cut off the hand of a dead man, God knoweth alone, and the authours of this trecherie: this hand the Bishops of Meletius set bying forth, in the name of Arsenius, and protest that it was his hand: the hand they bying forth, but Arsenius they hid at home. They say moreover, that Athanasius used this hand to magicke and sozery. And although this was the chiefest thing that was laid to Athanasius charge: yet as it falleth out in such kind of dealing, other men charged him with other things. For they which spited him vnto the death, went then about to worke all meanes possible to mischeiue him. When these things were told the Emperour, he wrote vnto Dalmatius the Cenoz, who was his officers sonne, and then abode at Antioch in Syria: that he should call such as were accused before the barre: that he should heare the matter, and execute the offenders. He sent thither Eusebius, and also Theognis, that Athanasius might be tried in their presence. Athanasius being cited to appeare before the Cenoz, sent into Egypt, to sake out Arsenius, for he vnderstand that he hid himselfe. But he could not take him, because that he fled from place to place. In the meane while the Emperour cut off the hearing of Athanasius matter before the Cenoz, for this cause. He called a Synode of Bishops for to consecrate the temple which he had builded at Ierusalem. The Emperour had willed the Bishops assembled at Tyrus, to debate together with other matters the contention raised about Athanasius, to the end (all quarrells being remoued) they might cheerfully solemnize the consecration of the Church, and dedicate the same vnto God. Constantine went now on the thirtieth yeare of his raigne. The Bishops that met from euery where at Tyrus, being cited by Dionysius the Emperours, were in number thysescore. Macarius the priest of Alexandria being fast bound with letters and bolts of yron, was brought thither by the souldiers. Athanasius would not come to Tyrus, not dismayed so much with the slanderous reports that were layd to his charge (for his conscience accused him of nothing) as he feared greatly, lest that they should bring in some imputation preiudiciall to the decres of the Nicene Councell. But because that the angrie times and threatening letters of the emperour moued him not a little (for he had written vnto him, that if he came not of his owne accord, he should be brought thither with a vengeance) he came of necessity vnto the Councell.

Ischyrius a  
false minister  
forging or-  
ders vnto him  
selfe.Athanasius is  
falsely charged  
with the mil-  
demeanure  
of his clergy.Athanasius is  
falsely accus-  
ed of mur-  
der and ma-  
gicke.Cap. 18 after  
the Greeke.Macarius a  
minister be-  
ing falsely ac-  
cused by the  
Arian & Me-  
letian heret-  
icks, is thus  
shamefully  
deft withall.



Cap. 29. after  
the Greeke.

*How Arsenius (whose hand they said had bene cut off) was found out, and brought before the barre, to the confusion of Athanasius accusers, which then fled away for shame: and how that Athanasius being otherwise partially dealt withall of the councill, appealed unto the Emperour.*

**T**he diuine prouidence of God brought to passe, that *Arsenius* also came to Tyre, quite forgetting the lessons given him by those false accusers that bribed him to this purpose, came thither as it were by stealth, to know what newes there were in the coasts. It fell out that the seruants of *Archelaus* a Senator, heard say in a certaine house, that *Arsenius* whom they reported to haue bene slaine, was there and hid himselfe in a certaine house of the towne. When they heard these things, and eyed well the authours of the report, they reueale the whole matter vnto their lord and master. He forthwith laying all layes asbe, sought out the man, being sought found him, being found he laid him fast by the heales and bids *Athanasius* be of good chere: that *Arsenius* was come thither aloue. *Arsenius* being in hold, denieth himselfe to be the man. But *Paulus* Bishop of Tyre, who knew him of old, affirmed plainly that he was *Arsenius* in deede. These things being thus rightly disposed by the wisdom and prouidence of God, *Athanasius* not long after is called before the councill, in whose presence the accusers bzing forth the hand, and charge him with the heinous offence. He behaueth himselfe wisely and circumspectly, and demaundeth first of them all that were present, and also of his accusers: whether any of them did euer know *Arsenius*. When the answers of the had answered, that they knew him very well, he caused *Arsenius* to be brought before them, with his hands covered vnder his cloke, and then againe demaundeth of them: is this fellow that *Arsenius* which lost his hand? At the sight of the fellow, some of them that were present (except the that knew whence the hand came) were astonished: some others thought to rily that *Arsenius* wanted a hand, and gaue diligent eare, to see what other shift *Athanasius* had to saue himselfe. But he turning by the one side of *Arsenius* his cloke, shewed them one of his hands. Again whē some did surmise that his other hand was cut off, *Athanasius* at first paused a while, and in so doing brought their minds into a great doubt: but in the end he casteth vpon his shoulder the other side of his cloke: and sheweth them the second hand, saying vnto al that beheld it: You see that *Arsenius* hath two hands, now let the accusers shew vnto you the place where the third hand was cut off. This trecherie of theirs touching *Arsenius*, being thus come to light, the dealing was so shameful, that the accusers could not tell which way to turne themselves. *Achaab* otherwise called *Iannus*, the brother of *Athanasius*, crept by stealth from the barre, thrust himselfe among the throng, and quickly ran away. Thus did *Athanasius* cleare himself of this slander, bzing exception against no man: for he doubted not at all, but that the very presence of *Arsenius* would astonish the slanderers, to their bitter shame & ouerthrow. But for the wiping away of crimes laid to *Macarius* charge, he took the benefit of the law, bzing such exceptions as were lawfully prescribed for the defendand. And first of all he excepteth against *Eusebius* and his adherents, as open enemies, saying: by law it was not permitted for enemies to be iudges. Whereupon he requieth that they shew vnto him, whether *Ischyra* the accuser had lawfully received orders and priesthood for so it was laid downe in the bill of enditement. But the iudges considered nothing of these circumstances: the law pproceeth against *Macarius*. When the accusers were to sitke for ppose, the sute is delaid vpon this consideration, that certaine men should go in commission to Marcôtes, & there sit vpon this matter. When that *Athanasius* perceiued such as he had excepted against, to haue bene picked in the commission (*Macarius*, *Marius*, *Theodorus*, *Alacedonius*, *Valens*, and *Vrsacius* were sent) he exclaimed that this was deceit and double dealing in the handling thereof. He pronounced that it was lawfull for so to keepe *Macarius* the Priest in fetters and close prison, and to suffer his accusers to accompany such iudges as were knowne to be his pposed enemies. He said moreover, that for no other end, but that records and the doing of the one side might be knowne, the other unknowne: the one quitted, the other condemned. When that *Athanasius* had said these and the like sentences: when that he had both called the whole assembly to witness, and also oponed this lamentable plight before *Dionysius* the Senator, and no man pposed

\*Cap. 30. in  
the Greeke.  
The accuser  
of Athanasius  
ran away  
for shame

\*Cap. 31. in  
the Greeke.

he quickly conueyed him away. Such as were sent into Marcôtes recorded only the acts of one side, and make what the accuser reported, the same was taken to be most true. When as *Athanasius* was gone, and had taken his iourney to the Emperour, he was first of all condemned by the councill. The party being absent and the cause unknowne. Next, when as the dealings in Marcôtes were layed vnto these, they arose vpon his exception: many slanderers are continually fathered vpon him at the recital of the causes which moued them to depose him: but not a man of the slanderers, for they passed them over with silence that of malice falsely accused him, and were shamefully silenced themselves. *Arsenius* who afore was reported to haue bene slaine, is now intertaineing others. And he who afore time was counted a bishop of the Melesian sea, when then subscribed to the deposition of *Athanasius*, and called himselfe bishop of Hyppopolis. And that which is most incredible, he that was laid to haue died under the hands of *Athanasius*, is now alive, and deposeth *Athanasius*.

\*Cap. 32. after  
the Greeke.

*How that the councill assembled at Tyre removed to Iherusalem, and celebrated the dedication of the new Iherusalem, at what time the Arians were admitted to the communion. And how that the Emperour by his letters charged the councill summoned at Tyre, to meete at Constantinople, that in his presence the truth touching Athanasius cause might be more narrowly sifted out.*

Cap. 33. after  
the Greeke.

**I**mmediately after these things, the Emperours letters came to the Councill, signifying that with all speed, his will was that they should repaire to Iherusalem. Wherefore the bishops laying all other matters aside, do leave Tyre and take their iourney to Iherusalem. A solemn feast is there held for the consecration of those places: *Arius* with his confederates is admitted into the Church. For the bishops say, that in that behalf they would satisfy the Emperours letters, whereby he had signified vnto them that he allowed hereof of the faith of *Arius*, and *Euzoicus*. The bishops also wrote vnto the Church of Alexandria, that they should bandish from among them, al rancor, spite, and malice, and settle their Ecclesiasticall affaires at peace and quietnesse. They signified moreover by their letters, that *Arius* had repented him of his heresie: that he had acknowledged the truth: that thenceforth he would cleane vnto the Church: & that therefore they had not without good cause received him, and by the consent of them all exiled *Athanasius*. Of the selfe same things likewise they wrote vnto the Emperour. While these things were in handling, there came sitiones other letters from the Emperour vnto the councill, signifying that *Athanasius* was fled vnto the Emperour himselfe, and that of necessity they must meete at Constantinople about his matters. The letters sent from the Emperour were written as followeth:

*Constantine the pious and noble Emperour, vnto the Bishops assembled at Tyre, sendeth greeting.*

The councill  
held at Tyre  
being most  
of Arians, do  
depose *Athanasius*, &  
commend in their  
letters to the  
Church of  
Alexandria,  
the hereticke  
*Arius*.

Cap. 34. in  
the Greeke.

**V**erily I know not what matter your assemblie, through tumult and trouble some strife hath decreed: me thinks the truth it selfe you haue in manner subuerted, by meanes of you hurlyburly and kindled heate of contention. For whilst that you prosecute your priuy spite and hatred one towards another, and which you will leue in no wise vnpractised, you seeme to neglect the seruice of God, and the furtherance of his truth. But I trust the diuine prouidence of God will bring to passe, that after the people of this pestilent contention, it may wholly be banished, that we may also perceiue, whether your councill and assembly hath had any care of the truth, and also whether you haue decided the matters called into question, and giuen sentence without parcial fauour and poisoned malice. Wherefore my will is, that withall speede you all repaire vnto me, to the end you your selues, by no other then your selues, may yeeld an exquisite accompt. The cause that moued me to write this vnto you, and to summon you hither by my letters, you may learne by that which followeth. As I rode in my wagon vnto a certaine place within the cite, and happy soile called after my name, *Constantinople*, *Athanasius* the bishop together with certaine other Priests in his company, met me in the middell of the streete vpon a sodaine, and vnlooked for, which amazed me not a little. I take God to witness, who seeth all things, that I could not haue knowne him at the first sight, had not some of my traine (when that I gaue diligent eare there.

The Epistle  
of Constantine  
vnto the  
Bishops assembled  
at the  
councill of  
Tyre.



thereunto, as reason did require) both told me who he was, and what inmate he had done him, I truly did neither talke with him at that time, nor reason of any circumstance. And when I increased that I would give him the hearing, I was so farre from it, that with the denial, I almost caused him to be sent packing with rough entertainment. His sure was nothing else, but that all you might be brought thither, to the end he might in our presence shew the cause of his with you the iniurie he suffered, necessity driving him thereto. The which line of his reasoning was very reasonable vnto me, and the season also requiring the same. For he was willing to shew vnto you, that all you being already assembled at Tyrus, should forthwith have heard him out, and Iustifie in my presence, whom you will not denie to be the right Iustifier of God. And his sincere judgement and sentence in this behalfe. For peace sake amongst these things, and my religious worshipping of God: and the name of God is devoutly and reverently used of the Barbarians themselves, who vnto this day were ignorant of the truth. Every man that he which is ignorant of the truth, is also ignorant of God. But the Barbarians through industry, that (as I said before) am a right worshipper of God, came to the knowledge of God, and learned to serue him in holiness, whom they perceive in all things, with the careful eye of his diuine providence to defend me. This thing moued them at the first, to let of the truth in Christ, whom also for the awe and loyaltye they owe vnto our Imperiall scepter, they serue rightly: but we, which would seeme (I will not say to obserue) nay to maintaine the sacred and holy mysteries of his Church, do practise nothing else but that which breedeth discord and destruction, and to be short, that which tendeth to the ytter overthrow and destruction of mankind. But see that you come vnto vs (as I said) with speed, perswading your folowes of this, that your minde is, as much as in vs lyeth, first of all, to maintaine soundly without corruption all that is contained in holy Scripture: so that no blemish of slander or infamie may rebound thereon, abandoning, wearing away, and rooting out all the rotten aduersaries of Christian religion, vnder colour of Christian profession haue crept in and sowed in the Church of God many pernicious sects and hereticall schismes.

## CHAP. XXIII.

Cap. 35. after the Greeke.

When as all the Synode came not vnto the Emperour, Eusebius together with that company of a new accusation against Athanasius: that he should report he would flye the country, and come from Alexandria to Constantinople. Whereas the Emperour being moued, banished Athanasius into France.

Athanasius is accused by the Arians.

Socrat lib. 1. cap. 2. in the epistle of Constantine faith so. Cap. 16. in the Greeke.

Asterius an Arian hereticke.

The aforesaid letters of the Emperour set the whole counsell together by the which that diuers of them returned home to their cities. But Eusebius, Theophilus, and Valens got them to Constantinople, they reason no longer of the broken cup, or the table that was overthrowne, or of Arsenius that was said to be murdered: they frame themselves to forge out another accusation. They informe the Emperour, that Athanasius threatned he would cause that no coyne should be conveyed from Alexandria (if they then bled) to Constantinople: and that Adamantius, Ambrosius, Apollinarius, and others were Bishops, heard it out of Athanasius his owne mouth. But then truly the Emperour like to be heard, when the accuser carrieth credit with his person. The Emperour was verily moued at this, and took great indignation against Athanasius, and commanded that he should abide in France. Some report that the Emperour did so, to see whether with his absence he could reduce the Church to vnitie. Athanasius was the man that would in no wise communicate with the Arians, he led his life at Treuer a citie in France.

## CHAP. XXIII.

Of Marcellus Bishop of Ancyra, and Asterius professor of Heresie.

The Bishops then being assembled at Constantinople deposed also Marcellus of the lesser Galatia, for this cause. There was one Asterius in Cappadocia, a man of great humanity, and leaning that, embraced the faith in Christ, which was the true faith this day are extant. The pestilent doctrine of Arius is proued out of the scriptures.

no otherwise the power of God, then the locusts & flies are said in Moses to proceed from the banow worke of God, & other such leuie reasons. This Asterius kept company with Bishops, and specially of the damnable sect of Arius. He frequented vnto their assemblies, for he longed after some Bishopricke or other. But because that in the time of persecution he had sacrificed vnto Idols, he was not admitted to execute the function of a priest, he wandreth and rogueth throughout Syria, shewing the booke he had writtten. Marcellus understanding of this, going about to set himselfe against Asterius, fell himselfe into the contrary heresie. For he was not afraid (even as Paulus Samosatenus said before) to affirme that Christ was but a bare and naked man. The Bishops that met at Ierusalem hearing of this, made no account of Asterius, because he was a lay man: but Marcellus who was of the clergy they called to an account for that booke he had writtten. When they perceived that he maintained the opinion of Paulus Samosatenus, they charge him to recant. He with shame enough promisseth to burne the booke: but when as the counsell was dissolved in hast (for the Emperour had called the Bishops to Constantinople) againe they reason of Marcellus at Constantinople, before Eusebius and the other Bishops then present. As soon as Marcellus refused to performe his former promise, that is to fire the booke which he had vnadvisedly framed, the Bishops then present depose him of his Bishopricke, and sent Basilus in his roome to be Bishop of Ancyra. Eusebius moreover wrote thre booke against his pamphlet, and confuted his wicked opinion. Marcellus after that recovered his Bishopricke again in the council held at Sardice, where he said, they vnderstood not his booke, and therefore suspected him that he had sauozed of the opinion of Paulus Samosatenus. But what opinion we may conceiue of this man, we will declare in another place.

The error of Marcellus.

## CHAP. XXV.

How that Arius being called from Alexandria to Constantinople after the exile of Athanasius, for to render an account before the Emperour of the tumult he made at Alexandria, raised a great stirre against Alexander Bishop of Constantinople, and in the ende died miserably.

Cap. 27. after the Greeke.

While these things were a doing, the thirtieth yeare of Constantines raigne was expired. Arius with his company returning to Alexandria, set the whole citie on an uprore. The citizens of Alexandria toke very grieuouly, that not only Arius with his confederats was restored: but also that Athanasius their Bishop was conbened to banishment. When the Emperour vnderstand of the peruerse mind and corrupt purpose of Arius, he sends for him againe to Constantinople, there to render an account of the tumult & sedition he had raised afresh. At that time Alexander who a little before succeeded Metrophanes in the Bishopricke of Constantinople, gouerned that Church. This Alexander proued himselfe a religious, a goodly and deuout man in the quarell then betwene him and Arius. For when Arius came, & the people was deuicid into two parts, and a great tumult raised in the citie, whilst that some maintained the Nicene Creede, and the same to remaine firme & stable, others affirmed the opinion of Arius to be lawfull, & agreeable with the truth, Alexander came forth into this great heat of disputation, specially because that Eusebius bishop of Nicomedia had giuen out great threats, that without al perauenture he would work his depriuation vnto him, he would admit Arius & his company to the communion. But Alexander feared not deposition so much as the abrogation of the Nicene Creed, which they endeouored with al might possible to overthrow. For when he took vpon him the patronship of that counsell decrees, he supposed it was his bounden duty to see that the canons and decrees of that counsell should any way be impaired. Wherefore being now busied with this controuersie, he laid asse the quirk of logick, and fled for aid and assistance vnto almighty God: he gaue himselfe to continuall fasting, and left no prayer vnrepeated. Such a kind of seruice and deuotion he solemnly embraced. He got him into the Church of Peace (for so they called the Church) he locked in himselfe, and finished such kind of seruice as pleased him best: he got him to the Altar, and downe he fell on his bare knees before the communion table, praying vnto God with teares that trickled downe his cheeks: in which kind of orzer he continued many dayes & many nights. He called for helpe at the hands of God, & his petition was granted. His prayer was thus: Grant I beseech thee Lord, (saith he) that if the opinion of Arius be true, I my selfe may neuer be the end of this tedious disputation:

Arius raiseth sedition in Alexandria.

The prayer of Alexander bishop of Constantinople.

Cap. 38. in  
the Greeke.

The craft of  
Arius in wear-  
ing before  
the Emperour.

The misera-  
ble end of  
Arius the he-  
reticke.

The sons of  
Constantine  
the great.  
1. Constantine.  
2. Constantius.  
3. Constans.

Cap. 39. after  
the Greeke.

The death of  
Constantine  
the great.  
Anno. Dom.  
348.  
Cap. 40. after  
the Greeke.

disputation: but if the faith which I hold be true, that Arius the author of all this mischief, may receive due punishment for his impious desert. This was the zealous purpose of Alexander. The Emperour being desirous to know the mind and disposition of Arius, sent for him to his palace, demands of him whether he would subscribe unto the canons of the Nicene council. He without any more ado very cherefully puts to his hand, when as for all that he had lied both craftily and lenibly with the decrees of that council. The Emperour marvellously put him to his oath: he said he said and fainely swore also. The crafty cunning which he used to blear their eyes in subscribing, as I have heard, was this. Arius wrote his opinion in a piece of paper of his owne, the same he carried under his arme in his bosome: committing to the same he takes his oath, that he verily believed as he had writt. This which I write of him, I have heard to be most true. But I gather plainly out of the Emperours letters, that he swore after his subscription. The Emperour believing verily that he dealt plainly, commands Alexander Bishop of Constantinople to receive him to the communion. It was upon a Saturday: the day after Arius looked to be received into the Church and communion of the faithful, but vengeance lighted forth with upon his lewd & bold enterprises. When he had taken his leave and departed out of the Emperours hall, he passed through the midst of the citie with great pompe and pontificality, compassed and accompanied with the faction and traine of Eusebius Bishop of Nicomedia, that wayed upon him. As sone as he came nigh Constantines market (so so was the place called) where there stood a pillar of red marble, sudden feare of the heinous faults he had committed toke Arius, and withal he felt a great laske: Winds (saith Arius) is there any daught or iakes nigh? when they told him that there was one in the back side of Constantines market, he got him thither straight. When he was taken with faintnesse, and together with his excrements he voideth his guts: a great streame of blood foloweth after: the slender and small bowels slide out: blood together with the spleene and liver, gusheth out, & immediatly he dieth like a dog. Whose iakes are to be seene unto this day at Constantinople, behind (as I said before) Constantines market and the porch shambles. All passengers as many (I say) as go by, are wont to point at the place with the finger, to the ende they may cal to remembrance, and in no wise forget the miserable end of Arius that died in those iakes. This being done, terroze and astonishment amazed the minds of Eusebius his confederates that followed him. The report thereof was byuted abrode, not onely throughout the whole citie, but in manner (as I may say) throughout the whole world. The Emperour by this means cleaved the more unto Christian religion, and said that the Nicene Creede was ratified and confirmed to be true by the testimony of God himselfe: and rejoyced exceedingly at the thing which then came to passe. His three sonnes he made Cæsars severally one after another: the tenth yeare of his raigne. His eldest son whom after his owne name he called Constantine, the tenth yeare of his raigne he made Emperour over the Westerne parts of the Empire: the second sonne whom after his grandfathers name he called Constantius, the twentieth yeare of his raigne he made Emperour over the Easterne parts of the Empire: the third and youngest of all called Constans, he consecrateth Emperour the thirtieth yeare of his raigne.

#### CHAP. XXVI.

The sickness, the Baptisme, the death and funerall of Constantine the great.

The yeare after, Constantine the Emperour being threescore and five yeares old, fell sick, and leaving Constantinople sayed to Helenopolis, using for his health the holy waters that were nigh the towne. When that he sickened more and more, he desired being of himselfe, left Helenopolis, and got him straight to Nicomedia. Abiding there in a certain manour without the towne walls, he was baptized in the faith of Christ: in the which baptism he greatly rejoyced, made his last will and testament, appointed his three sonnes heirs of the empire, distributed to them their severall inheritances, as he had in his health: he bequeathed to Rome and Constantinople, many famous monuments: he put forth by whose meanes Arius was called from exile, of whom we spake a little before. In the last of his testament, charging him to deliver it to no mans hand, save to his son Constantine, whom he had made Emperour of the East. His will being made, and his life lasting a few dayes after, he died. At his death there was none of his sonnes present. Wherefore there was a great

sent into the East, for to signify unto his sonne Constantine the death of his father: The emperours corps his familiars and dearest friends chested in a coffin of gold, and carried it to Constantinople, there they set it in an high lodging of the palace, doing thereunto great honour and solemnitie, untill that one of his sonnes was come. When that Constantine was now come from the East, they set forth the corps with a princely funerall, and buried it in the Apostles Church (so so was it called) the which Church Constantine builded, lest that the emperours and priests should be bereaved of the Apostles reliques. The emperour Constantine lived threescore and five yeares, he reigned 31, and died the 22. day of May, Felicianus and Tavianus being Consuls, the second yeares of the two hundredth seventy and eight Olympiad. His booke compriseth the historie of one and thirty yeares.

The end of the first booke of Socrates.



## THE SECOND BOOKE OF THE ECCLESIASTICAL HISTORIE OF SOCRATES SCHOLASTICVS.

### CHAP. 1.

The Proeme, where he layeth downe the cause that moved him to repeat at large such things as aforesime he had briefly written in his first and second booke.



Rossius who wrote the ecclesiasticall historie in latine tongue, was very much deceived in the times, for he thought that the peril and dangers which Athanasius stood in, happened unto him after the death of the emperour Constantine. He was ignorant of his banishment into France, & of many other miseries that happened unto him. But we imitating his opinion & censure in discourse of the ecclesiasticall affaires, have writtten the first and second booke of our historie. And the 3. unto the 7. booke, by borrowing some out of Rossius: by picking and culling other some out of sundry other writers: also by laying downe some thing we learned of others, who as yet be alive: we have set forth the historie in a most absolute & perfect manner. But after that by mere chance, the works of Athanasius came to our hands, where both he complaineth of his misery he endured, & also declareth after what sort he was exiled through the dangerous faction of Eusebius bishop of Nicomedia: we thought far better to attribute more credit unto him, who suffered these things, & to others who saw the with their eyes, then to such as comedure & gesse at the, & so plunge themselves in the pit of error. Moreover, by searching diligently the epistles of sundry men who lived at that time, we have sifted out (as much as in us lay) the truth it selfe. Wherefore we have bene constrained to repeat againe, such things as we mentioned in the first and second booke of our historie, and have annexed therunto out of Rossius, such histories as were agreeable unto the truth. Not onely that, but this also is to be understood, how that in the first edition of these our booke, we laid downe neither the deprivation of Arius, nor the emperours epistles: but explicated in few words without figures of rhetoric, & matter we toke in hand, lest the tediousnes of a long historie should tire the longing Reader. When as for the cause above mentioned, it behoved us to do (Theodorus most holy priest of God) yet now (to the end the epistles may be knowne in forme and fashion, as the emperours wrote them: and the things also which bishops in sundry Councils have published unto the world, whilst they labored daily to set forth more exquisite decrees and constitutions to the furtherance of Christian religion) we have diligently added to this our latter edition such things as we thought fit for the purpose. The which we have truly performed in the first booke, and in the second now in hand we mind to do no lesse. But now to the historie.

The second booke of Socrates compriseth the historie of 25. yeares, being the full raigne of Constantine, ending Anno Dom. 361. The error of Rossius.

By this we gather that there be two editions of Socrates historie, the first (as he saith himselfe) imperfect: the second and the last which is this, very perfect and absolute.

## CHAP. II.

*How that Eusebius Bishop of Nicomedia endeavored againe to establish the doctrine of Arius, so that tumults were raised in the Church aforesaid. And how that Athanasius by vertue of Constantine the younger's letters, returned to Alexandria.*

After the death of the Emperour Constantine, Eusebius bishop of Nicomedia, and Theonas bishop of Nice: supposing now they had gotten a fit time, endeavored with all might possible, to wipe out of the Church of God the Creed containing the clause *Of one substance*, and to settle in the same thereof the detestable heresie of Arius. But this they knew full well they could not bring to passe if Athanasius came againe to Alexandria. They went about to compass their dyrt very craftily, using the Priest (by whose meanes we said before Arius returned from exile) as an instrument to their purpose. But the manner of the handling thereof, I thinke very needfull to be laid downe. This Priest presented unto Constantine the Emperours sonne, the last will and testament, and the bequeathed legacies of the Emperour deceased. We perceiuing that to haue bene laid downe in his fathers will, which greatly he desired, (for by the will he was Emperour of the eastern parts) made very much of it, granted him great liberty, charged him to vse his pallace freely & boldly at his pleasure. After this liberty was granted him by the Emperour, he forthwith acquainted himselfe with the Emperesse, with the Eunuchs and Chamberlaines. At the same time there was an eunuch, by name Eusebius, chiefe of the Emperours chāber, who through perswasion of this lewd priest, became an Arian, & infected also the other eunuchs of his company. And not onely these, but the Emperesse also through the enticement of the eunuchs & the aduice of the priest, fell into the pestilent heresie of Arius. In a while after, the Emperour himselfe called the same opinion into controuersie, and so by litle and litle it was spread euery where. And first the Emperours guard took it vp, next it occupied the minds of the multitude throughout the city. The Emperours Chamberlaines euen in the very pallace it selfe, contended with women about the opinion, in euery house and family throughout the city they brawled and went together by the eares. This infection spread it selfe quickly ouer other countries and regions: and the controuersie much like a sparkle of fire rising of small heate, or scattered embers, kindled the minds of the hearers with the fierie flame of discorde and dissention. For euery one that desired to know why they made such a tumult, by and by had an occasion giuen him to reason, and euery one was not satisfied with questioning, but contentiously would argue thereof. Thus the heate of contention turned all vpside downe, and troubled the quiet estate of the Church. This stirre and sedition preuailed onely in the cities throughout the east: for Illyrium & other countries of the west, enjoyed peace and quietnesse; for they could in no wise permit the canons of the Nicene councell to be abrogated and set at nought. After that the heate of contention was blowne abroad, & burned euery day more and more, the faction of Eusebius took this tumult to be a furtherance to their purpose: for so they hoped it would come to passe, that some bishop or other would be chosen of Alexandria, which would maintaine the same opinion with them. But at the very same time Athanasius by the meanes of Constantine the younger's letters, who was one of the Cæsars, and so called after his fathers name, returned to Alexandria: the letters were written by the Emperour vnto the people of Alexandria, thus: *Truer a* citty of Fraunce, in forme as followeth: *Constantine Cæsar* to the people of the Catholike Church of Alexandria sendeth greeting: I hope it is not vnknewne vnto your discrete wisdom, that Athanasius the professor of sacred Diuinity, was for a time banished into Fraunce: left thus through the mischieuous dealing of leud men (for bloud-suckers and cruell beasts sought to beate him of his life) his innocent person should of necessity be constrained to take his death wound. Wherefore to the end he might auoyde the malice of these despitfull men, he was taken as it were out of their iawes which menaced him, and commanded to liue vnder my dominion, where (though his excellent vertue ministered vnto him from aboue, weigh nothing at all the grievous casualties of aduersity) euen as in the citty he liued before, he may haue plenty, and want no necessities for the maintenance of his port. Therefore when as our Lord and Father of immortall memory, Constantine the Emperour had purposed in his mind to haue restored him a bishop, to his owne sea and proper seate, the which he enjoyed among you that are known to beare great zeale

One rotten sheepe infecteth another.

Illyrium is now called Sclauonia.

\* Cap. 3. in the Greeke. The Epistle of Constantine the younger vnto the Church of Alexandria, for the admission of Athanasius their bishop.

to godlinesse: and being preuented with death (as it fareth with mankind) before he could accomplish his desire, I thought it verily my part and duty, to execute the intent of so godly an Emperour. With what estimation and reuerence I haue entertained the man, he shall report with his owne mouth after his returne vnto you. Neither is it to be marvelled at all, that I shewed him such curtesie: for methinkes I saw in him the great longing ye had for him, and I beheld also the fatherly reuerence and grauitie of the man himselfe, all which moued me not a litle thereunto, may thoroughly perswade me. God of his goodnes (welbeloued brethren) haue you in his tuition. Athanasius with the confidence he had in these letters, returneth to Alexandria, whom the people of Alexandria do receiue with most willing minds. But such as in that city were infected with the leprosse of Arianisme conspired against him, so that many skirmishes and tumults were raised, which ministered occasion vnto the confederates of Eusebius, falsely to accuse Athanasius before the Emperour: that of his owne doing, without the generall consent of the assembly of Bishops, he had settled himselfe in that Church. The accusation was so odious, that the Emperour being therewith incensed against Athanasius, drove him out of Alexandria. But how this was compassed, I will shew hereafter in another place.

## CHAP. III.

*How that after the death of Eusebius Pamphilus, Acacius was chosen Bishop of Cæsarea, and of the death of Constantine the younger.*

Cap. 4. after the Greeke.

About that time Eusebius whose surname was Pamphilus, bishop of Cæsarea in Palestina departed this life: & Acacius his scholar succeeded him in the bishopricke: who besides sundry other workes of his industrie, wrote a booke of the life of his master Eusebius. Not long after Constantine the younger, so called after his fathers name, brother to the Emperour Constantius, inuading by force certaine countries vnder Constantius his younger brothers dominion, by fighting hand to hand with the souldiers, was slaine, Acindannus and Procius being Consuls.

Eusebius Pamphilus dieth. Acacius b. of Cæsarea. \* Cap. 5. in the Greeke.

## CHAP. IIII.

*How that Alexander Bishop of Constantinople departing this life, nominated two men, Paulus and Macedonius, that they should chuse one of them to succeed him in the Bishopricke.*

Cap. 6. in the Greeke.

At that time after the seditions mentioned before, there ensued another tumult in the citty of Constantinople, and that for this cause, Alexander the bishop of the Church, who valiantly encountered with Arius, hauing continued bishop there the space of thre and twenty yeares, and liued fourescore & eightene, departed this life. He consecrated none to succeed him, but charged the electors to chuse one of two whom he would nominate vnto them. And following his aduice, if they would place in the same a man fit for to instruct the people of an upright conscience, of good life and godly conuersation, they should take Paulus whom he had made Priest: who though he were young and of greene yeares, yet in learning old and of great wisdom. But in case they would haue him whom the etymologie of noble promise did highly commend, they should prefer Macedonius to the dignitie, who lately had bene Deacon of the same Church, and then was farre stricken in yeares. Wherefore about the election of a bishop there was greater stirre then before time, and the Church was more grievously turmoyled. The people were diuided into two parts: the one was eagerly set with the heresie of Arius, the other cleaued very constantly to the decrees of the Nicene Councell. And whilst that Alexander liued, they which embraced the Creed comprising the clause of *One substance*, had the upper hand ouer the Arians, which daily strided and contended very diligently in the maintenance of their heretical doctrine. But as soon as he departed this life, the contention among the people was diuers and variable. For such as fauored the clause of *One substance*, chose Paulus to be their bishop: such as of the contrary cleaued vnto Arianisme, endeavored with all might to place Macedonius. Wherefore in the temple of God called the Church of peace, next vnto the great church then called great, but now bearing the name of Wisdom, Paulus was chosen bishop: in which election the voyce of the deceased did preuaile.

Alexander b. of Constantinople died being fourescore and eightene years old.

Macedonius signifieth excellency.

Templū pacis. Templum Sapientie.

CHAP.

Cap. 7. in the  
Greece.

*How that Constantine the Emperor displaced Paulus: that was chosen bishop of Constantinople, and translated to that see Eusebius bishop of Nicomedia. And how that Eusebius caused another Synod to be summoned at Antioch in Syria, where there was another forme of faith laid downe.*

\* Cap. 8 in  
the Greece.  
A Councell of  
Arians sum-  
moned at  
Antioch  
Anno Dom.  
344.

Maximus b.  
of Ierusalem.  
Julius b. of  
Rome.

Placitus b. of  
Antioch.  
Athanasius  
is slandered  
in the Coun-  
cell of An-  
tioch.

Cap. 9. after  
the Greece.

Georgius b.  
of Laodicea.

Shortly after, the election of Paulus moued the Emperour not a little at his coming to Constantinople: for summoning together an assembly of bishops which sanoked of the filthy sinke of Arius, he procured the deposition of Paulus: and causing Eusebius of Nicomedia to be translated thither, he proclaimed him bishop of Constantinople. These things being done, the Emperour got him to Antioch. Yet Eusebius for all this, could not let his heart of rest, but rolled (as we commonly say) every stone to bying his wicked purpose to passe. He summoned a Councell at Antioch in Syria, pretending the dedication of the Church (which Constantine the father of these Emperours had laid: after whose death Constantine his son ten yeares after the laying of the first stone, finished the building) and as I may boldly say the truth, to the overthrow and subuersion of the faith of One substance. Unto this synod there came out of diuers prouinces, bishops to the number of fourescore and ten. But Maximus bishop of Ierusalem, who succceeded Macarius, would not come thither, supposing verily that if he came he should be constrained to subscribe vnto the depuilation of Athanasius. Neither did Julius bishop of Rome shew himselfe there, neither sent he any to supply his roome: when as the ecclesiasticall Canon forbiddeth, that any constitution be thrust into the Church, without the censure of the bishop of Rome. To be short, the Councell met at Antioch in the Cathedra of Marcellus and Probinus, where Constantine the emperour was present. It was the sixteenth yeare after the death of Constantine father vnto these Emperours. Placitus was then bishop of Antioch, for he succceeded Euphronius. But the confederacie of Eusebius did employe their chief laboꝝ and industry, falsly to accuse Athanasius: and first they charge him with the violating of their Canon, to wit, that he thrust himselfe againe to execute the function of Bishophood, without the admission and consent of a generall councell. For they complaine that after his returne from exile, he rushed into the church vpon his owne head. Secondly, that at his returne when the tumult and schisme was raised, many were slaine. Moreover, that he caused some to be scourged, some other to hold their hands at the barre: they alledge also such things as were pleaded against Athanasius in the councell held at Tyus.

CHAP. VI.  
Of Eusebius Emisenus.

In the meane space while Athanasius was charged with the aforesaid crimes: they chose Eusebius first called Emisenus, bishop of Alexandria. Who and what he was, Georgius bishop of Laodicea, who then was present at the councell, sheweth vnto vs. For in the booke he wrote of his life, he declareth that Eusebius came of a noble family of Edessa in Mesopotamia: from a little one to haue bene trained by in holy Scripture: afterwards to be instructed in prophane literature, by a professor which then taught at Edessa: last of all to haue learned the right sence and vnderstanding of holy Scripture at the lips of Eusebius and Patrophilus, the one bishop of Caesarea, the other bishop of Scythopolis. After this to haue gone to Antioch, where it fell out that Eusebius being accused of the heresie of Sabellius, by Cyprian bishop of Beræa, was deposed from his bishopricke. Whenceforth to haue accompanied Euphronius the successor of Eustathius: and because he would not be priest, to haue got him to Alexandria, and there to haue studied Philosophie. After that, to haue returned to Antioch, where he acquainted himselfe with Placitus the successor of Euphronius. Whence to haue bene called by Eusebius bishop of Constantinople, to be bishop of Alexandria: but (saith Georgius) because that Athanasius was greatly beloued of the people of Alexandria, he went not thither, but was sent into the citie Emisa. Where when there was much ado made among the citizens of Emisa about the election (for he was charged with the study of the Mathematickes) he fled away, and came to Laodicea vnto Georgius, who reported many notable stories of him. Georgius brought him to Antioch, and by the meanes of Placitus and Narcissus, caused him to

to be conueyed to Emisa, where againe he was accused of the heresie of Sabellius. But of the circumstances of his election, Georgius discourseth moze at large: last of all he addeth, how that the Emperour going into Barbarie, took him thence, and that he knew full well many wonders and miracles to haue bene wrought by him. So farre of the things which Georgius remembred of Eusebius Emisenus.

CHAP. VII.

*How that the Bishops which met at Antioch, after that Eusebius Emisenus had refused Alexandria, chose Gregorius to be bishop of Alexandria: and endeuoured to alier, and so consequently to abrogate the Canons of the Nicene Councell.*

Cap. 10. after  
the Greece.

When as at that time Eusebius was at Antioch chosen bishop of Alexandria, and feared to go thither, they consecrate Gregorie in his roome to enjoy the see of Alexandria. These things being done, they labour to alier the faith: who although they could reprove nothing of the things decided in the Nicene Councell, yet verily went they about through their often assemblies, to peruert and overthrow the Creed containing the clause of One substance, and otherwise to establish of their owne, that by little and little they might soke men in the filthy sinke of Arius. But of their owne and fetches in the stories following. The Epistle containing the faith which they published, was after this manner: We are neither the followers of Arius (for how can it be, that we being bishops, should giue care vnto Arius being but a Priest?) neither haue we receiued any other faith then that which hath bin published from the beginning: but when as we examined his faith narrowly, & weighed it deeply, we rather receiued Arius returning vnto vs, then that our selues should hang vpon his opinion. The which you may easily perceiue by that which followeth. For we haue learned from the beginning to beleue in one vniuersall God, the Creator and maker of all things both visible and inuisible, and in one Sonne, the only begotten Sonne of God, who was before all worlds, and had his being together with the Father which begot him, by whom all things both visible and inuisible were made. Who in the latter dayes according vnto the singular good will of the Father, came downe from heauen, and tooke flesh of the Virgin Mary. Who fulfilled all his Fathers will: who suffered, rose againe, ascended into the heauens, and sitteth at the right hand of the Father, and shall come againe to iudge the quicke and the dead, and continue king and God for euer. We beleue also in the holy Ghost. And if that you will haue vs to adde more: we beleue the resurrection of the flesh, and the life euermlasting. After that they had written these things in their former epistle, they sent it to the Churches throughout euery citie. But continuing at Antioch a while longer, they in maner condemned the forme of faith that went before, and wrote forth with a new one, in these wordes: We beleue as the Euangelists and Apostles haue delivered vnto vs, in one God the Father almighty, the Creator and maker of all things, and in one Lord Iesus Christ his onely begotten Sonne, God by whom all things were made: begotten of the Father before all worlds, God of God, whole of whole, alone of alone, perfect of perfect, King of King, Lord of Lord, the liuing word, the wisdom, the life, the true light, the way of truth, the resurrection, the shepherd, the dore, inconvertible and immutable, the liuely image of the diuinity, essence, power, counsell, and glory of the Father, the first begotten of all creatures, who was in the beginning with the Father. God the word (as it is said in the Gospel) & God was the word, by whom all things were made, and in whom all things are: who in the latter dayes came downe from heauen, was borne of a Virgin according vnto the Scriptures, was made man, & the Mediator of God & man, the Apostle of our faith, & the guide to life. And as he saith of himselfe: I came downe from heauen, not to do mine own will, but his will which sent me. Who suffered for vs, & rose againe the third day for our sakes, & ascended into heauen, & sitteth at the right hand of the Father, and shall come againe with glory & power to iudge the quicke & the dead: & we beleue in the holy Ghost which is giuen vnto the faithful for their consolation, sanctification and perfection: euen as our Lord Iesus Christ commanded his disciples, saying: Go teach all nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost. That is, of the Father who is the Father indeed, and of the Sonne who is the Sonne indeed: and of the holy Ghost who is the holy Ghost indeed. Which names are not voadvisedly, neither without good consideration

Gregorie an  
Arian bishop  
of Alexandria

A forme of  
faith laid  
down by the  
hypocritall  
Arian bishops  
which assem-  
bled at the  
Councell of  
Antioch, deny-  
ing that they  
followed  
Arius.

Another  
Creed of the  
Arian bishops  
which is to  
be read wari-  
ly.

Iohn 1.

Iohn 6.

Mat. 28.

laid downe of vs, for they plainly set forth the proper person, the order, and the glorie of each of them that are named, that there be three persons, yet in harmonick consent but one God. Wherefore we retaining this faith before the maiestie of God the Father, and his Son Iesus Christ, do hold for accursed all detestable heresies. If that any shall teach contrary to the right and sound faith, contained in holy Scripture, that there is, or that there hath bene a time or a world made before the Sonne of God, let him be accursed. If that any shall say, that the Sonne of God is a creature, as one of the creatures: a budde or spring, as one of the buddes, and not as the sacred Scriptures haue deliuered euery of the aforesaid vnto vs: or if that any shall preach or publish any other besides that we haue receiued, let him be accursed. For we belecue truly and vnfeinedly, all whatsoeuer the holy Scriptures, the Prophets and Apostles haue deliuered vnto vs, and we follow the same zealously. Such were the *Creedes of the Bishops* which then assembled at Antioch: wherunto *Gregorius*, although as yet he was not gone to Alexandria, subscribed, intittling himselfe bishop of Alexandria. The Councell after the finishing of these things, and the establishing of other constitutions, was dissolved. At the very same time the affaires of the commonweale fell out to be very troublesome. For the French nation (so are they termed) that had the Romane possessions bordering vpon Fraunce, then also there were great Earthquakes in the East, but specially at Antioch, where the earth was moued and shaken the space of one whole yeare.

Earthquake.

Cap. 11. after the Greeke.

## CHAP. VIII.

*How that when Gregorius was brought to Alexandria with armed souldiers, Athanasius by flying away saved his life.*

Athanasius was faine to runne away for the safeguard of his life.

**W**hen the aforesaid businesse was brought to this passe, *Syrannus* & captain together with five thousand armed souldiers brought *Gregorius* to Alexandria. The Arians that were within the city came to ayde them. But I thinke it requisite to discourse, how *Athanasius* that was violently by them thrust out of the Church, escaped their hands. It was then euentide, the people spent the whole night in vigils, for there was a communion the day following. The captaine byew nigh, he set his souldiers in battell aray, he beset the Church. *Athanasius* vnderstanding of this, called his wits together, and deuised how the people might take no harme for his sake. He commanded his Deacon to reade the Collects vnto the people. He bids him sing a Psalm: when the Psalm was sweetly & harmonically sung, all the people went forth at one of the Church porches. While this was a doing the souldiers made no stirre at all: *Athanasius* throught the midst of the fingers, escaped their hands safe and sound. He being thus ridde out of this perill and daunger he stood in, went in all the batt to Rome. When *Gregorius* took possession of the Church. The citizens of Alexandria not blemishing their doings, set *S. Denis* church on fire. So farre of that.

## CHAP. IX.

*How that the citizens of Constantinople after the death of Eusebius, chose Paulus againe to be their Bishop: the Arians of the contrary chose Macedonius.*

Cap. 12. after the Greeke.

Eusebius Bishop of Nicomedia after wards Bishop of Constantinople, dieth an Arian.

**E**usebius as soon as he had brought his purpose to effect sent a Legat vnto *Iulius* bishop of Rome, requesting him to be iudge in *Athanasius* his cause, and to take vpon him the pronouncing of the definitive sentence. But the sentence that *Iulius* gaue of *Athanasius* neuer came to *Eusebius* his hearing, for immediately after the Councell brake vp, breath went out of his body and so he died. Wherefore the people of Constantinople bying *Paulus* againe to be their bishop: the Arians assembling in *S. Pauls* church, chose *Macedonius*. They were archbishops and chiefe doers in that stir, who a little before appoynted *Eusebius* that turned vpside downe the whole state of the Church. These were they that could do some thing at that time: *Theopantus* bishop of Nice, *Marius* bishop of Chalcedon, *Theodorus* bishop of Heraclea in Thracia, *Yrsacius* bishop of Singidon in the higher Mysia, and *Valens* bishop of Mursa a citie in the higher Pannonia. But *Yrsacius* and *Valens* repented them afterwards, gaue vp their recantation in writing vnto

vnto *Iulius* bishop of Rome, and thenceforth submitted themselves to the clause of *One substance*, and the communion of the Church. At that time the Arians raised ciuill warres & dissension in the Church, of the which one was stirred at Constantinople, though the confederates of *Macedonius*. And by reason of these domesticall warres of the Christians, there were many and often skirmishes in that citie, at what time many were treten vnder late and cruell to death.

## CHAP. X.

*The death of Hermogenes the Captaine, and how that therefore Paulus the second time was banished Constantinople. The Arians translating Gregorius from Alexandria, placed Gregorius in his roome.*

Cap. 13 in the Greeke.

**T**he report and fame of the sedition at Constantinople, came to the eares of the Emperour *Constantinus*, who then abode at Antioch: he commanded *Hermogenes* the captaine, that was taking his iourney into the coasts of Thracia, to take Constantinople in his way, and to thrust *Paulus* their bishop out of the Church. He coming into the citie, disquieted the people not a little, while he went about by force to banish their bishop. Immediately the multitude of the people was vp, they prepared themselves to aide their bishop. As *Hermogenes* proceeded and laboured together with his souldiers to set him packing, the multitude being on an vprize, rashly and heauily (as it happeneth in such a hurlyburly) fell vpon him. They fire the house ouer his head, they pull him out by the eares, and put him to death. This was done when both the Emperours were Consuls, to wit, the third Consulship of *Constantinus*, and the second of *Constans*. At what time *Constans* ouercame the Frenchmen, made truce, and concluded a league betwene them and the Romanes, *Constantinus* the Emperour hearing of the death of *Hermogenes*, took his horse, left Antioch, and got him to Constantinople: there he thrust *Paulus* out of the Church, he mearced the citie, taking from them so many measures of graine, as their citie receiued aboue foure hundred thousand, the which was his fathers donation daily giuen vnto them. For vnto that time the citie of Constantinople receiued about eight hundred thousand measures of graine, that was caried thither from Alexandria. The Emperour deferred to nominate *Macedonius* their bishop, for he was wonderfully incensed, not onely against him, in that he was chosen without his aduice and counsell, but also in that though the stirre and tumult raised betwene him and *Paulus*, not onely *Hermogenes* his captaine, but also many other souldiers were slaine. After he had giuen *Macedonius* licence to execute his function in that Church onely, where he was chosen Bishop, he returneth to Antioch. In the meane space the Arians translated *Gregorius* from Alexandria, for that the people hated him deadly: neither onely for that, but also for the firing of the temple, and mozeouer because he maintained their opinion very slenderly. They sent for *Georgius* boyne in Capadocia, one that was nuzzled in the opinion they maintained.

The Greeke measure was twofold: One was called Atticus, containing of our measure fixe gallons, one pottell, and one quart. Another was called Georgicus, of our measure one bushell, a peck and one pint. Cap. 14 in the Greeke.

## CHAP. XI.

*How that Athanasius bishop of Alexandria, and Paulus bishop of Constantinople, went to Rome, and procured Iulius the bishop of Rome his letters for the recouerie of their sees: the which letters were answered by the bishops of the East, saying that the bishop of Rome had nothing to do with them.*

Cap. 15. after the Greeke.

**A**thanasius as yet was short of his iourney into Italy. At that time *Constans* who was the youngest brother of the three emperours, after the death of his brother *Constantine*, who (as we said before) was slaine by the souldiers, governed the Westerne countries. Then also *Paulus* bishop of Constantinople, *Arsenius* bishop of Gaza, *Marcellus* bishop of Ancyra in Galatia the lesser, and *Lucius* bishop of Adrianopolis, being accused one for one thing and another for another thing, and deprived of their Churches, were at the princely citie of Rome, and certified *Iulius* bishop of Rome of their whole estate and trouble. *Iulius* then by reason of the prerogative of the Church of Rome, byheld their sde with his letters, he wrote

I. iiii

fræly



The Epistle of Iulius vnto the bishops of the East, & their answer vnto him a-gaine, is to be seene in the first Tome of the Councils.  
The Church of Rome hath nothing to do with the churches of the East, and so of the contrary.

Sabinus.

This Sabinus wrote a book intuled, The collection of the Councils (Socrates lib. 1. cap. 13. lib. 3. ca. 21.) where he saith nothing of the adulteries of the truth.

Cap. 16 in the Greeke.

fraily vnto the bishops of the east, that every one of the foresaid bishops should be restless, gaine, sharply rebuking such as procured their deposition rashly and without appointment. They leaue Rome, and trusting to bishop Iulius his letters, they returne every man to his owne church, and conuey the letters vnto whom they were written. Those men, when his letters came to their hands, take the correction of Iulius for a contumely or a slander, they summon a Councell at Antioch. Where, as soone as they had assembled together, they wrote an Epistle by vniuersall consent of them all, wherein they inueigh bitterly against Iulius, and signifie withall, that if any were banished the Church, and excommunicated by their decree and censure, it were not his part to intermeddle, neither to sit in iudgement vpon their sentence. For when as he had remoued Novatus out of the Church of Rome, they neither reuise neither contrarie his doings. This in effect was that which the bishops of the East wrote vnto Iulius bishop of Rome. But in asmuch as at the coming of Athanasius into Alexandria, there was great stirre and tumults raised by Georgius the Arian, (for the report goeth that by his meanes there was much harme, murder and manslaughter committed) and that the Arians charged Athanasius with the sedition, as if he had bene the cause and author of all these mischiefs: I thinke it needfull with as much breuitie as may be, presently to say somewhat hereof. Although God alone, who is the true iudge, knoweth the certaintie thereof; yet is it not vnknowne vnto wise and discret men, that such things most commonly fall out, when the people are at discorde and dissention among themselves. Wherefore the accusers of Athanasius did him wrong, and charged him iniuriously. And Sabinus, even the great patron of Macedonius his heresie, if that he had deeply weighed with himselfe how great and what grievous mischiefs the Arians went about to practise against Athanasius, and all such as cleaued steadfastly vnto the Crede containing the clause of *One substance*: or what vniuersal crimes and heauie complaints the Councils assembled about Athanasius his cause, exhibited against him: or what horrible denices the grand hereticke Macedonius practised against all that the Churches of God: certainly he should haue either runne them ouer with silence, or if that he had once opened his mouth, he should haue vttered such things as would haue led to the detection of such shamefull and reprochfull dealings. Now hath he winked at all this, and blazed abroad the slanderous crimes those heady men charged Athanasius withall. But he saith not a word of Macedonius the ringleader of those heretickes, whilst he inuozeth to conceale his horrible practises and tragicall acts. And that which is most of all to be marvelled at, he reporteth not ill of the Arians whom he abhorred. Moreover, he hath not once remembered the election of Macedonius whom he succeeded. For if he had but once opened his mouth to discourse of him, he must needs haue painted vnto the world his diuillish dealings, and lewd behauior, even as the circumstances of that election do plainly set forth. But of him so farre.

#### CHAP. XII.

How the Emperor sent Philip the Governor, to remove Paulus bishop of Constantinople out of the bishopricke into banishment, and to place Macedonius in his room.

As soone as the Emperour Constantius remaining at Antioch, had vnderstood that Paulus yet againe was placed in the bishops sea of Constantinople: he took great displeasure, and was soze incensed against them. He gaue out a commission vnto Philip the president, who was of greater authoritie then all the other his Lieutenants, and called the second person in the Empire, to remove Paulus, and to appoint Macedonius in his stead. Philip then, fearing the rage and tumult of the multitude, circumuienteth Paulus very subtilly, & covertly concealeth the Emperours pleasure. He saith the cause of his coming to be for the common affaires of the citie, he gets him straight vnto the publike bath called Zeuxippus: he sends thence one vnto Paulus, that should honorably salute him, and will him in any wise to repaire vnto the Emperours Lieutenant. As soone as he came, the gouernour opened vnto him his late the Emperours commandement. The bishop taketh patiently his sentence, although he inwardly decreed against him. But the gouernour standing in great feare of the furious rage of the multitude, and such as stood in compasse about him (for many by reason of the suspicious rumors

docted vnto the publike bath) gaue commandement; that one of the back windowes of the bath should be opened: that Paulus should be set downe at the said window into a ship readily appointed for the purpose, and thence be conueyed to exile. The gouernour had commanded him, that he should saile thence straight to Thessalonica & head city of Macedonia, (for thence his ancestors came) and there make his abode: that it was lawfull moreover for him, freely and without danger to frequent the cities of Illyrium: but he would in no wise giue him leave to come nigh the countries of the East. So he thot, Paulus thinking little or nothing of all this, is both depeined his Church, banished the citie, and forthwith brought to exile. Philip the Emperours deputy got him with speed from the publike bath into the Church: Macedonius accompanied him (for it was so concluded before) sitting by his side in the wagon, in the face of the whole multitude: the souldiers garbed them with naked swords, so that the multitude in compasse was amazed thereat, & stricken with sudden feare. All ran to the Church, such as defended & Crow containing the clause of *One substance* flocked to the Church as well as the Arian hereticke. As soone as the gouernour together with Macedonius was now come nigh the Church, a marvellous great feare amazed both the multitude and the souldiers themselves. There was so great a multitude gathered together, that there was no passage for the gouernour to leade Macedonius, the souldiers were faine to thrust the people of this side and that side, but the throng was so great, and the rowe so narrow, that they could not giue backe neither recolle. The souldiers supposing the multitude had set themselves against the, and of set purpose stopped their walk, that the Gouernour might haue no passage thereatway, drew their swords, let flie amongst them, and laid on lustily. The report goeth, that there fell about thre thousand, one hundred, and fiftie persons, whereof some were slaine by the souldiers, some other dished in the throng, and crushed to death. But Macedonius after all these famous acts, as if he had committed no offence, as if he were innocent & guiltlesse touching all this hainous and horrible slaughter, is called in the bishops seate, more by the censure of the gouernour, then the Canon of the Church. These were the meanes that Macedonius and the Arians used to climb by slaughter and murder to be magistrates in the Church. About ytime the Emperour builded a godly Church, now called the Church of wildome, & ioyned it vnto the Church called by the name of Peace, the which being of small compasse, his father afore him had both in bignesse enlarged, and in beauty set forth and adorne. Now were they both enuironed with one wall, and called after one name.

#### CHAP. XIII.

How Athanasius being terrified with the Emperours threats, fled the second time to Rome.

Cap. 17 after the Greeke.

About that time there was another slaughter raised by the Arians against Athanasius, who sozged out such an accusation against him as followeth. Constantine the father of these Emperours had giuen a god while before certaine graine for almes, to the reliefe of the poore within the Church of Alexandria. This they said that Athanasius had sold, & turned to his owne lucre and gaine. The Emperour taketh their slanderous report for truth, and threateneth him with death. Athanasius then vnderstanding of the Emperours high displeasure against him, fled away, and hid himselfe in a secret & obscure place. Iulius bishop of Rome hearing the molestation and injuries the Arians offered Athanasius: and now hauing received the letters of Eusebius, who lately had departed this life, vnderstanding of the place where Athanasius hid himselfe, sent for him, willing him to repaire to Rome. At the same time he received letters from the Councell assembled at Antioch, and other letters also sent vnto him from the bishops of Egypt, which plainly affirmed, that all such crimes as Athanasius was charged withall, were more false. Wherefore Iulius by sending of contrary letters, answered at large the bishops which assembled at Antioch, and first he sheweth what griefe and heauinesse he conceived by their letters: secondly, that they had transgressed the Canon of the Church, in not calling him to the Councell, in so much that the Canon commandeth, that no deere be thrust vpon the church without the censure of the bishop of Rome: moreover, that they had courtly corrupted the faith: also that they had concluded by maine force and double dealing, such things as of late they had lewdly handled at Tyrus, in that they of spite had procured the relations of one side onely to be registered at Marcodes: and that their sozged dealings of

The great slaughter which the Arians caused at Constantinople, about the placing of Macedonius the hereticke.

Athanasius is lately accused.

of *Arsenius* were mere standers and false reports. These and other such like things, *Julius* layd downe in his letters vnto the bishops assembled at Antioch. *Julius* would haue had downe here the epistles vnto *Julius*, and his vnto others, were it not that the length of their writings and the tediousnesse of their discourse, perswaded vs to the contrary. *Sabinus* the sonne of *Macedonius* his sond opinion (of whom we spake before) though in his booke intituled The collection of Councils, he omitted not the epistle of the bishops assembled at Antioch vnto *Julius*, yet laid he not downe the letters of *Julius* vnto them againe. It was his accidentall manner so to do: for what epistles soeuer were written by any Councils, either aduersarye or disannulling, or at least wise passing ouer with silence the clause of *One substance*, them he carefully cited and collected diligently: but such as were of the contrarie, them of set purpose he ouerskipped.

## CHAP. XIII.

*How that the Westerne Emperor requested his brother to send vnto him such as were able to iustifie the depositions of Athanasius and Paulus: and how the Legats brought with them a new forme of faith.*

Cap. 18. in the Greeke.

Paulus b. of Constantino-ple got him to Rome.

The Creede of certaine Arian bishops exhibited vnto Constantine the Emperor, where they dissemble egregiously.

The heresie of Photinus.

Cap. 19. after the Greeke.

The bishops of the East summoned a Council, and send abroad

**N**ot long after *Paulus* leauing Thessalonica, fained he wold go to Corinth, and get him straight into Italy. There both he and *Athanasius* ioynly do open their estate vnto the Emperour. The Emperour, whose dominions were the countries of the West, thinking of their iniuries as his owne aduersitie, wrote vnto his brother, requesting him in his letters, to send vnto him thre men that might render afoze him iust causes of the deposition of *Paulus* and *Athanasius*. There were sent vnto him *Narcissus* the Cilician, *Theodorus* the Thracian, *Marius* the Chalcedonian, and *Marcus* the Syrian. After their coming they would not reason with *Athanasius*: but concealing the forme of faith decreed at Antioch, the bishops framed out another, the which they exhibited vnto the Emperour in these wordes: We beleue in one God the Father almightie, Creator and maker of all things, of whom all Fatherhood is called both in heauen and earth: and in his onely begotten Sonne our Lord Iesus Christ, begotten of the Father before all worlds: God of God, light of light, by whom all things were made both in heauen, and in earth, be they visible or inuisible: who is the word, the wisdom, the power, the life, the true light: who in the latter dayes was incarnate for our sakes, was borne of the holy Virgin, was crucified, dead and buried: who rose againe the third day from the dead, ascended into the heauens, sitteth at the right hand of the Father, & shall come againe at the end of the world, to iudge the quicke and the dead, and to reward euery man according vnto his workes, whose kingdome shall haue no end, but shall continue for euer. For he shall sit at the right hand of the Father, not onely while this world lasteth, but also in the life to come. And we beleue in the holy Ghost, that is, in the Comforter, whom he promised he would send the Apostles, whom also he sent after his ascension into the heauens, for to informe and instruct them in all things, by whom their soules shall be sanctified which faithfully beleue in him. Whosoeuer then dare affirme, that the Sonne hath his being of nothing: or that he is of any other substance then of the Fathers: or that there was a time when he had no being: these the Catholike Church doth hold for accursed. When they had exhibited these few lines vnto the Emperour, and shewed them to diuers others, they took their leaue without further reasoning of any other matter. Furthermore, which that as yet both the churches of the East and also of the West without any adoe communicated together, a new opinion sprang vp at *Sirmium* a city of Illyrium, *Photinus* who gouerned the churches there, borne in the lesser Galatia, the disciple of *Marcellus*, that was deposed of his bishopricke, following his masters steps, affirmed, that the Sonne of God was but onely man. The discourse of these things we will referre to another place.

## CHAP. XV.

*A forme of faith laid downe by the bishops of the East, containing many long and large circumstances.*

**T**hree yeares after, the bishops of the easterne churches, summoned againe another council, they frame another forme of faith, and send it to the bishops of Italy, by *Eudocius* bishop of Germanicia, *Martyrius* and *Macedonius* bishop of Mopsiestia a citie in Cilicia. This faith set forth at large containeth many additions and glosses, beides such as heretofore

foze were published in other Creeds. It beginneth thus: We beleue in one God the Father almighty, creator & maker of all things, of whom all fatherhood in heauen and in earth is called: and in his onely begotten Sonne Iesus Christ our Lord, begotten of the Father before all worlds: God of God, light of light, by whom all things were made, both in heauen and in earth, be they visible or inuisible: who is the word, the wisdom, the power, the life and true light: who in the latter dayes was incarnate for our sakes, was borne of the holy virgin, was crucified, dead and buried: who rose againe the third day from the dead, ascended into heauen, and sitteth at the right hand of the Father: who shall come at the end of the world, to iudge the quicke and the dead, to reward euery man according vnto his workes. Whose kingdome shall haue no end, but shall continue for euer. For he shall sit at the right hand of the Father, not onely while this world lasteth, but also in the life to come. We beleue also in the holy Ghost, that is, in the Comforter whom Christ promised to send his Apostles after his ascension into heauen, whom also he sent for to teach and leade them in all things, by whose meanes the soules of them which faithfully beleue in him are sanctified. Whosoeuer therefore dare presume to affirme, that the Sonne had his beginning of nothing, or of any other substance then the Fathers: or that there was a time, or a world when he was not: these the holy and Catholike Church doth hold for accursed. In like manner such as say that there are three Gods, or that Christ was not God from the beginning, or that he is neither Christ, neither the Sonne of God: or that there is neither Father, neither Sonne, neither holy Ghost, or that the Sonne is vnbegotten, or that the Father begat not the Sonne of his owne will and purpose: these the holy and Catholike Church doth hold for accursed. Neither can it be vttered without blasphemie, that the Sonne had his being of nothing, in so much as there can no such thing be found of him in holy Scripture. Neither do we learne that he had his being of any other preexistent substance besides the Fathers, but that he was truly begotten of God the Father alone. The holy Scripture teacheth vs, that the Father of Christ is and was one vnbegotten, and without beginning. Neither may we safely affirme without testimonie of the sacred Scripture, that there was a time when he was not, as though we should imagine or forethinke in him any temporal space: but we haue to conceiue and comprehend in our minds, God alone which begat him without time: for times and worlds were made by him. Neither can either the Father or the Son properly be said ioynly to be without beginning, and ioynly without begetting: but as we know the Father alone to be without beginning, incomprehensible, and to haue begotten the Sonne after an incomprehensible and an vnperceivable manner: so we vnderstand the Son to haue bene begotten before all worlds, and not to be vnbegotten after the same manner with the Father, but to haue had a beginning from the Father which begat him; for the head of Christ is God. When we confesse three things, and three persons according vnto the Scriptures, to wit, of the Father, of the Sonne, and of the holy Ghost, we do not therein allow of three Gods. For we acknowledge one onely God perfect and absolute of himselfe, vnbegotten, without beginning, inuisible, the Father of the onely begotten Sonne, who alone of himselfe hath his being, who also alone ministrerth abundantly vnto all other things their being. And when as we affirme one God the Father of our Lord Iesus Christ, to be onely vnbegotten, we do not therefore deny Christ to haue bene God from euerlasting, as the followers of *Paulus Samosatensis* did, which affirmed, that by nature he was but onely a bare man, but after his incarnation by profitting and forwardnesse to haue bene made God. We know (though he be subiect to the Father and to God) that he is God of God, begotten according vnto the diuine nature, that he is both a perfect and true God, and not made God afterwards of men: but that according vnto the will of God the Father he was incarnate for our sakes, neuer afterwards losing his diuinitie. Moreover we detest and abhorre, and hold them for accursed, who affirme, that the Sonne of God is the onely and naked word of God without substance, being after a fained and imaginative sort in another: and one while do terme him the word as vttered by the mouth, another while as enclosed in the mind of some one or other: for they confesse not, that euen Christ, who is the Lord, the Sonne of God, the Mediator, the image of God, was before all worlds: but that he was Christ and the Sonne of God from that time, since which (now full foure hundred yeares ago) he tooke our flesh of the Virgin. They will haue the kingdome of Christ from that time to haue his beginning: and after the consummation of the world, and the dreadfull day of iudgement, to haue his ending. The authors of this abominable heresie are the *Marcellians*, *Photinians*, *Ancyrogalatians*, who therefore disproue the essence and diuinitie of Christ, which hath bene before all worlds, and likewise his kingdome which hath no

this their Creed, with long explications thereof.

1 Cor. 11.

The heresie of Paulus Samosatensis.

The word of God is no vocal or mental word.

Marcellians, Photinians, Ancyrogalatians.

et al.

Gen. 1. 2.  
Gen. 12. 18.  
Exod. 19. 20.  
Hib. 1.

Patropassians,  
Sabellians.

Pron 8.

The bishops  
of the West  
churches  
were stayed  
in religion.

end: because they pretend the establishing of a Monarchie. But we know him, not for a simple word, or as it were enclosed in the mind of God the Father: but for the living word, God subsisting of himselfe, the Sonne of God and Christ, and not to haue bene with his Father before the worlds by onely science, to haue bene conuerfant and ministred vnto him for the framing and finishing of euery worke of visible or inuisible things, but to haue bene the word indeed, together with the Father, and God of God. For this is he vnto whom the Father said: *Lexy me* man after our owne image and similitude who appeared in his proper person vnto the fathers of old, gaue them the law, spake by the Prophets, last of all became man, made manifest his Father vnto all men, and raigneth world without end. Neither do we beleue that Christ received his diuinitie of late, but that he was perfect from all eternitie, and like vnto the Father in all things. Such as confound the Father, the Sonne, and the holy Ghost, and impiously imagine three names in one thing, and in one person, not without iust cause we forbid them the Church, because they appoint the Father, who is incomprehensible and impatible, by incarnation to be both comprehensible and patible. Of which heresie are the *Patropassians*, so called of the Romaines, but of *Sabellians*. We know of certaintie the Father which sent his Sonne to haue continued in the proper nature of his immutable diuinitie: the Sonne which was sent to haue accomplished the disposed order of his incarnation. In like manner such as say impiously and blasphemously, that Christ was begotten neither by the counsell, nor by the will of the Father, attributing to God the Father a counsell tyed to necessitie, and an essence entangled with the want of free will, so that he begat the Sonne of compulsion: them first of all we hold for accursed creatures, and farre estranged from the truth in Christ: because they presume to publish such doctrine of him, both contrary to the common notions and vnderstanding we haue of God, and also repugnant with the sense and meaning of the sacred Scripture inspired from aboue. We know that God is of his owne power, and that he enjoyeth his free will, and we beleue godly and reuerently that he begat the Sonne of his owne accord and free will. We beleue and that godly, which is spoken of him: The Lord made me the beginning of his wayes, for the accomplishing of his workes, yet we vnderstand not that he was so made as other creatures and other things were framed: for that is impious and farre from the faith of the Catholike Church, to liken the Creator vnto the creatures which he shaped: or to thinke that he had the like manner of begetting with other things of different nature. The holy Scriptures do informe vs onely of one onely begotten Sonne, vnfaignedly and truly begotten. Moreover, when as we say that the Sonne hath his being of himselfe, that he liueth and subsisteth in like sort with the Father: for all that we seuer him not from the Father, neither do we imagine corporall-wise certaine spaces and distance betwene their coherencie: for we beleue that they ioine together without pause or distance put betwene, and that they cannot be seuered asunder: so that the Father compriseth as it were in his bosome the whole Sonne; and the Sonne is ioined and fastened to the whole Father, and resteth continually onely in his Fathers lappe. We beleue furthermore in the absolute, perfect, and most blessed Trinitie: and when we call the Father God, and the Sonne God, in so doing we say not there be two Gods, but one God of equall power & diuinitie, and one perfect coniunction of raigne: and euen as the Father beareth rule, and exerciseth authoritie ouer all things, and ouer the Sonne: so we say that the Sonne is subiect vnto the Father, and that he gouerneth besides him, immediatly and next after him all things which he made: and that the Saints by the will of the Father, receive the grace of the holy Ghost abundantly poured vpon them. Thus the holy Scriptures haue instructed vs, to direct our talke of the monarchie in Christ. After the aforesaid briebe and compendious forme of faith, we haue bene constrained to explicate and discourse of these things at large: not that we are disposed vainely and arrogantly to contend: but to remoue out of the minds of such men as know vs not, all fond suspitions and surmise conceiued of our censure and opinion otherwise then truth is: and that moreover all the Bishops of the West may easily perceiue not onely the slanders of such as maintain the contrary opinion, but also the ecclesiasticall and Christian faith of the bishops inhabiting the East, confirmed out of the manifest and vnwrested testimonies of holy Scripture, the which the aduersaries we wont leudly to interpret. The bishops of the West churches affirmed, they would in no wise receiue those things, partly for that they were written in a strange tongue, and therefore could not vnderstand them: they said moreover, that the Creed of some of faith laid downe by the Nicene Councell was sufficient, and that it was not for them curiously to search further.

CHAP.

CHAP. XVI.

Of the generall Councell summoned at Sardice.

Cap. 20. in  
the Greeke.

When as the Empero<sup>r</sup> had written againe, that *Paulus* and *Athanasius* should be restored to their former romes and dignities, and his letters had taken no place, by reason of the ciuill dissention & discorde as yet not appeased among the multitude: *Paulus* and *Athanasius* make humble sute, that another councell might be called together, to the end their cases should be better knowne, and the faith should be decided in a generall councell: for they protested that their deposition was wrought to the end that faith might be destroyed. Wherefore by the commandement of both the emperors, (the one signifying the same by his letters, the other whose dominions lay in the east, willingly condescending therunto) there was proclaimed a generall councell, that all should meet at Sardice a city of Ilyrium, the 11. years after the decease of *Constantine* the father of these emperors, in the Consulship of *Rufinus* and *Eusebius*, the councell of Sardice was summoned. Where met there (as *Athanasius* saith) about thre hundred bishops of the West Churches, and (as *Sabinus* declareth) onely 76. bishops out of the east of which number was *Ishyrus* bishop of Marcedones, who the depoters of *Athanasius* preferred to be bishop of that place. Some alledge for themselves their infirmity of body: some complaine that their warning was too short, and therefore they blame *Iulius* bishop of Rome: when as since the date of the proclamation, and the lesure of *Athanasius* continuing at Rome and expecting the meeting of the councell, there ran a whole yeare and six moneths. After that the bishops of the east came to Sardice, they would not come into the presence of the bishops which inhabited the West, but sent them this message, that they would not talke. neither reason with them, vnlesse conditionally they would barre *Athanasius* and *Paulus* their company. But when *Protagenes* bishop of Sardice, and *Osius* bishop of Corduba a city (as I said before) of Spaine, could in no wise brooke that *Paulus* and *Athanasius* should be absent, the easterne bishops forthwith depart, and coming to *Philippi* a city in Thracia, they assemble a priuate councell among themselves, and begin thenceforth openly to accuse the Creed containing the clause *Of one substance*: and to sow abroad in writing their opinion, that the Sonne was not of one substance with the Father. But the assembly of bishops which continued at Sardice, first condemned them which fled from the hearing of their cause: next depoted from their dignities the accusers of *Athanasius*: afterwards ratified the Creed of the Nicene Councell, and abrogated the hereticall opinion which said: that the Sonne was of a different substance from the Father: last of all set forth more plainly the clause *Of one substance*, for they wrote letters thereof, and sent the throughout the whole world. Both sides were pleased with their owne doings, and euery one seemed to himselfe to haue done right well: the bishops of the east, because the westerne bishops had receiued such as they had depoted: the bishops of the West, because the easterne bishops being depoters of others, had departed before the hearing of their cause: the one, for that they maintained the Nicene Creed: the other, for that they went about to condemne it. Their bishopricks are restored to *Paulus* and *Athanasius*, likewise to *Marcellus* bishop of Ancyra in the lesser Asiam, who a little before (as we said in our first booke) was depoted, who also then inuozued with all might to disprove, & confute the sentence pronounced against him, saying, that the phrase and manner of speech which he used in his booke, was not vnderstood, and therefore to haue bin suspected by them, as if he maintained the heresie of *Paulus Samosatenus*. Yet we may not forget that *Eusebius Pamphilus* wrote thre booke to the confutation of the booke of *Marcellus*, where he citeth the words of *Marcellus* and refuteth them, plainly declaring that *Marcellus* no otherwise then *Sabellius* the Affrican, and *Paulus Samosatenus* thought that the Lord *Iesus* was but onely man.

The councell  
of Sardice  
was held An.  
Dom. 350.

The Arians  
were loth to  
come to the  
councell there-  
fore they dis-  
sembled and  
saue excuses.

The acts of  
the councell  
of Sardice.

Paulus b.  
of Constantino-  
ple, Athanasius  
bishop of  
Alexandria,  
Marcellus b.  
of Ancyra, are  
by the coun-  
cell restored  
to their church-  
es.

Cap. 21. after  
the Greeke.

CHAP. XVII.

An apologie or defence in the behalfe of *Eusebius Pamphilus*, that he was no Arian  
as diuers malicious persons wrote of him.

Because that diuers haue bnted abroad slanderous reports of *Eusebius Pamphilus*, affirming that in his workes he sauored of the heresie of *Arius*, I thinke it not amisse, present-  
ly

Euseb. de vita  
Constantini  
lib. 3.

Euseb. lib. 1.  
contra Mar-  
cellum.

Prout. 3.

Euseb. lib. 3.  
contra Mar-  
cellum.

1. Pet. 2.

ly to lay before in few words what of truth we may thinke of him. First of all he was by present at the Councell of Nice, and subscribed vnto the clause of One substance. In his booke of the life of *Constantine*, he hath these words of that Councell: The Emperour desired farre with them for the reducing of them vnto concord and vnitie, that he left them not vntill he had brought them to be of one minde and of one opinion touching all that aforetime was called into controuersie, so that with one voyce they all embraced the faith decided in the Councell of Nice. If *Eusebius* then, mentioning the Councell summoned at Nice, do say that all questions and questions were there ended, and that all were of one mind and of one opinion, how is it that some dare presume to charge him with the spot of Arianisme? The Arians themselves also are so wily deceived if they take him for a fauourer of their opinion. But some man peradventure will say, that he seemed to smell of Arianisme, in that he vsed oftentimes in his booke this phrase. By *Christ*. Whom I answer, that not onely he, but also other ecclesiastical writers, yea and the Apostle himselfe, who was neuer once suspected to be the author of any lewd opinion, vsed this phrase before them, who wrote such kind of speech, and sundry other sorts of sentences, for the liuely setting forth and expressing of the order and manner of our Saviours humanitie. But what *Eusebius* thought when *Arian* taught that the Sonne was a creature, & to be accounted as one of the other creatures, now vnderstand, for in his first booke against *Marcellus* he writeth thus: He alone, and none other, is both called, and is indeede the onely begotten Sonne of God. Wherefore they are worthe of reprehension, which are not ashamed to call him a creature, and to say that he began of nothing as other creatures did. How shall he be the Sonne, or after what sort may he be called the onely begotten, of God, when as he hath (as they say) the same nature with other creatures, and is become one of the vulgar sort of men, to wit, hauing the like beginning with them, and being made partaker with them of the creation which is of nothing? But the holy Scriptures (I wis) teach vs no such things of him. And againe a little after he saith: Whosoever then saith, that the Sonne was begotten of nothing, or that the principall creature began of nothing: he attributeth vnto him vnadvisedly the onely name of Sonne, but in very deed and in truth he denieth him to be the Sonne. For he that is begotten of nothing, can in no wise be the true Sonne of God, no more can any other thing that hath the like beginning. But the Sonne of God truly begotten of the father himselfe, is to be termed the onely begotten, and the welbeloued of the father. And so shall he be God. For what other thing is the bud or branch of God, then that which resembleth the begetter? The king is said to build or make a Citie, but not to beget a Citie: and so he is said to beget a sonne, but not to build or make a son. In respect of the worke he wrought, he is not called a father, but a cunning workeman; and in respect of the sonne he begate, he is not called a workeman but a father. Wherefore the God of all vniuersalitie is worthily to be called the Father of the Sonne, yet the framer and maker of the world. Although it be once found written in a certaine place of holy Scripture: The Lord made me the beginning of his wayes, for the accomplishing of his workes, yet (as I am minded immediately to interpret) it behoueth vs to scan narrowly, and to sift out with diligence the sense and vnderstanding thereof, and not after the manner of *Marcellus*, with one word to shake the chiefe principles of Christian religion. These and many other such like reasons, hath *Eusebius* alleged in his first booke against *Marcellus*, to the confutation of his opinion. In his third booke he hath expounded how this word *Made* or *created* is to be vnderstood, as followeth: These things being after this sort, it remaineth that we consider of this sentence: The Lord made me the beginning of his wayes for the accomplishing of his workes: which is no otherwise to be taken, then the other things we expounded before. For in case he say that he is made, he saith it not as if he became something of nothing: or that he was made after the selfe same maner with other creatures, of that which is not, (as some haue leudly imagined) but that he had being and liuing, that he was, and subsisted before the foundations of the world were laid, and therefore appointed by his father who is Lord of all things, the prince of all this vniuersalitie: so that the word *Made* in this place is no otherwise to be taken, then *Appointed*, or *Ordained*. Peter also the Apostle calleth Priests and Magistrates plaine creatures, where he saith: Submit your selues vnto euery humane creature, for the Lords sake, whether it be vnto the king, as vnto the chiefe head, either vnto rulers, as sent of him. And the Prophet also: Prepare thy selfe (saith he) O Ierusalem, to call vpon thy God, for behold he setteth the thunder, he shapeth the spirit, and sheweth vnto men his Christ. He vnderstandeth not this word *Shapeth*, as if the spirit were made of that which is not. For God then made

made not the spirit when he shewed by him his Christ vnto all men, (he was not then newly proclaimed vnder heauen, for he was and subsisted before) but he sent him what time the Apostles were assembled together: when the sound in the likenes of thunder came downe from heauen, as *Act. 2.* if it had bene the comming of a mightie winde, and filled them all with the holy Ghost: and thus he shewed his Christ vnto all men, according vnto the prophecie which said: Behold he setteth the thunder, he shapeth the spirit, and sheweth his Christ vnto men, laying downe the word *Shapeth*, for *sendeth* or *ordaineth*, and the word *thunder* in another sense, for the preaching of the Gospel. *David* also when he said: Create in me a clean heart O God: he said it not, as though he wanted a heart, but he desired a pure heart to be put in him and made perfect. In like sense also is that spoken: that he should create two into one new man, that is: he should couple. See likewise this, where *Ephes. 1.* it may be taken after the same manner: to put on the new man which is created after God. Againe: If there be any new creature in Christ: and such like phrases the which with diligent search we may find in the holy Scriptures. Marcellus not then if the Scripture metaphorically do vse this kinde of speech: The Lord made me the beginning of his wayes: made, that is appointed. These were the reasons of *Eusebius* in his booke against *Marcellus*, and cited of vs to the end that the mouthes of such as vnadvisedly do slander him, and contumeliously report of him, may therewith be stopped. They are not able to proue (although the words of the order and manner of begetting be usually and commonly found throughout his workes) that he assigned vnto the Sonnes of God a beginning of essence: although that he was a great follower and follower of *Origens* workes, where, whosoever can attaine vnto the secret and hid sense of *Origens* booke, he shall finde euery where, the Son to haue bene begotten of the Father. Thus haue we vsed digression, to rid *Eusebius* out of the slanderous mouthes of suspicious heads.

#### CHAP. XVIII.

When the councell of Sardice decreed that *Athanasius* and *Paulus* should be restored to their Bishopricks, and *Constantine* the Easterne Emperour would not admit them: the Emperour of the West threatened him with warres, so that *Constantine* being therewith afraid, wrote for *Athanasius* and sent him to Alexandria.

Cap. 22. after  
the Greeke.

After that both the bishops assembled at Sardice, and also the bishops assembled at Philippi a citie of Thracia, in their severall councells had decreed such things as seemed good vnto themselves, they returned euery man to his owne home. The East and West Churches were now deuided, the space of distance seuering their communion asunder, was the mount betwene Illyrium and Thracia called *Tiscus*: for so farre euery of them among themselves, though they differed about the faith, yet the quarrel being hid aside, they communicated together, beyond that, there was no communion of contrary parts. For such confusion, such stirre, and such diuision raigned then in the Church. Immediately after, the Emperour of the West parts of the world, certified his brother *Constantine*, of the things decided in the Councell of Sardice: and requested him to see *Paulus* and *Athanasius* placed in their bishopricks. But when *Constantine* deferred from day to day his brothers desire, the Emperour of the West gaue his brother in choise, either to restore *Paulus* and *Athanasius*, and so account of him as his friend: or else to heare the proclamation of open warre, and so find him as his deadly foe. The letters he sent by the embassadores vnto his brother were these: There remaine here with me *Athanasius* and *Paulus*, who as I am credibly giuen to vnderstand, are persecuted for pieties sake. If that thou wilt promise me to restore them vnto their sees, and to punish severely such as haue injured them, I will send the parties themselves vnto thee: but if thou wilt not accomplish this my will and pleasure, know for suretie that my selfe will come thither and mauge thy beard, restore them to their proper sees. When the Emperour of the East had vnderstood of this, he was wonderfully penne and sad, he assembled together many of the Easterne bishops: layeth before them the choise his brother gaue him: demandeth of them what was best in this case to be done. They make answer, that it was farre better to restore againe *Athanasius*, then to raise deadly and mortall warres. Wherefore the Emperour being constrained of necessity, sent for *Athanasius* vnto him. In the meane while *Constantine* the Emperour had sent *Paulus* honorably, together with two Bishops, with his owne letters, and with the letters of the Councell for the more

The diuision  
of the East &  
West churches.

The letters  
of the Emperour  
vnto his brother  
*Constantine*.

Cap. 23 in  
the Greeke.

more surety, vnto Constantinople. When *Athanasius* feared and doubted, whether he should go or no vnto *Constantius* (for the false reports of slanderous persons troubled him very sore) the *Caesarene* Emperour *Constantius* by name, sent for him, not once, but the second and the third time, euen as his letters turned out of the Latine into the *Græke* he declares, by translation as followeth.

*The Epistle of Constantius the Emperour vnto the exiled Athanasius.*

*Constantius* the puissant and noble Emperour, vnto *Athanasius* the Bishop sendeth greeting. Our singular and wonted clemency will no longer suffer thy fatherhood to be troubled and vexed with the surging waues of the seas, the pitie which we haue alwaies in great price, will no longer permit thy holinesse now banished out of thy native soile, bereaued of thy substance, barred of al prosperity, to wander through crooked and crosse wayes, through desert and dangerous countries. Although we haue lingered now a great while from sending our letters, whereby we might signifie vnto thee the concealed secrecy of our mind, hoping that of thine own accord thou wouldest reape vnto vs, and with humble sure craue remedie and redresse of thine iniuries: yet nevertheless (feare peraduenture hindring thee of thy purpose) we sent presently our gracious letters vnto thy graue wisdom, that with all celeritie thou come vnto vs: whereby thou shalt satisfie thy longing desires, thou shalt haue triall of our wonted clemency, and be restored to thine owne sea and native soile. For to this end I haue intreated my Lord and brother *Constant*, the puissant and noble Emperour, that he would licence thee to returne vnto vs, whereby thou mightest by the meanes of vs both, enjoy thy cuntry, and haue this token for tryall of our singular clemency and good will towards thee.

*Another Epistle vnto the said renowned Athanasius.*

*Constantius* the puissant and noble Emperour, vnto *Athanasius* the Bishop sendeth greeting. Although by our former letters we haue signified vnto thy wisdom after the plainest manner, that with secure mind, and safe conduct, thou shouldst come vnto our court, because we were fully determined to restore thee vnto thy former dignitie: we haue notwithstanding sent these letters also vnto thy holynes, that thou hire a common wagon, and remouing all timorous thoughts from thy distrustfull mind, thou speedily reape vnto vs, to the end thou maist the sooner enjoy thy long wished desires.

*Another Epistle vnto the said renowned Athanasius.*

*Constantius* the puissant and noble Emperour, vnto *Athanasius* the bishop sendeth greeting. Being of late at *Edeffa*, where there were also of thy priests then present, it seemed good vnto vs to send one of them vnto thee, that thou shouldst hasten vnto our court, and after thy coming into our presence, without delay return into *Alexandria*. And for as much as it is now a great while ago since thou receiuedst our letters, and hast deferred thy iourney, therefore now also we thought good to put thee in remembrance, that without delay thou come vnto vs, and so thou shalt possesse the liberty of thy cuntry, and thy long wished ease and quietnes. And that thou mightest fully perswade thy selfe of all the premises, we sent vnto thee *Achetas* the Deacon, of whom thou shalt vnderstand, both what our purpose is, and also how that thy harty desires shall preuaile. *Athanasius* being at *Aquileia* (for he had remoued thither from *Sardice*) receiued these letters. When he went in post to *Rome*, shewed the letters to Bishop *Iulius*: and recreated very much the Church of *Rome*. For *Constantius* the *Caesarene* Emperour seemed to be of the same faith and opinion with them, when he sent for *Athanasius* home. *Iulius* certified the clergie and laity of *Alexandria* in his letters of *Athanasius* as followeth.

*The Epistle of Iulius Bishop of Rome, vnto the priests and people of Alexandria.*

*Iulius* Bishop of *Rome* vnto the priests, Deacons, and welbeloued brethren, the people inhabiting *Alexandria*, sendeth greeting in the Lord. I do greatly reioyce with you (welbeloued brethren) that henceforth you may behold with your eyes, the frute of your faith. For that is to be seene in my brother and fellow Bishop *Athanasius*, whom God hath restored vnto you, partly for his sincere and godly life, and partly also by the meanes of your prayers. Hereby it may easily be coniectured what pure and seruent prayers you haue alwaies powred vnto God. For when you called

led to remembrance the heavenly promises, and the entire affection you beare vnto them, al which you learned of my forefaid brother: you vnderstood plainly, and through the right faith ingrafted in your minds you were fully perswaded, that *Athanasius* (whom in your godly minds, you beheld present) should not alwayes be absent, and continually be seuered from you. Wherefore I need not to vse many words vnto you, for whatsoeuer I say, the same hath your faith preuented: and whatsoeuer commonly you all heartily desired, the same through the grace of God is now fully come to passe. And that I may repeat the same againe: I do greatly reioyce with you, that you haue continued so firmly and so stedfastly in the faith, that by no meanes you could be withdrawne from it. Moreover I do no lesse reioyce at my brother *Athanasius*, who notwithstanding the manifold calamities and sundry miseries he endured, yet remembered almost euery houre your entire loue and great longing for him. And though for a season he seemed to be absent from you in bodie, yet liued he alwaies as if he had bene present with you in the spirit. I thinke verily (welbeloued brethren) that all the temptations and paines he endured, are not void of their praise and commendation: for by this meanes both your faith and his hath bene knowne and made manifest vnto the whole world. If he had not benetried with such great and lamentable temptations, who euer would haue thought so stayed a censure to haue rested in your minds, or so seruent loue and affection to haue fastened your minds vpon so notable a Bishop: or that he was the man that excelled in such rare gifts, by the meanes whereof he is made partaker of the hope which is laid vp for vs in heauen? Wherefore he hath attained vnto a notable testimonie of his faith, not onely in this life but in the life to come. For by the patient sufferance of much aduersitie by sea and by land, he trampled and trod vnderfooote all the malicious treacheries of the *Arians*. Oftentimes by reason of the aduersaries spite, he stood in great hazard of his life, yet made he no account of death: but for all that, through the grace of almighty God, and the power of our Lord Iesus Christ, he escaped their hands, whereby he conceiued good hope, that in the end he should quit him of his aduersaries, and be restored to the comfort of you all, and beare away together with you the victorious garland, of good works and well doing: in that he is already famous euen to the ends of the world: highly commended for his good life: renowned for his free and constant perseuerance in the defence of the christian and heavenly faith, and registred by the censure of you all to immortal memory, for the singular loue and affection he shewed towards you. Wherefore he is returned vnto you, bedecked with greater excellency and renowne then before his departure. If the the puritie of fine and precious mettall, as of gold or siluer, be exquisitely tried in the fire: what can be spoken of so notable a man, in respect of his worthines, who after the quenching of so many fierie flames of sedition after the recouering of so many dangerous perils and grievous downfalls, is now restored to you, and found innocent, not onely by our determination, but by the decree and censure of the whole counsell? Entertaine therefore (welbeloued brethren) your Bishop *Athanasius*, & also such as haue bene partakers of his affliction, with all reuerence, ioy and gladnes. Reioyce in that you haue obtained your desires: in that you haue as it were fed, and quenched with your letters the thirst of your shephard, hungering and thirsting in his absence after your godly zeale. For in so doing, during his abode in forraigne and far countries, you comforted him not a little: & while he was tossed to and fro with the stormes of persecution, and intangled with the snares of his malicious aduersaries, you mitigated his griefe and sorrow, by sending vnto him tokens of your faithful and seruent minds towards him. When that I thinke with my selfe, and cast in my mind the conceiued ioy of you all at his returne: the flocking multitude full of religion and godlines: the solemne feast of sage persons assembled together: what kinde of day the returne of my brother vnto you is like to be: I cannot chuse but conceiue wonderfull ioy. Specially for that the schisme and discord which rained heretofore is now plucked vp by the roots: for that his honorable return according vnto your owne hearts desire, hath replenished you with incredible ioy and gladnes. So that the ioy for the greatnes thereof hath reached vnto vs, to whom it is giuen from aboue, to haue acquaintance and familiaritie with so excellent a man. It seemeth good that we end our epistle with a prayer. God almightie, and his Son our Lord and Sauour Iesus, giue you alwaies of his grace, and grant you of his mercie the reward of so noble a faith, the which you haue shewed towards your bishop, with so worthy a testimony: that both you and yours, may not only in this world but also in the life to come, enjoy farre more excellent gifts, which neither eye hath seene, nor care hath heard, neither the hart of man conceiued the things that God prepared for them which loue him, through our Lord Iesus Christ, to whom with the Almighty God, be glorie for euer and euer,



The conference of Constantius and Athanasius.

Amen. God haue you in his tutiō welbeloued brethren. *Athanasius* hauing got these letters, came into the Caſt. *Constantius* the emperoz, although at that time he receiued him not willingly, yet giuing eare vnto the crafty sleights of the despiteful Arians, went about to beguile him reasoning with him in this sort: Although thou art restored vnto thy bishoprick by the decree of the councill and our owne determination: yet because there are in Alexandria certaine people differing in opinion from thine, and seuering themselves from thy communion, my request is that thou permit them one Church for themselves. *Athanasius* made answer vnto his request thus wittily, and said: O Emperour it lieth in thee to do as pleaseth thee best: to command and execute the commandement. I also will craue of thee another thing for recompence, my humble request is that thou grant it me. When the Emperour made answer, that with most willing minde he would condescend therunto, *Athanasius* immediatly said: Mine humble sute is, that I may obtain that which thou wouldst haue had at my hands, to wit, that thou wilt grant one Church throughout euery city, for such as communicate not with the Arians. The Arians perceiuing that the request of *Athanasius* was not unreasonable, made answer, that it behoued them to deferre the matter vnto another time, and consider better of it. They binded not the emperour, but suffered him to do that which pleased him best. Wherefore the emperour restored *Athanasius*, *Paulus*, *Marcellus*, *Aclepas* bishop of Gaza, and *Lucius* bishop of Adrianopolis, euery one to his own bishopricke againe. These two hindmost were admitted by the councill of Sardice: *Aclepas* for that he shewed recozds, whereby it appeared that both *Eusebius Pamphilus* and *Samuele* others vnderstood fully of his case, and restored him to his dignity: *Lucius* for that his accusers fled away. By the emperours edict they all receiued their owne sees, the cities were commanded to entertain them with willing and chearfull minds. At Ancyra there was no small sturr, by reason that *Basilus* was remoued and *Marcellus* restored in his place, so that the aduersaries toke thereby occasion to slander *Marcellus* againe. The citizens of Gaza receiued *Aclepas* willingly. At Constantinople, *Macedonius* for a season gaue welcome vnto *Paulus*, and had vnto all matting and conuenticles at a certaine Church of the city. But as touching *Athanasius*, the emperour sent letters vnto the bishops, vnto the clergie and laytie of Alexandria, that they should receiue him both louingly and willingly. We commanded moreover by his letters, that such acts as were recozded against him in their courts and synods, should be blotted out. His letters in the behalfe of both the aforesaid are these.

*The Epistle of Constantius in the behalfe of Athanasius the Bishop.*

*Constantius* the puissant and noble Emperour, vnto the Bishops and Priests of the Catholick Church, sendeth greeting. It appeareth evidently that *Athanasius* the reuerend bishop, was not destitute of the grace and goodnes of God; but though by the iudgement and censure of me he was iniuriously dealt withal, and vniuſtly condemned for a litle while: yet the diuine prouidence of almighty God the beholder of all things, pronounced of him the iust sentence of innocencie, so that by the will of God and our decree, he recovered both his native soile & proper church, where the holy Ghost had assigned him gouernour. He is to receiue at our hands such things as our clemency being led by right and reason shall thinke conuenient for him, so that all whatsoeuer hath bene heretofore decreed against such as communicate with him be henceforth quite forgotten: that all suspition raised of him be henceforth remoued: and that his clergie (reason for requiring) may enioy such liberty, freedome and priuiledge as they haue done in times past. Moreover of our seueraign benignity towards him, we haue thought good to ad this also, that as many as are allotted into the sacred senate of the clergie, may vnderstand of truth, that we haue granted safetie and good leaue to as many as cleaue vnto him, be they Bishops or what other degree soeuer of the clergie. Euery ones firme and sure consent in this behalfe, shall be a sufficient signe or token of his faithfull minde and purpose. We haue commanded that such as embrace his communion, adding themselves vnto the sounder opinion and better sentence, al alike now by our permission, as heretofore by the prouidence of God, may enioy the benefis bestowed vpon them from above.

*Another Epistle vnto the people of Alexandria.*

*Constantius* the puissant, the mightie and noble Emperour, vnto the people of the Catholick Church of Alexandria sendeth greeting. In as much as we lay alwayes before our eyes, your good and politicke government, as a marke to shoote at, or looking glasse to behold our owne estate,

and seeing that you were bereaued of your Bishop *Athanasius*, a man approued both for sound learning and honest liuing, we determined with our selues to send him vnto you againe. Receiue him therefore honorably after your accustomed manner: ioyne him with you as an helper in your prayers vnto God: endeavour alwayes to retain amongst you concord & peace, both fit for your own persons, and gratefull vnto vs, according vnto the sacred decrees of the Church. For it is not requisite that dissention and debate should molest and disquiet the peaceable estate of these our prosperous dayes. Our desire is that such a plague be purged farre from among you: our request is (welbeloued people of Alexandria) that in your prayers, where you craue (after your wonted custome) the aide and assistance of the spirit of God, you take *Athanasius* for chiefe, or (as I said before) an helper: to the end, according vnto your happy and prosperous successe, the heathenish nations as yet shured with the erroneons seruice of Idols, may hasten with most willing minds to embrace the profession of our most holy faith. We counsel you this also, that you perseuere in the things we rehearsed before: that you entertaine willingly your Bishop sent vnto you by the mighty power of God, & our louing pleasure: and that you count him worthy of al courteous salutation. For of a surety this is comely for you, and conuenient for our highnesse. We haue also charged the Iudges and gouernours of those prouinces by our letters, that they should weed all the tares of spite and contention out of the minds of malicious persons, and punish seuerely seditious and busie bodies. Wherefore seeing that you vnderstand all these circumstances, that our pleasure is agreeable with the wil of God: that we haue care ouer you for the maintenance of concord and vnity: that we haue assigned punishment for troublesome and seditious persons: observe diligently the things which are correspondent vnto the ordinances of the Church, and the seruice God, embrace this *Athanasius* with all honour and reuerence, and poure out prayers vnto God the Father who gouerneth all things, both for your selues and also for the concord and quietnes of the whole world.

*An Epistle for the abrogating of the things that were decreed against Athanasius*

*There is extant also an Epistle in the same forme vnto the gouernours of Augustonmice, Thebais, Libya and Lycia.*

*Constantius* the puissant and noble Emperour vnto *Nestorius* sendeth greeting. If any thing be found decreed and recorded heretofore, to the preiudice, hurt, or damage of such as communicate with *Athanasius* the Bishop, our will is that the same be wholly abrogated and dissanulled. Our pleasure is moreover, that his clergie shall enioy the like franchise and liberty as in times past: we will haue this commaundement put in vre, that as *Athanasius* the Bishop is restored to his see: so all the clergie of his communion, may recouer and possesse the like libertie with other ecclesiasticall persons, and so liue at hearts ease.

CHAP. XIX.

*How that Athanasius passing by Ierusalem into Alexandria, was receiued of Maximus to the communion: how he called there a Synode of Bishops, and confirmed the decrees of the Nicene councill.*

Cap. 24. after the Grecke.

*Athanasius* the Bishop trusting to these letters, passed through Syria and came to Palestina. And arriuing at Ierusalem, he opened vnto *Maximus* both the decrees of the council of Sardice, and also the emperours *Constantius* agreement and consent therein, and procured a synod of bishops to be assembled there. For *Maximus* without delay, cited thither certaine bishops out of Syria and Palestina. The assembly being gathered together, he gaue *Athanasius* the communion, and assigned vnto him his dignity. The councill being dissolved, wrote and signified by their letters vnto the people of Alexandria, vnto the bishops of Egypt and Libya, all their decrees and canons touching *Athanasius*. Wherefore all the aduersaries of *Athanasius* cried out against *Maximus*, because that aforesaid he had subscribed to his deposition, but now repenting of his folly, as if he had not then done well, he became of his faith, and awarded him both the communion and his dignity. When *Virfacius* and *Valens* who aforesaid time were earnest followers of Arians, vnderstand of this, they condemned their former doings, and got them to Rome: there they exhibit vnto bishop *Innocent* their recantation and repentance in writing: they subscribe vnto the creed containing the clause of *One substance*, and they write vnto *Athanasius*, that thenceforth they will communicate with him. *Virfacius* and *Valens* being thus

The councill of Ierusalem. An. Do. 351. *Maximus* bishop of Ierusalem forooke the Arians.

*Virfacius* and *Valens* being Arians repent them of their folly.

thus wonne with the prosperous successe of *Athanasius* his affaires, agreed (as I said before) vnto the clause of *One substance*. But *Athanasius* traueilling by *Peleusium*, the ready way to *Alexandria*, preached in euery cite where he came, and exhorted them to eschue the *Arians*, and to embrace such as confessed the faith of *One substance*. And in diuers of the Churches also he ordained ministers, which gaue occasion vnto the aduersaries for to accuse him againe, that he presumed to make ministers in other mens prouinces. So farre of the things which happened then vnto the renowned *Athanasius*.

## CHAP. XX.

Of *Magenius* and *Bretanion* the tyrants, and of the death of *Constans* the Western Emperour.

Cap. 15. after the Greeke.

**I**n the meane while the quiet estate of the comon weale was not a litle out of square, when of I wil briefly intreate, and rime oner such things as I haue determined with my selfe to lay downe. After the death of *Constantine* who builded Constantinople, his three sounes (as I haue said in my first booke) succeded him in the Empire. Of which number we haue to vnderstand that *Constantine* so called after his fathers name, was one, and reigned together with the rest of the Emperours, whom the souldiers due after he had reigned a very litle while. And as *Constantine* commanded not he should be slaine, so againe forbad he not the slaughter. But how that *Constantine* the yonger, breaking out into the borders of his brothers dominions, lost his life whilest he sought hand to hand with the souldiers, I haue often mentioned before. After whose death there arose warres betwene the Persians and the Romans, where *Constantine* had but illauoied successe, for the camp being pitched in the night time, about the bounds of the Romaine and Persian dominions, the Persian host seemed then to preuaile, and for a time to haue the upper hand. When also the ecclesiasticall affairs went very troublesome, for there was great contention in the Church about *Athanasius*, and the clause of *One substance*. These things being at this point, *Magenius* the tyrant became a rebel in the west parts of the world, and through treason procured the death of *Constans* the Emperour, which gouerned the West, and then abode in France. This being wrought, there ensued great and grievous wars. *Magenius* the tyrant invaded all Italie, subdued Afrique and Libya, & took all France. Whereouer at *Sirmium* a city of Illyrium there was another tyrant set vp by the souldiers, whose name was *Bretanion*. At Rome also there was a great stirre, for *Nepotianus* *Constantinus* sikes sonne, hauing got him a great troop of fencers and sword players, aspired vnto the Imperiall scepter, but the captaines of *Magenius* dispatched him. *Magenius* in a litle while ouerran and subdued all the West parts of the world.

*Magenius* the tyrant is of Eutropius called *Maxentius*.

*Bretanion* a tyrant. *Nepotianus* a traitor.

Cap. 16. after the Greeke.

## CHAP. XXI.

How that after the death of *Constans* the Western Emperour, *Paulus* and *Athanasius* were deposed againe, *Paulus* in his exile was sisted to death: *Athanasius* fled and sued his life.

**A**ll the aforesaid stirre fell out in a very short space, to wit in the fourth yeare after the Councell of Sardice, in the Consulship of *Sergius* & *Nigranus*. *Constantinus* vnderstanding of the whole circumstance, made a title and challenge vnto all the dominions of his brethren, & being proclaimed Emperour of the west, maketh expedition to wage battell with the tyrants. The aduersaries of *Athanasius* supposing now they had gotten fit opportunity, forge out a frely hainous offences against him afoze his coming into *Alexandria*: they informe the Emperour *Constantinus* that he peruerter at *Egypt* and *Libya*. The election of ministers he made in foren prouinces furthered the matter, and caused the offence to some very bairous. *Athanasius* in the meane while came to *Alexandria*, & there called together diuers counells of the bishops of *Egypt*, where they decreed such things as were agreeable with the canons of the councell of Sardice, and also of the councell held at *Ierusalem* under *Maximus*. The Emperour who afozetime was addicted vnto the *Arian* heresie, waxed al the things he had lately decreed to the contrary part. And first of all he banished *Paulus* bishop of Constantinople, whom the messengers or guides that brought him to exile, stilled very leudly at *Cucusum* a city in *Cappadocia*. *Marcellus* is expelled *Ancyra*, and *Basilus* placed in his roome. *Lucius* Bishop of *Adrianopolis* is clapt in prison, and there choked vp with stinke. But the relations that were made vnto the

*Athanasius* is accused.

The councell of *Alexandria* in *Paulus* bishop of Constantinople exiled, and there stilled to death. *Marcellus* is expelled. *Lucius* dieth in prison.

the Emperour of *Athanasius* so incensed him, that he gaue forth a commandment he should be executed wherefoeuer he were taken. He charged moreover that *Theodulus* and *Olympius* Bishops of *Thracia* should be put to death. Yet *Athanasius* was not ignorant of the Emperours great rage, but being quickly made priuie thereunto, fled away and so auoided the Emperours threats. The *Arians* backbite him for flying away, and chiefly *Narcissus* Bishop of *Neocoma* a city of *Cilicia*, *Georgius* of *Laodicea*, and *Leontius* who then was bishop of *Antioch*. This *Leontius* being a priest was deposed, because he endeouored to conceale a foule slander and suspicion raised vpon him for his familiarity with a woman whose name was *Eusebia* (yet called himselfe, to the end he might thenceforth boldly vse her company, and commit nothing whereof he might iustly be accused). The same man was by the abuse and counsell of the Emperour *Constantinus*, chosen bishop of *Antioch* after *Stephen* who succeeded *Placius*. Thus much of him.

## CHAP. XXII.

How that *Macedonius* hauing gotten againe the Bishopricke of Constantinople, vexed such as were of the contrary opinion.

Cap. 17. after the Greeke.

**M***acedonius* then after that *Paulus* had departed this life in the manner aboue said, was made Bishop of Constantinople: he had great liberty and access vnto the Emperour, he made warres among the Christians, nothing inferiour to the tyrannicall practices of those times: he perswaded the Emperour to aide him, when as in very bad he procured the overthrow and destruction of the Churches, and preuailed so much, that whatsoever he leudly had compassed, the same forthwith was by a law confirmed. Euery cite sounded of proclamations. The souldiers were commanded to see the emperours edicts take place. As many as cleaued vnto the crede containing the clause of *One substance*, were not onely cut off from the Churches, but also banished altogether the cities. And first they ioine heads and hands together to bring this to passe. But when this pestilent infection had spred it selfe farre and nigh, such as had little, or rather no care at all of the ecclesiasticall affaires, determined with themselves, to constrain men to their communion. The violence truly was no lesse then that of old practised towards the Christians, when they were compelled and bound to sacrifice vnto Idols. For many endured sundry kinds of torment, often racking & dismembryng of their loynes: confiscating of their substance: some bereaued of their native soile: other some departed this life vnder the hands of the tormentors: some died in banishment, and neuer saw their country againe. These were their practices throughout all the cities of the East, but specially at Constantinople. This ciuil plague & persecution (afoze time being not out of measure) *Macedonius* did greatly augment as soon as ever he had gotten the bishopricke. But the cities of Greece, of Illyrium, and of the other parts tending towards the West, were void of all these tumults and calamities, because they agreed within themselves, and obserued the canons of the Nicene Councell.

The persecution of the Christians by the *Arian* hereticks.

## CHAP. XXIII.

*Athanasius* reporteth what horrible acts were committed at *Alexandria* by *Georgius* the *Arian* bishop. And what clemency *Constantinus* the Emperour shewed vnto *Bretanion* the tyrant and rebell.

Cap. 18. after the Greeke.

**L**et vs heare (if you please) *Athanasius* himselfe making relation of the horrible practices committed then at *Alexandria* by *Georgius* the *Arian*, for he was present and felt himselfe some part of the lamentable affliction. In the Apologie which he wrote in the defence of his flight, he declareth the behaviour of the *Arians* in this sort: There came to *Alexandria* certaine people which sought vs out to execution, so that the ending was farre worse then the beginning. The souldiers vnuared before the Church in steed of deuout seruice of God, they take in hand desperate swordes. Then *Georgius* that was sent by them from *Cappadocia*, comming in lent time, added of his owne vnto the lewd practices which he learned of them. After that the Easter weeke was ended, the virgins began to be clapt in prison: the bishops were bound and led by bands of souldiers: the fatherlesse and widowes were dispossessed of their houses: the families were rifled: the Christians were violently trailed and lugged out of their houses: their dores were nailed vp: the Clergie mens brethren were in great daunger of their liues for their brethrens sake: these

*Athanasius* Apologie.

Sebastianus a  
captaine, yet  
a Manichee  
and a great  
blood sucker.

these things seemed very grievous, but the afterclaps were farre sorer. The weeke after Whitsontide the people did fast: they got them therefore into the Churchyard for to pray, because they all abhorred the communion of *Georgius*. But when this passing lewd man vnderstood of it, he stured vp against them one *Sebastianus* a captaine, who also was a Manichee. He forthwith together with a great troope of souldiers, all in armour, hauing naked swords in their hands, bowes and arrows prepared, ran vpon the people as they were a praying on the Sunday. When he found there but a few (for the hower being past the greater part was gone away) he committed such hainous acts as became very well his person. He set on fire a great company of fagots: he made the virgins to stand nigh the burning flame: he went about to constraine them to confesse the Arian faith. But when he perceiued they would not yeeld, and that they despised the burning heate of that horrible fire: he stripped them starke naked: he buffeted them about the head and face, so that of a long while after they were scarce knowne of their owne friends. Moreouer he tooke fortie persons, and plagued them with a new kind of torment neuer heard of before. Their backs and sides were so scourged and rent with Palme twigges newly pluckt of the trees, hauing on their pricking knobs, that diuers because of the stumps that stucke in the flesh of their backs, were constrained often times to repaire vnto surgions: other some not able to endure such terrible paine, died of their wounds. As many of the men as remained yet aliue, together with the virgines were exiled, and led by the souldiers to Oasis. The dead carkasses not yet fully cold, were denied the friends of the deceased: being throwne here and there, and lying vnburied (for that liked them best) the souldiers hid them as if they had not bene faultie in committing such horrible crimes. This did they, hauing their minds ouershadowed with the furious rage of frenetike heresie. And when as the deare friends and familiars of the dead, reioyced at the bold protestation of their faith, yet sorrowed because their carkasses were not couered with earth, the sauage impiety and beastly cruelty of these souldiers reuealed it selfe with greater shame and infamie. Moreouer they banish forthwith certaine Bishops of Egypt and Lybia: namely *Ammon*, *Thimuis*, *Casius*, *Philon*, *Hermes*, *Plinius*, *Ps-nofiris*, *Nislammon*, *Agathon*, *Anagampius*, *Marcus*, *Draconius*, *Adelphius*, *Athenodorus*, a second *Ammon*, and of the priests they banished *Hierax* and *Dioscorus*. These being bereaued of their naturie soile, they handled so roughly, that some of them died by the way, some other in exile neuer returning againe. They put to death about thirtie Bishops. They followed the Steppes of wicked *Achaab*, imploying all their care and indoltry for the rooting out of the truth from off the face of the earth. These were the practises of *Georgius* at Alexandria, by the report of *Athanasius*. The Emperour marched forthwards with his host to Illyrium, for thither of necessity was he constrained to goe, and there it was that *Bretanion* was proclaimed Emperour. As soon as he came to Sirmium, truce being made, he came to parlee with *Bretanion*. In the meane while he endeououred to win againe the souldiers, which had refused him for their Emperour. After he had so done they proclaimed *Constantius* alone, both their *Augustus*, their king and Emperour. In this their proclamation there was no mention of *Bretanion*, who seeing himselfe betrayed, fell downe prostrate at the Emperours feete and craved for mercy. *Constantius* taking from him his princelie scepter and purple robe, lifted him vp by the hand verie courteouslie, and exhorted him after the calling of a priuate man to lead a quiet and peaceable life. He said moreover, that it was fitter for an old man such as he was, to embrace a trade of life that were boide of all trouble and care, then to gape after a vaine title of honoz, full of disquietnes and molestation. Thus it fared with *Bretanion* in the end. The Emperour commanded that all charges should be given him of the publike tribute, afterward he wrote vnto him sundry letters to Prousa a city in Bithynia, where he made his abode: signifying what singular pleasures he had done vnto him, in ribbing him from cares and troubles, shewing also what miserie oftentimes befallth to raigne and government: and that of his owne part he had dealt vniuersally, in not giuing to himselfe that which he granted to another. So farre of these things.

The Clemency  
of Constantius  
towards  
Bretanion.

CHAP. XXIIII.  
Of *Photinus* the hereticke.

Gallus Caesar.

The Emperour at that time made *Gallus* his cosingermaine Caesar, he gaue him his owne title of name, and sent him to Antioch in Syria for to keepe those parts of the Empire which reached into the East. When he came to Antioch, there appeared in the East the

signe of cognizance of our Saviour, for a pillar resembling the forme of a crosse, was seene in the ayre, bzinging great admiration to the beholders. He sent his other Capitaines with great power to wage battell with *Magenius*, he himselfe remained at Sirmium, hearkening to the end. In the meane while *Photinus* the Superintendent of that Church, went about printing to publish a selfe opinion, inuented of his owne bzaire, and because there was great tumult and much trouble risen thereof, the Emperour commaunded a councell to be summoned at Sirmium. Of the bishops of the East there came thither *Marcus* bishop of Archusa, *Georgius* bishop of Alexandria, whom the Aians (after they had deposed *Gregorius* as I said before) placed there: *Basilius* who was bishop of Ancyra after the depriuation of *Marcellus* *Pantenus* bishop of Pelesium, *Hypatianus* bishop of Heraclea. Out of the West there met him *Valens* bishop of Mursa, and *Osus* bishop of Corduba a city of Spaine, who then being of great fame was forced to come vnto the councell. These bishops assembled at Sirmium, after the Consulship of *Sergius* and *Nigrinus*, in which yeare by reason of the warres and ciuill dissensions, there was none that could execute the function of a Consul: they deposed forthwith the heretike *Photinus* of his bishopricke: for he maintained the lewd opinion of *Sabellius* the African, and *Paulus* *Sampsateus*. Which act of theirs was approued of all men, both at that present, and also in times following, to haue bene done according vnto right and reason.

CHAP. XXV.

Wherof formes of faith were layd downe at the Councell of Sirmium, in presence of *Constantius* the Emperour.

Cap. 30. in  
the Greeke.

These bishops continuing a while at Sirmium, decided other things. For they went about to abrogate their old Croeds, and to establish new formes of faith: one was exhibited in the Greeke tongue by *Marcus* bishop of Archusa: two others in the Latine tong, agreeing neither in word nor in composition, neither in sense nor in sentence, either with themselves, or with that which the bishop of Archusa wrote in Greeke. One of the Latine formes I will here lay downe immediatly after the Greeke forme of *Marcus*. The other afterwards rehearsed at Sirmium, I will referre to his proper place. Yet haue we to vnderstand that both were translated into the Greeke. The forme which *Marcus* wrote, was as followeth: We beleue in one God the Father almighty, Creator and maker of all things, Of whom all fatherhood is named in heauen and in earth: and in his onely begotten Sonne our Lord Iesus Christ, begotten of the Father before all worlds: God of God, light of light, by whom all things were made both in heauen, and in earth, be they visible or inuisible things: who is the word, the wisdom, the true light, the life: who in the latter dayes was incarnate for our sakes: borne of the holy Virgin, crucified, died, rose againe the third day from the dead, ascended into heauen, sitteth at the right hand of the Father, and shall come againe at the end of the world to iudge the quicke and the dead, and to reward euery one according vnto his workes, whose kingdome shall haue no end, but continueth for euer and euer. For he shall sit at the right hand of the Father, not only while this world lasteth, but also in the life to come. And we beleue in the holy Ghost, that is, in the comforter whom the Lord promised to send his disciples after his ascension for to teach & leade them in all things, whom also he sent, by whose meanes the soules of them that faithfully beleue in him are sanctified. They that say that the sonne of God hath his being of nothing: or that he is of another substance then the Fathers: or that there was a time or a world when he was not, these the holy & Catholike Church doth hold for accursed. Againe, we say, that whoeuer affirmeth the Father and the Son to be two Gods, let him be accursed, If any man, when he calleth Christ God, and to haue bene before all worlds, confesse not also that the Son of God ministred vnto the Father at the creation of all things, let him be accursed. He that presumeth to say that he is vubegotten, or that part of him was borne of the Virgin, let him be accursed. If any say, that the Sonne was borne of *Mary* according vnto prescience, & not to haue bene with God, begotten of the Father before all worlds, by whom all things were made, let him be accursed. Whoeuer saith that the substance of God can either be more enlarged or lesse diminished, let him be held for accursed. Whoeuer saith, that the enlarged substance of God made the sonne, or calleth the sonne the enlarged substance of God, let him be accursed. Whoeuer calleth the word of God, the mentall word of the Father, or the vocall word, let him be accursed. Whoeuer saith, that the

A forme of  
faith exhibi-  
ted by *Marcus*  
Bishop of  
Archusa vnto  
the councell  
of Sirmium.

Art. 1.

the Sonne of God is but only man, borne of *Mary*, let him be accursed, Whosoever when he saith that he was borne God and man of *Mary*, vnderstandeth the vnbegotten God, let him be accursed. Whosoever vnderstandeth this after the Jewish manner: I am the first God, and I am the second, and besides me there is none other God, (which was spoken to the ouerthrow of Idols and of them that be no Gods) thereby to take away the only begotten, that was God before al worlds, let him be accursed. Whosoever when he heareth: The word became flesh, supposeth the word to be turned into flesh, or by conuersion to haue taken flesh vpon him, let him be accursed, Whosoever when he heareth the onely begotten of God to haue bene crucified, thinketh that therein he was subiect to corruption, torment, alteration, diminution, or destruction, let him be accursed, Whosoever vnderstandeth this: Let vs make man, not to haue bene spoken of the Father vnto the Sonne, but God the Father himselfe to haue spoken it to himselfe, let him be accursed. Whosoever thinketh the Son not to haue wrailed with Iacob as man, but the vnbegotten God, or some portion of him, let him be accursed. Whosoever vnderstandeth this: The Lord rained from the Lord, not to be taken of the Father and the Sonne, but that the Father rained from himselfe, let him be accursed: for the Sonne being Lord, rained from the Father that was Lord. Whosoever when he heareth: The Father Lord and the Sonne Lord, calleth the Father being Lord, both Lord and Sonne: and when he readeth, The Lord from the Lord, affirmeth there be two Gods, let him be accursed. For we place not the sonne in the same roome with the father, but subiect to the father. Neither was he incarnate without the will of the father, neither rained he from himselfe but from the Lord, who hath authority of himselfe, to wit, fro the father: neither sitteth he at the right hand of himselfe, but hearkeneth vnto the father, saying: sit thou on my right hand. Whosoever calleth the father, the son, and the holy Ghost one person, let him be accursed. Whosoever when he calleth the holy Ghost the comforter, tearmeth him the vnbegotten God, let him be accursed. Whosoever saith there is no other comforter beside the sonne, contrarie to the doctrine of the sonne himselfe (for he said: The father whom I will intreat, will send vnto you another comforter) let him be accursed. Whosoever saith that the holy Ghost is a peece or portion of the father and of the sonne, let him be accursed. Whosoever affirmeth the father, the sonne, and the holy Ghost to be three Gods, let him be accursed. Whosoever saith that the sonne of God was made by the will and pleasure of the father, as one of the creatures, let him be accursed. Whosoever saith the sonne was begotten contrary to the will of the father, or whether the father would or no, let him be accursed: for the father begat not the sonne against his owne will, neither was he constrained by the law of nature, as if he had bene vnwilling thereunto: but of meere good will, without all time, without passion begat he him of himselfe. Whosoever saith that the sonne had neither beginning nor beginning, and so consequently affirme that there are two without beginning & two without begetting, and so appoint two Gods, let him be accursed. The sonne is the head and the onie mall of all creatures: and the head of Christ is God, for so we referre all things reuerently by the sonne vnto one beginning of the whole vniuersality which is without beginning. Again, weighing deeply with our selues that clause also of Christian profession, we say that whosoever affirmeth Christ Iesus, the sonne of God, who ministred vnto the father at the creation of al things, not to haue bene before all worlds, but onely from the time since the sonne was borne of *Mary*, to haue bene Christ, and then his deitie to haue begun, as *Paulus Samosatenus* was perswaded, let him be accursed.

1/3/43-44.

1/3/1.

Gen. 1.26.

Gen. 32.  
Gen. 1/3.

Psal. 110.

Job. 15. 16.

This forme of his was put into the margin at my request, the authors thereof mistook themselves, & called it in againe as appereth in the end of this chapter.  
Rom. 3.

Another forme of faith first laid downe in Latine, afterwards translated into the Greeke.

As so much as it pleased the diligently to consider of the faith, all whatsoeuer appertained therunto was exquisitely & curiously habled at Sirmium, & in presence of *Valens*, *Valerius*, *Germanus* with other bishops, they agreed, that there was one God, the Father almighty, eternall as it is taught throughout the whole world: & one only begotten Son of his, *Iesus Christ*, our Sautour, begotten of him before al worlds, that it was not lawfull to say there were two Gods although the Lord himselfe had said: I go vnto my father & vnto your father, vnto my God & vnto your God. Wherefore he is  $\dot{\gamma}$  God of all, as  $\dot{\gamma}$  Apostle hath taught vs: What is the God of the Iewes only? Is not he also the God of the gentils? yea of the gentils too, for there is but one God which shall iustifie the circumcision by faith. All  $\dot{\gamma}$  other things are correspondēt neither do they contain any ambiguity at al. And because there was great contentiō about  $\dot{\gamma}$  vnderstanding of the word which the Latins call *substantia*, & the Grecians *οὐσία* about the equality

as they call it, the unitie of substance: they decreed that thenceforth the controuersie should not once be remembered: that the Church of God should no longer be troubled with the interpretation thereof, & that for two causes, first because the Scriptures of God made no mention thereof, secondly because that the interpretation thereof exceeded the sence and capacity of man, for the holy scriptures testified that no man was able to set forth the generation of the Son, in these words: His generation who shall be able to declare? For it is manifest, that the Father alone knoweth how he begate the Sonne, and that the Son alone knoweth how he was begotten of the Father. But no man doubted but that the Father was greater in honor, dignity, diuinity, and fatherly title; and that by the testimony of the Sonne himselfe, where he saith: The Father which sent me is greater than I. They said moreover this was Catholick, neither unknowne vnto any, that there were two persons the Father & the Sonne, the Father greater, the Son subiect, together with all other things which the Father made subiect vnto him: the Father to be without beginning, inuisible, immortall, impossible, the Son to be begotten of the Father, God of God, light of light, & that no man (as I said before) was able to rehearse his generation saue the Father alone: the Son our Lord and God to become incarnate, to haue taken a body vpon him, that is man: as partly he shewed to the Angels, and partly all the Scriptures do declare, but especially the Apostle, the preacher of the Gentiles, that Christ took manhood of the virgine *Mary*, accordin g vnto the which he suffered. They said it was the principle and ground of our faith, alwayes to hold fast the faith in the trinity, as we read in the Gospell: Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the holy Ghost. The number of the trinity is absolute and perfect. The comforter, the holy Ghost sent by the Son, came according vnto promise for to sanctifie and lead the Apostles & al the faithful. They go about to perswade *Photinus* after his depriuation, to condescend and to subscribe vnto these things, promising to restore him vnto his bishopricke againe, if he would recant & renounce the selfe opinion he had inuented of his owne baine, and thenceforth promise to cleaue vnto their doctrine. He refused the conditions, and prouoked them to disputation. A certaine day was appointed for the conference, the Emperour commandeth the Bishops then present to be at it: there came thither also at the request of the Emperour not a few Senators. The assembly being met, *Basilus* who then was Bishop of Ancyra, took *Photinus* in hand: the notaries penned all they spake. While they reasoned one with another, the disputation waxed boate, & in the end *Photinus* had the foile & was condemned to banishment. From that time forth he liued in exile, and wrote in the Græke and Latine tongue, for he was well sene in both, a booke against all heresies, endeavoring therein to publish his owne opinion. So farre of *Photinus*. We haue yet to vnderstand that the Bishops assembled at Sirmium, mistaked themselves with the formes of faith laid downe in the Latine tongue, for after the publishing thereof, they spied contradiçtories therein. Wherefore they went about in all the hast to call in all the copies, and when as diuers were concealed, the Emperour by his edict gaue charge that all should be brought in, and such as hid them should be punished. But no threats or cruelty could recouer the things once blished so, because they had runne through many hands.

Math. 18.

Photinus the hereticke was foiled in open disputation.

CHAP. XXVI.  
Of *Optatus* Bishop of Corduba.

Cap. 31. after the Græcke.

Whereas we haue made mention a little before of *Optatus* Bishop of Corduba, that he was constrained to shew himselfe at the Councell of Sirmium, I thinke it requisite now to say somewhat of that matter. Although a while before, though the leud practices of the Arians, he had bene in exile: yet then, at the sute and procurement of the Bishops which assembled at Sirmium, it fell out that the Emperour cited him, purposing with himselfe to perswade him, or by soule meanes to constrain him, to be of the same opinion with the assembled Bishops, & in so doing their faith should seme to cary with it great force and credit. So this end he was bytune against his will (as I said before) vnto the Councell. But when as this old father would in no wise subscribe vnto their faith, they scourged his sides, and set his members vpon the racks. So that in the end by compulsion he gaue his assent, and subscribed vnto the formes of faith which then were published. These were the acts at Sirmium, and thus were they ended.

Cap. 32. after  
the Greeke.

*Magnentius the tyrant is overcome, and dieth miserably: the Jewes in habiting  
Diocæsarearebell against the Romanes and are foyled. Gallus  
rebellet and is put to death.*

The crueltie  
of Magnenti-  
us.

**C**ONSTANTINE the Emperour remained at Sirmium, waiting what end the battell w<sup>o</sup>ld have. But *Magnentius* as soon as he took the princely citie of Rome, executed many of the Senators, and dispatched not a few of the common multitude. When the captains of *Constantinus* had gathered a great army of Roman souldiers they marched toward him: he then left Rome and got him to France. There were many skirmishes, one while this side, another while that side had the upper hand. At length *Magnentius* was overcome at the castle of Mursa in France, in he got him, and kept it a while, where such a strange thing as followeth is reported to have come passe. *Magnentius* going about to make his souldiers, now altogether discouraged with the foile and overthrow they had taken, got him up into an high feate. The souldiers after the accustomed hono<sup>r</sup> done unto the Emperours, minding to sound fortunate successe unto *Magnentius*, by force as it were, their lips wagging before their minds, they turne their god wishes unto *Constantinus*, for they all with one mouth proclaimed, not *Magnentius*, but *Constantinus*, Augustus. *Magnentius* supposing this to be a signe of misfortune, conveyed himselfe with with out of the castell, and fled into the furthest parts of France. The captaines of *Constantinus* pursued after him earnestly. Again they pitched their camp at a place called Mitholeucus, where *Magnentius* being overthrowne, ran awap alone and got him to Lions a citie of France, thre dayes journey from the castell of Mursa. *Magnentius* comming to Lions, first of all he due his mother, next his brother whom he had created *Cæsar*, last of all he became his owne murder. This was done the first Consulship of *Constantinus*, the second of *Constantinus Gallus*, the sixteenth day of August. Not long after *Decentius* another brother of *Magnentius* hanged himselfe. And although *Magnentius* the tyrant had such an end, yet the common wealth was not without great trouble and tumult. For immediately there stept up another tyrant whose name was *Silvanus*, and molested the quiet estate of the common weale in France, but the captaines of *Constantinus* dispatched him quickly out of the way. When these things were come to an end, there rose other civill wars in the East, for the Jewes inhabiting Diocæsarea in Palaestina toke armour against the Romanes, and invaded the bordering regions. But *Gallus* called also *Constantinus*, whom the Emperour *Constantinus* had made *Cæsar*, and sent him into the East, came thither with a great power, overcome the Jewes in battell, and made the citie Diocæsarea even with the ground. When *Gallus* had brought these things to passe, being swollen and puffed up with the pride of god successe and prosperous affaires, he could no longer containe himselfe within his bounds: but forthwith being enflamed with tyrannicall motion, turned his mind against *Constantinus*, so that *Constantinus* not long after espied him out and perceived his dyett. He had executed of his owne absolute authoritie *Domitianus* who was president of the East, and the great treasurer, not making the Emperour privie unto his doings. Wherefore *Constantinus* was sore incensed against him. He being wonderfully afraid, yet of force came unto him. *Constantinus* hearing of his coming, that he was now in the Westerne parts of his dominions, to wit, in the Ile of Flauona, caused his head to be taken off his shoulders. In a little while after, he appointed *Julianus* the brother of *Gallus*, *Cæsar*, and sent him into France against the barbarians: *Gallus* whose name was also *Constantinus*, ended this life the seventh Consulship of *Constantinus*, and the third of his owne. *Julianus* the yeare following was created *Cæsar*, in the Consulship of *Arbition* and *Lollianus*, the first of November. But of *Julianus* we will discourse in the third booke. *Constantinus* being rid of these present mischiefs, turned himselfe to wage battell with the Church of God. Remouing from Sirmium unto the princely citie of Rome, he called together a councell, and commanded diuers Bishops out of the East to repaire with all speed into Italie, and that the Bishops of the West should meete them there. In the meane space while they travell into Italie, it fell out that *Julius* Bishop of Rome after he had governed the Church thre yeares departed this life, and *Liberius* succeeded him in the Bishopricke.

The miserable  
death of  
Magnentius.  
Decentius  
hanged him-  
selfe.

*Silvanus* the  
tyrant was no  
fooner up but  
he was dis-  
patched.

\*Cap. 34 in  
the Greeke.  
The Jewes  
become re-  
bels, and are  
overcome.

\*Cap. 34 after  
the Greeke.  
*Gallus* rebel-  
led, and be-  
came an A-  
postate.

This *Julianus*  
was King of  
Armenia, and  
became an A-  
postate.

*Julius* Bishop  
of Rome 15  
yeares.  
*Liberius* of  
Rome Anno  
Dom. 357.

*Of the hereticke Aetius the Syrian, the master of Eunomius.*

Cap. 35. after  
the Greeke.

**A**NTIOCH in Syria there stept up another hereticke, founder of a strange and foraine opinion, whose name was *Aetius*, called also the Atheist. He although he maintained the same things and upheld the selfe same opinion with *Arius*, yet seuered he himselfe from the Arians, because they admitted *Arius* into the communion. For *Arius* (as I said before) meant one thing within, and uttered another thing without: being at Nice, he allowed and subscribed unto the foyme of faith laid downe by the councill, and deceived the Emperour which reigned then with his fraud and subtilty. This was the cause that made *Aetius* sever him selfe from the Arian sed. Untill that time *Aetius* was knowne not onely for an hereticke, but also for a great patron of the pestilent doctrine of *Arius*. When he had got some smack of learning at Alexandria, he left that citie, and went to Antioch in Syria where he had bene borne, and there was he made deacon by *Leontius* then bishop of Antioch. In a short while after, he was able to amaze such as reasoned with him, with his subtle quirks of sophistry. This did he by the means of *Aristoteles Elenches*, (for so is the booke intituled) for whilst he disputed, unwittingly could he frame such captious and sophistical propositions, as his owne capacity could not dissolve: the reason was, because he had not learned *Aristoteles* dyist of such as were cunning and learned logicians. For *Aristoteles*, against the sophisters who then berided and abused philosophy, wrote such a kind of reasoning, for the whetting of yong mens wits, displaying their behavio<sup>r</sup>, and overthrowing their sophistical fallacies with witty reasons and well couched subtilties. The *Academicks* that comment upon *Plato* and *Plotinus* works, do mislike very much with such things as *Aristoteles* hath so argutely and subtilly written: but *Aetius* not pursuing unto him a matter that was an *Academike*, cleaved unto these captious and subtle fallacies. Wherefore he could not devise how to understand that there was an unbegotten birth: or how to imagine that the begotten could be coeternall with the begetter, so barren a brain had he of his owne, and so ignozant and unskilfull was he in holy Scripture: for he had nothing in him, save a subtle kind of reasoning, quarrellous and contentious languges, such as may easily be found in the rude, ignozant & unlearned: he had read over the ancient writers, such as published commentaries upon holy Scriptures, and condemned *Clement*, *Aphricanus*, and *Origen*, sage men of singular learning for unlearned persons: the epistles which of set purpose he had patched and stuffed with litigious trifles and sophistical conclusions, the same he sent unto the Emperour *Constantinus*, and to sundry others: And therefore was he called the Atheist. And although he affirmed the selfe same things with *Arius*, yet of his owne crue not attaining unto his intricate & captious manner of reasoning, was he counted for an Arian hereticke. Wherefore being excommunicated out of the Church, yet would he faine as though of his owne accord he had seuered himselfe from their communion. Of him therefore as originall of this error, the *Aetians* had their appellation, but now are they called *Eunomians*. For in a little while after *Eunomius* his scribe, who sucked of his filthy sinke of hereticall doctrine, became a ringleader to this sed. But of *Eunomius* in another place.

Wherein *Aetius* differed  
from the A-  
rians.

*Leontius* b.  
of Antioch.

The Greeke  
word is  
*ελεγχος*,  
& the speci-  
all title of *A-*  
*ristoteles* pre-  
dicaments,  
yet doth it  
signify, as the  
sence here &  
elsewhere  
bethis to  
understand,  
his booke of  
*Elenches* by  
him intituled  
*ελεγχος*.

Why *Aetius*  
was called an  
Atheist.

*Eunomius*  
the hereticke.

Cap. 36. after  
the Greeke.

*Of the Councell held at Millaine and Ariminum, with the  
Creedes then concluded upon.*

**B**Y that time there met in Italie not very many bishops out of the East, for heavy age & long journeyes were lets, so that they could not come: but out of the West there came above the number of thre hundred bishops. The Emperours edict was proclaimed that the councell should be held at Millaine. When the bishops of the East came thither, first of all they require, that sentence by their generall consent should be pronounced against *Athanasius*, thinking verily thereby to stop all gaps concerning his returning any more to Alexandria. After that *Paulinus* bishop of Trevere in France, *Dionysius* bishop of Alba an head citie of Italie, and *Eusebius* bishop of Vercellæ a citie of the Lygurian Italians, had perceived that the Bishops of the East bent all their might to enact a decre against *Athanasius*, for no other purpose, but to overthrow the true faith, they stood up and cried out, that in so doing the Christian religion should be cancelled by the means of their deceitfull and fraudulent trecherie: that

The councell  
of Millaine.



\*Cap 3\* in  
the Greeke.

Eudoxius b  
of Antioch.

A forme of  
faith laid  
downe in the  
councell of  
Ariminus in  
Italie, by cer-  
taine Arian  
bishops.

that the crimes laid to *Athanasius* his charge were false reports and mere flanders: and that they had inuented such things to deface the true and catholike faith. When they had ended these loud speeches, the councell brake vp. The Emperour vnderstanding of this, commaunded them forthwith to exile and banishment, and determineth with himselfe to summon a generall councell, to the end after sitting of the Easterne Bishops into the west contries, he might (if it were possible) bring them all to embrace vnitie and concord. But after better consideration taken with himselfe, he saw it was a very hard matter to compasse, by reason of the far countries and long journey, and therefore he commanded the Councell should be deuised into two parts: the Bishops then present to assemble at Ariminum a citie of Italie: the bishops of the East to meete at Nicomedia a citie in Bithynia. But his purpose took no prosperous success: for neither of the Councells agreed within them selues, both was deuised into sundry factions. For neither could the Bishops which met at Ariminum in Italie agree among themselves nor the Bishops of the East among themselves, for they raised a new schisme at Seleucia a citie of Iliuria, but how all this came to passe, I will hereafter rehearse in proteste of our discourse, if that first I say somewhat of *Eudoxius*. In the very same time, *Leontius*, who preferred *Atius* the heretike to the degree of Deaconship, hauing departed this life, *Eudoxius* Bishop of Germanicia a citie of Syria then being at Rome, thought it high time for him to return into the East: he dealt doubly with the Emperour for licence to depart with speed, alleging for himselfe that the citie of Germanicia stood in great need of his helpe and goodly counsel. The Emperour little thinking what fetches he had in his head, gaue him his passport. By the through the sute and furtherance of the Emperours chamberlaines, left his owne citie, and crept through wile and subtilty into the Bishoppe of Antioch: he endeouoreth to reuolue *Atius* againe into the Church: and goeth about to summon a Councell of Bishops, and to make him Deacon againe. But his leude vizit was long in bringing about, because the hatred owed vnto *Atius* was of moze force to repell him, then his hartie good will and furtherance *Eudoxius* vsed to reuolue him. But of this we neede no moze wordes. Of them which assembled at Ariminum, the Easterne Bishops not mentioning the businesse about *Athanasius*, signified that the cause of their coming was to discourse of other matters. *Vrsacius* and *Valens*, who at the first were Arians, and afterwards exhibited a recantation vnto the Bishop of Rome, subscribing (as I said befoze) vnto the clause of *One substance*, stood them in great stead, for these two continually cleaued vnto the stronger and surer side. There came also to take their part *Germanius*, *Auxentius*, *Demophilus* and *Caius*. In the assemble of Bishops then present, when diuers men would haue diuers things enacted, *Vrsacius* and *Valens* affirmed that all formes of faith laid downe in times past, were thenceforth to be cancelled, and that the new forme of faith published a little befoze at the councell of Sirmium, was to be confirmed. When they had so said they gaue forth a sheete of paper which they had in their hands, to be read. The second crade written befoze at Sirmium, and suppressed there (as I said befoze) read also at Ariminum, and translated out of the Latine into the Greeke tongue, was laid downe in these wordes: This Catholike faith was published at Sirmium, in the presence of *Constantinus* our hege Lord, *Flavius Eusebius*, and *Hypatius* renowned Consuls, the eleuenth Kalends of Iune. We beleue in one onely true God, the Father almightie, creator and maker of all things, and in one onely begotten Sonne of God, who was before all worlds, before all beginnings, before all times that may be imagined: and begotten of God the Father without anie passion, before all comprehensible knowledge, by whom both the world and all things were made: one onely begotten, begotten of the Father alone, God of God, like vnto the Father which begat him according vnto the Scriptures: whose generation no man hath knowne saue the Father which begat him. Him we know, his onely begotten Sonne, to haue come downe from heauen at the Fathers becke, to banish and wipe away sinne: to haue bene borne of the Virgine *Mary*: to haue bene conuersant with the Disciples: to haue fulfilled according vnto his fathers will all his message, to haue bene crucified, to haue suffered and died: to haue descended into hell, and there to haue disposed all things, at whose sight the porters of hell gates trembled: to haue risen againe the third day: againe, to haue accompanied with his disciples, and after fortie dayes were expired, to haue ascended into heauen, where he sitteth at the right hand of the Father, and shall come againe at the last day with the glorie of his Father, to reward euerie one according vnto his works. And we beleue in the holy Ghost, whom the onely begotten Sonne of God, Iesus Christ

John. 14. 16.

The answer  
of the Catho-  
licke bishops

The Epistle  
of Athanasius  
vnto his fami-  
liar friends,  
where he lai-  
eth downe his  
censure of the  
crede going  
before, con-  
demning it  
for hereticall.

Christ himselfe, promised to send mankind the comforter, as it is written: I go vnto my Father, and I will pray my father to send you another comforter, the spirit of truth: he shall take of mine, and shall teach and lead you in all things. The word *Substance* being simply laid downe of the fathers, and vnknewne of the ignorant people, giuing vnto many great cause of offence, in so much as it is not found in holy Scripture, we haue thought good to abandon it, & henceforth speaking of God to make no mention of the word *Substance*, because the sacred Scriptures haue not once remembred the substance of the Son, or of the holy Ghost. We say that the sonne is like the father in all things, and that because the word of God hath affirmed and taught it vs. When these things were read, such as were not pleased with the circumstances & contents thereof, rose vp & said: We came not hither as though we wanted faith and beleefe (for we retain that faith which we learned fro the beginning) but we are come to withstand nouelties, if ought be practised preiudiciall vnto the same. If those things which you haue now read, neither saue nor tend to the establishing of noueltie, accurse and renounces the heresie of *Arius*, in such wise as the old & ancient canon of the Church hath banished al hereticall & blasphemous doctrine. It is apparent vnto the whole world, what tumults & troubles the blasphemous opinion of *Arius* hath raised, even vnto this day, in the Church of God. This offer was not accepted of *Vrsacius*, *Valens*, *Germanius*, *Auxentius*, *Demophilus*, & *Caius*, and thereupon the bond of vnitie retained in the Church of God, was broken asunder. For these men cleaued vnto such things as the councell of Ariminus had decreed: the other confirmed & canons of the Nicene Councell, & derided the contents of the crade that was read in their presence, but specially *Athanasius*, so by occasion thereof he wrote vnto his friends after this manner: What aualeth it (I beseech you) vnto the Catholike Church for the furtherance of pietie & godlines, now to propose questions of the faith? and to intitle their creede with the names of the Consuls which then were in office? for *Vrsacius*, *Valens*, and *Germanius*, haue wrought that which was neuer done nor heard of among the Christians. When they had written such things as they thought necessarily to be beleued of them, they laid downe the Consuls, the moneth and the day, that it might easily appeare vnto all wise men, their faith not to haue bene before the raigne of *Constantinus*. Euerie one of them, hauing respect vnto their owne hereticall doctrine, haue laid downe their seuerall censures. Furthermore when they take pen in hand to pronounce what they thinke of the Lord, they name vnto themselves another Lord, to wit, *Constantinus*. For it was he that opened them the gap vnto impietie. And while they denied the Sonne of God to be eternall (for these enemies of Christ fell into such outrageous impietie) they intitled the Emperour Sempiternall. But peradventure they tooke occasion to register the names of the Consuls, by example of the holy Prophets, who noted vnto vs the time they lived in. If they presume to alledge them as a President to their doings, they are foully deceived, and bewray verie much their owne ignorance and folly. For though the Prophets made mention of the times they lived in, as we reade in *Esaie* and *Osee*, who lived in the dayes of *Ozias*, *Ioathan*, *Achaz*, and *Ezechias*: as we reade in *Jeremi*, who prophesied in the dayes of *Iosias*: as we reade in *Ezechiel* and *Daniel*, who flourished vnder the raigne of *Cyrus* and *Darius*: and as we find in other prophecies, reuealed vnto the world at other times: yet were not they the first founders of the seruice of God and sacred religion. It was long before their times, it was from euertlasting, it was before the foundations of the world were laid, the which verilie God himselfe, by Christ hath prepared for vs. The times when their faith had her originall, they did not signifie, for there had bene faithfull men long before them: but those were the dayes when such promises of God, and prophecies of things to come were preached by them. The promises verilie concerned chiefly the incarnation of our Sauour: the circumstances thereof, and such things as were annexed thereunto, signified plainly the things that should happen both to Iewes and to Gentiles. Moreover in the aforesaid specified times, their faith (as I said befoze) had not her first foundation and beginning, but the Prophets themselves: for they living then, foresheued such things to come. But these our Southayers, neither writing of stories, nor prophesying of things to come, do write, *This Catholike faith was published*: adding immediately thereunto, the names of the Consuls, the moneth of the yeare, and the day of the weeke. Even as the holy men of old haue declared both the times of the matters they wrote of, and the yeares of their owne ministerie: so these men haue noted vnto vs the dayes when their faith first began. I would to God they had onely written their owne beleefe, for now they haue assigned an original or beginning of their faith, and they fall a reasoning of it, as if it had neuer bene heard

of before. They write not, *This is our beleefe*, but in this sort, *This Catholike faith was published*. Wherefore their bold and presumptuous enterprise bewraith their barren and witlesse brains: and their new-found faith is no otherwise in plaine words, then the Arian heresie. So they wrote, then they began to beleue, from that time forth they determined to reueale their faith in no other sense then we read in *Luke* the Euangelist: There was giuen out then a commandement from *Augustus Caesar*, that the whole world should be taxed. That commandement was not giuen before, but then tooke place from those dayes forth, & was published by him which wrote it. So when these men do write: *This faith is now published*, they shew their error newly inuented, & not to haue bene before. But if they ad the word *Catholike*, they plunge themselves vnwares in the hereticall puddle of the Cataphrygians: so that they sing after their note: *The Christian faith was reuealed vnto vs*. The Christian faith began of vs. And as they tooke *Maximilla* and *Montanus* for their Lord, so these men in steede of Christ haue chosen *Constantinus*. If the faith began in those dayes, in the time of their Consulships, what shall become of the ancient fathers and blessed martyrs? What shall become of them, whom these men themselves instructed in the faith, and departed this life before these Consuls? How shall they raise them from the dead, to root out of their minds their former religion, and to plant afresh their late inuention of faith? They are so senselesse and so void of vnderstanding, that they can do nought else saue forge out fained causes: the which being as they are both fond, slender, & vpon slippery foundations, may easily be confuted and overthrowne. These were the contents of *Arbanius* his epistle the which he sent vnto some of his familiar friends, the studious may at their pleasure examine it with themselves, and know throughly such things as be hath discomfited of both subtilly and substantially. We haue onely ablegged a portion thereof, lest we should seeme ouer tedious. Touching the premises we haue moreover to vnderstand that the councell depose *Valens*, *Vrsacius*, *Auxentius*, *Germanus*, *Coni*, & *Demophilus*, because they refused to renounce and accurse the heresie of *Arius*. Wherefore taking their deposition impatiently, they run vnto the Emperour, and shew him the forme of faith that was read in the Councell. The councell also wrote vnto the Emperour an epistle, wherein they signified vnto him what they had decreed, the which being translated out of the Latine into the Greeke tongue is vsually read as followeth:

*The Epistle of the Councell assembled at Ariminum vnto the Emperour.*

The Bishops assembled at Ariminum in Italie where the Arians were condemned, do write thus vnto the Emperour Constantinus.

According vnto the commandement of God, and the edict of your gracious highnesse, we haue thought good to ratifie with our consent, such canons as of old did concern the Christian faith. For we haue met together out of all the cities throughout the West parts of the world, to the end the faith of the most holy and Catholike Church may be the more famous, and the aduersaries thereof the better knowne. After deliberation and good aduise ment taken, it seemed best vnto vs firmly to retaine, and in retaining to hold fast vnto the end that faith which hath bene continued hitherto from time out of memorie, which hath bene preached of the Prophets, Euangelists, and Apostles through the grace of our Lord Iesus Christ, who is the protector of your empire, and the conseruer of your helth. It seemed very absurd, nay we thought it an hainous offence, to alter ought of the things that were rightly and reuerently decided: but specially to intermeddle with the canons of the Nicene Councell, so exquisitely handled, and so thoroughly sifted out by the aide and succour of your father of famous memorie the Emperour *Constantine*: the sage doctrine and graue censures of which councell pierced the eares and hath bene printed in the minds of all people: by whose only force it came to passe that the heresie of *Arius* was foiled and overthrowne, by whose means also not onely this, but all other rotten heresies whatsoever are rooted out. What may well be added therunto, it is doubtfull, to take any thing thereof is dangerous. If either be permitted, there will ensue thereof such libertie, that euerie one will sow such leude doctrine as pleaseth him best. Wherefore *Vrsacius* and *Valens* being of late infected with the pestilent heresie of *Arius*, and therefore iustly banished our communion, they did not onely repent them of their fond dealing, their conscience yielding manifest testimonie and accusing them of the same, to the end they might againe be made partakers of the same communion, but also as their owne writings do beare witness, they craued pardon with humble and earnest petitions, so that in the end all their leude behauiour, all their corrupt learning was forgiuen and forgotten. These things were done at what time the councell of Millaine was held in the presence of certaine priests of Rome. But when we call to remembrance how that *Constantine* the Prince, worthy of noble praise among all possi-

ble, employed great labor and industrie for the curious sifting and true knowledge of the Nicene Creede: it seemed vnto vs a thing contrary to all reason to renew any thing thereof, or to inuolute any thing preiudiciall to the same after his decease, who first was baptized, then departed this life, and now resteth in ioy: and to make light account of so many blessed confessors and martyrs who framed and furthered this doctrine, who also according vnto the ancient purpose of the Catholike Church were so perswaded, and persisted in the same vnto their liues end. Whole faith God the Father through our Lord Iesus Christ, hath continued vnto the years of your imperiall raigne, by whole helpe your kingdome is enlarged, and your selfe become Lord of all these our countries and dominions. But of the contrary those miserable men and bewitched minds, carried away with a furious kinde of motion, haue gone about to proclaime themselves authors and preachers of wicked doctrine vnder colour of well doing, and to ouerthrow the right sincerity of the truth. For as soone as the councell at your commandement met together, they laid wide open their concealed fraude and couered deceit: as soone as also they perceiued *Germanus*, *Auxentius*, and *Coni*, who had brought discord and dissention into the Church of God, to be in all respects like affectioned with them, they assayed through wiles and willfull assemblies to establish some newly: whose doctrine and opinion, though but one in name, yet in number it far exceeded the heape of all blasphemies. But when as they saw they would not cleaue vnto their opinion, nor condescend vnto their leud practises, they transported themselves into our side, as if they had determined to subscribe vnto the contrary doctrine. But not long after their cankred minds were knowne well enough. Wherefore that the quiet estate of the Church may not be tossed with such waues of troublesome dissention: that all be not set on tumults and vprores: it seemed verie necessarie vnto vs to ratifie the decrees confirmed of old, inuolably to conserue them, and to forbid these men our communion. For this cause haue we sent legates with our letters vnto your maiesty, of whom you may vnderstand the mind and meaning of the councell: whom also we haue charged, first of all to proue the manifest truth by authoritie and testimonie of old and ancient lawes wisely decreed, and to open vnto your indifferent censure and iust sentence, not (as *Vrsacius* and *Valens* affirmed) that quietnes should ensue, if the canons lawfully decreed and aduisedly decided should be overthrowne (for how can they pleade for peace, which haue broken asunder the bond of vnitie?) but that discord and debate should arise therof, not onely in other cities but also in the Church of Rome. Wherefore we humbly request your maiestie of your gracious fauour and wonted clemencie, to accept this our message, that you permit no noueltie to creepe into the Church of God to the contumelie of such as already are departed this life: but that you grant vs licence and your lawfull fauour, firmly to perseuere in those things which our ancestors haue decreed, in as much as it is euident vnto all men, that whatsoever they did it was through well aduised counsell, prudent consideration, and the aid of the holy Ghost. For the innovations of these men do graffe in the minds of the faithfull incredulitie, in the minds of the vnfaithfull cruelty. Also we humbly request your highnesse, that the Bishops which wander in far and foraine regions, grievously afflicted by reason of great yeares and the miserie of want and necessitie, may by your safe conduct returne home from exile, to the end the Churches remaine not desolate and destitute of their Bishops being thus far asunder. Last of all our humble sute is vnto your maiesty, that nothing be either diminished or added vnto the old and ancient decrees: but that all whatsoever haue bene obserued vnto this day through the godly procurement of your father, may henceforth be of force, strength and vertue: and that hereafter there may rise no molestation vnto vs about those things, that you suffer vs not to be banished our Churches: but that Bishops may be resiant with their flock, that they may enioy peace and tranquillitie for prayers and deuout seruite of God: that they may pray continually for the preservation of your health, your empire, and prosperous estate, the which God of his goodnesse long continue. Our legates will informe you of the subscriptions and the Bishops names: they are also of learning sufficient, to let you vnderstand by testimonies of holie Scripture, all the circumstances of the decrees. These things the councell wrote and sent vnto the Emperour by certaine Bishops. But *Vrsacius* and *Valens* preventing their coming, reuiled and discredited the councell with the Emperour, shewing vnto him a patched forme of faith, which they had brought in their pocket: the Emperour in so much he was as yettime infected with the Arian opinion, began wonderfullly to stomache the councell, and to aduance into honour and estimation *Vrsacius* and *Valens*. Wherefore the Bishops that were sent by the councell waited very long about his court, yet could they get no answer of him. At length

What credit & reuerence they giue vnto the councell of Nice.

The leud behauiour of the Arians,

The Bishops assembled at Ariminum request three things of the Emperour Constantinus, 1. that he wink not at nouelties, 2. that he call home the Bishops from exile, 3. that there be no alteration of old canons.

by other messengers the Emperour wrote vnto the counsell in this manner.

*The Epistle of Constantius vnto the counsell assembled at Ariminum.*

Constantius the mightie and triumphant *Augustus*, vnto all the Bishops assembled at Ariminum sendeth greeting. Although it is not vnknowne vnto your holinesse, that we haue alwayes great care and consideration of the diuine, the reuerend, and sacred religion of Christ: yet had we as yet no leisure to talke with the twentie Bishops whom your wisdomes sent in embassie vnto vs. For we haue hitherto bene wholly occupied about the expedition we made against the Barbarians. And requisite it is (as you know verie well) for him that will deale in matters of religion, to be void of all care and troublesome affaires. Therefore we haue willed the Bishops to waite for our coming at Adrianopolis, so that when we haue rightly disposed the common affaires of the publique weale, we may then giue care and wey diligently afterwards such things as they shall lay before vs. In the meane while let it not grieue your wisdomes to expect their returne, that after their departure hence and the bringing of our answer vnto you, ye may finish and conclude such things as shall be for the vse and furtherance of the Catholike Church. When the Bishops had received these letters, they wrote backe againe vnto the Emperour in this sort: We haue received your maiesties gracious letters (most godly Emperour) whereby we gather you had not sufficient leisure by reason of the necessary busines of the common weale to giue our legates the hearing: moreover that you giue vs in charge to waite for their returne, vntill that your highnesse of your wisdomes hath deeply weighed the things we haue decreed and laid downe agreeable vnto the canons and constitutions of our ancestors. But now by these our letters we protest and assure your maiestie, that we will in no wise shrinke from our sentence and determination. We haue also charged and enioyned our legates the same. Wherefore we humbly beseech you of your wonted clemencie to vouchsafe the reading of these our simple letters, and to take in good part such things as we haue enioyned our legates. Your clemencie moreover knoweth as well as we, how heauy and how lamentable a case it is, so many Churches in the time of this your most blessed raigne, to be bereaued of their Bishops. And therefore we are humbly to craue againe and againe (most holy Emperour) that before the sharp and nipping season of winter (if it so seeme good vnto your highnesse) you will licence vs to returne home vnto our Churches, to the end we may poure out together with the people our accustomed prayers vnto God the Father almightie, and to our Lord and Saviour Christ, his onely begotten Sonne, for the prosperous estate of your raigne, euen as we haue accustomed in times past, and yet cease not to do. After they had written thus, and continued there a while longer, when as the Emperour vouchsafed not to answer them, every one returned to his owne home. The Emperour because he had purposed with himselfe to follow the Arian opinion throughout euery Church, and endeouored with might and maine euery where to preferre the same, tooke hereby occasion at the Bishops returne, to bring about this heinous offence: and said, that in contempt and despite of him, contrary to his will they had dissolved the counsell. Wherefore he gaue *Ursacius* authoritie, freely at his pleasure to practise all mischief against the Churches of God: & commanded him moreover, to send into þe Churches of Italie the forme of faith that was read in the counsell of Ariminum: and such as would not subscribe vnto the same should be depozed, and others placed in their rooms. First of all *Libertus* Bishop of Rome, as soon as he denied his hand thereunto was exiled by *Ursacius* and *Felix* Deacon of the Church of Rome, added vnto the Arian opinion, was of the same *Ursacius* by maine force and violence preferred to the bishopricke. Wherefore all the wicked parts of the world by reason of these new deuises, were at great discorde and tumults, while that some were by force depozed and sent to exile, some other substituted in their rooms: these things were wrought by vertue of the Emperours edicts sent into the west countries. *Libertus* not long after was called home from exile, recouered his Bishopricke againe, because that the people of Rome was on an vppore, & thrust *Felix* out of the Church, so that the Emperour was constrained against his will to agree thereunto. *Ursacius* hauing played such panks in Italie as pleased him best, tooke his iourney into the East, and got him to the citie of Nice in Thracia. There after he had continued a long while, he called a counsell, and went about to ratifie the forme of faith that was read at Ariminum, and translated (as I said before) into the greke tongue: to publish and set forth the same with glorious titles, as agreed upon by a generall counsell, calling it the Nicene faith, to the intent that thereby, in using the name of Nice

The receipt of the counsell held at Ariminum vnto the Emperour Constantius.

*Libertus* b. of Rome called. Felix b. p. of Rome an Arian.

*Libertus* b. of Rome recouered againe.

The counsell of Nice in Thracia called by *Ursacius* & *Felix*.

he might snare the ignozant, the rude and simple people. For they thought verily that it was the same forme of faith, which of old was confirmed at Nice, a citie of Bithynia, but their forged pretence was no long furtherance vnto them: for in a short while after their treacherie was revealed, and the authozs thereof beried for their laboz. So far of such things as were done in the East.

CHAP. xxx.

*The cruelty of Macedonius the Arian, and tumults raised by him at Constantinople and elsewhere.*

Cap. 38. after the Greeks.

Now that we haue sufficiently discoursed of the west Churches, let vs turne our talke and direct our pen into the East, and there first begin with the Arians. The Arian Bishops being puffed vp with pride and confidence they put in the Emperours edicts, pressed more boldly to bring their purposes to effect, but in what sort they summoned the counsell I will afterwards declare, when that first I haue run ouer their lewd practices before the counsell. *Acacius* & *Patrophilus* as soon as they had depozed *Maximus* bishop of Ierusalem, placed *Cyrillus* in his room. *Macedonius* went about utterly to ouerthrow the countries & bordering cities of Constantinople, using his seruants & ministers as fit instruments to the defacing of the Church of God. He made *Elenus* bishop of Cyzicum: *Marathonius* bishop of Nicomedia, who also of time had bene deacon vnder *Macedonius* himselfe, & very carefull about the affairs of men and women that were abided vnto monastical and solitary life. But now heere how *Macedonius* went about to ouerthrow the countries & cities within the prouince of Constantinople. This man aspiring (as I said before) vnto the bishopricke, plagued infinitely such as were determined to perseuer in the opinion contrary to his, & thrust out of the church not only such as in the counsell seemed to vary from him, but also the Nouatians, (for he knew of surety that they embraced the creed containing the clause of *One substance*) & cruelly tormented them. *Agellus* their bishop was faine to fly away to save his life. Many excellent and notable men were then apprehended, & grievously plagued, because they refused to be partakers of their communion: yea after torments they were constrained by force to communicate with them. For they stretched wide open & gagged their mouthes, they popped in the miseries: such as were thus handled tooke it far more grieuous then all the other torments. They trailed women & children by maine force into their communion. If any refused or gainsaid their doings, immediately they were scourged, after stripes imprisoned, & in the end compelled to endure more bitter torments. Whereof I will alledge one or two examples, whereby the wickednes & cruelty both of *Macedonius*, & also of others who at that time were renowned & famous for such lewd feats, may evidently appeare vnto the whole world. Of the women that denied to communicate with them, some were laid along in chests, & at the lids their breasts sawed off: some other had their paps burned with searing irons glowing hot & with eggs laid therunto & were rolled so hard that they scalded for heate. These new kind of torments neuer heard of before among Pagans & Ethnicks were practised of these men which professed christianity. These things I my selfe haue heard *Auxan* (of whom I spake in my first booke) report, being a very old man: who though he was a priest of the Nouatian Church, yet suffered he very much of the Arians, before he had entred into orders. He reported how that together with *Alexander* *Paphlagon*, who led a very straight & seuer kind of life, (after the same sort with him) he was imprisoned, scourged & endured many torments: that *Alexander* after the grieuous lashes of the whip died in prison, & was buried nigh the sea shore on the right hand as ye go to Byzantiu hauen, called *Ceras*, by interpretation an horne, where there is a Nouatian Church bearing the name of *Alexander*. They destroyed at the commandement of *Macedonius* not only other churches in other cities, but also the Nouatian Church within the citie of Constantinople, nigh the signe of the *Ag* to ke. But why I made mention of this generally at this time, as I heard with mine own eares of *Auxan* an old graybeard, now I am about to declare. By the commandement of the Emperour, & the cruelty of *Macedonius*, it was proclaimed that the churches of such as embraced the creed containing the clause of *one substance* should be throwne downe, euen to the foundations. This law being toynd with the violence of *Macedonius*, procured to the ouerthrowing of this Church: such as were appointed to bring these feates to passe, busily occupied their baines and promptly dispatched them. I cannot chuse but greatly maruell at the Nouatian

*Cyrillus* b. of Ierusalem an Arian.

The heinous practices of *Macedonius* the Arian.

The cruelty of the Arian heretickes.

A law against the Churches of God, made by Arians.

sed,

lect, to see what singular affection they bare vnto their church: and what charitable mind such as then were depofed by the Arians, but now enjoy their Churches in peace, shewed towards them. For as fone as the commissioners for the suppressing of Churches had given the order, immediately a great number of Nouatians, and diuers others which maintained the doctrine of *One substance*, pulled downe that Church, remoued it to another place, and there erected againe. The place is situate right ouer against the city, and at this day called *Sycæ*, it is the thirtieth position of the Citie of Constantinople. The Church was remoued in a very short space, by reason so great a multitude of people with great god wil and promptnes of mind set to their helping hands. For one caried the tiles, another the stones, the third the timber, others conueyed other stufte into *Sycæ*. The women also and the childzen were a furtherance to the building, for they thought their prayers would be the foner heard, and to profit themselves very much, in that they employed their labour and industry to the consecration of building vnto the Lord. In that sort the Church of the Nouatians was translated to *Sycæ*, but after that, *Constantius* being dead, *Iulianus* the Emperour commanded that the place where the Church aforetime had bene builded should be given to the Nouatians, the people againe in such sort as before, went about the building of the Church, and the translating of the stufte into the place where it stood at the first, and being built farre more gorgeous then it was at the first, they called it after the name of the resurrection. That Church (as I said before) was the third time built in the raigne of *Iulianus*. At that time both the true Catholics and the Nouatians were alike handled. And because the true Christians abhorred the temples where the Arians frequented, they resorted together with the Nouatians vnto these other Churches (for the Nouatians had so many churches permitted them in that city) and there they devoutly serued God together: little there was to the contrary but that they had bene linked together in the bond of vniety and concord, had the Nouatians not refused to retain their old minde, from the which they had fallen. But as touching other matters each embraced other with such singular affection and entire loue, that one was ready to hazard his life for the other. They were molested together, not onely at Constantinople, but also in other cities and prouinces. In a while after *Elusius* who lately had bene placed bishop of Cyzicum, imitating the steps of *Macedonius*, armed himself against the Christians, afflicted them euery where, and tormented them grievously, he made the Nouatian Church which was at Cyzicum euen with the ground: and *Macedonius* gaue the last stroke and final conclusion to the painous offences which he committed. For vnderstanding that there were many both at Paphlagonia & Manti-nium of the Nouatian opinion, which could by no means commodiously be remoued by Ecclesiasticall authoritie, he procured that foure bands of souldiers at the Emperours commandement should be sent into Paphlagonia, to the end the inhabitants might be terrified with the great shew of glittering armes, and thereby brought to embrace the Anan heresie. But such as inhabited Manti-nium, being kindled with an earnest zeale towards Christian religion, went against the souldiers with chearfull minds and valiant courage: after they had mustred together a great host, they all marched forwarde to battell: some had taken in their hand long hedging bills, some axes, some other met by chance with rusty armes. When they ioyned together and came to handgripping, many of the Paphlagonians were beaten downe, the souldiers (few onely excepted) were slaine euery one. Although there be many of the Paphlagonians which presently can report the same, yet haue I heard of a certaine husbandman of Paphlagonia, who had bene present himselfe at the skirmish, and boyn away many blowes. And though *Macedonius* had wrought many such notable feats (as he thought) in the behalfs of religion, where slaughter, and battell, and bondage, and ciuill dissentions fell out: yet that painous offence of his procured vnto him and that most iustly great hatred, not onely among them which then bare away incurable wounds, (he being the cause thereof) but also among his owne familiar & deare friends, so that the Emperour also had him in displeasure, and alienated his mind from him, partly for this thing, and partly for another cause, which was as followeth. We went about to pul downe the temple where the tombe of the Emperour *Constantine* lay, and put the people which prayed within and serued God devoutly, in great feare of their liues. *Macedonius* had purposed to translate the Emperours bones, lest the tombe with the falling off the temple should beake, and deface the monument. The people vnderstanding of this, withstood his enterprize, affirming it a thing vnlawfull to translate the Emperours bones,

Florus a cruel Arian Bishop.

Macedonius an Arian and a great murderer of the true Christians.

The translation of bones and reliques is forbidden.

bones, that it was in manner nothing else but the digging of him by againe out of his graue, as an vnlawfull thing by the people was denided into two parts: the one iudged the dead carcase in no wise to be interred with remouing: the other thought that wicked offence might lawfully be done. They which maintained the faith of *One substance* with generall consent resisted the dooe: but *Macedonius* making no account of the gainsayers, translated the carcases into the Church where *Acacius* the martyr had bene buried. This was no foner done, but the multitude of the contrary were ran thither in at the back, they set themselves one against another, and without any delay they went together by the ears. So great a slaughter was committed, that the body of the Church was adde with streames of blood, and yet not onely there, but also from the Church porch vnto the street, the way was all blood and dead carcases crossing one another. When the Emperour vnderstood of this woful and lamentable case, he was wonderfully incensed against *Macedonius*, partly for that he murdered so many men, and partly also that he durst presume without his consent to translate his fathers bones. After that he had committed the government of the Westerne dominions vnto *Iulian* (whom lately he had made Cæsar) he turned into East. But how *Macedonius* in a short while after was depriued of his Bishopricke, and receiued so small a punishment for so great an offence, I will declare in another place.

## CHAP. XXXI.

Of the Councell held at Seleucia a citie of Isauria.

Cap. 39. after the Greeke.

Now I begin to discourse of the other Councell resembling the councell of Ariminum, summoned also by the Emperours edict in the East. Although it pleased him at the first that the Bishops should meete at Nicomedia in Bithynia, yet the great earthquake which shook the countrey and ouerthrew Nicomedia, was a let, so that they could not assemble there. This came to passe in the consullship of *Tatianus* and *Cerealius* the eight and twentieth of August. They consulted to remoue the Councell into the citie of Nice which was not far off, but altering their sentence they appointed to meete at Tarsus a citie of Cilicia, neither yet could they all agree vpon that, and therefore they assemble at Seleucia a citie of Isauria called Rough. These things were done in one and the same yeare when *Eusebius* and *Hypatius* were Consuls. The number of bishops which met there was a hundred and threescore. There was also with them one *Leonas* a man of great authoritie and fame in the Emperours court: in whose hearing it was commanded by the Emperours edict, they should reason of the faith. *Lauricius* also captain of the garrison in Isauria, was commanded to supply and minister vnto the Bishops whatsoeuer they wanted. The bishops being met together the eight & twentieth of September disputed to & fro, their disputation was laid downe in writing by public notaries, for there were scriueners present of swift penning and great exercise, ready for to note their obications, resolutions, and what other thing soeuer was uttered. At which things are at large set forth in the booke of *Sabinus*, intituled the collection of councels, where the studious Reader may peruse them at his pleasure: but for my part will therefore run ouer briefly the chiefe points thereof. The first day of their assembly, *Leonas* commanded that euery one should freely propose what pleased him best. But they that were present affirmed it was not lawfull to call any thing into question before they came whose presence was required in the Councell. For *Macedonius* Bishop of Constantinople, *Basilus* Bishop of Ancyra, and sundrie others were looked for of the councell: who mistrusting their cause, and suspecting they should be accused of painous crimes, absented themselves of set purpose. *Macedonius* pleaded sickness for himselfe: *Patrophilus*, that he was sandblind, troubled with dopping and bleare eyes: and by reason of the aforesaid causes that of necessity they were constrained to stay in the suburbs of Seleucia. The rest alledged other causes of their absence. And when *Leonas* said they might propose questions for all they were absent, the Bishops answered, that it was not meete any thing should be reasoned of, before they had first diligently examined the liues and conuersation of such as were accused. For *Cyrillus* bishop of Ierusalem, *Eusebius* bishop of Sebastia in Armenia, and diuers others had painous crimes laid to their charge. Wherefore there was great contention betwene them that were present, whilst the one part would first examine their liues, and the other part reason and question of the faith. The doubtfull and dark sentence of the Emperour was cause of that hurburly. For the letters which he wrote vnto the Councell

The councell of Seleucia was held Anno Domini 363.

Leonas.

Lauricius.

The Arians absented themselves with excuse.



cell commaded one while one thing, another while another thing first to be handled. For variance that rose among the that were present to deuide them, that it might be referred to the councill of Seleucia to part themselues into two factions: vnto the one side there was *Acacius* bishop of Caesarea in Palestina, *Georgius* bishop of Alexandria, *Ypsacius* bishop of Tyrus, *Endoxius* bishop of Antioch, together with thirty others of the other side there were *Sophronius* bishop of Laodicea in Syria, *Sophronius* bishop of Pompeiopolis in Paphlagonia, *Sophronius* bishop of Cyzicum, together with many others. When that side presented, which would haue had them reason of the faith, the complices of *Acacius* motioned that the Nicene creede should be abrogated, and that a new forme of faith was to be laid downe in the contrary part (being more in number) approued all other things of the councill of Nice. The deducing of One substance onely laid aside. And when as they had thus brawled among themselves from morning to night, at length *Siluanus* Bishop of Tarsus cried out among them, that it was not their part to lay downe a new forme of faith, but to retaine vniuersally that which was deduced at Antioch at the dedication of the Church. We had no sooner spoken, but the confederates of *Acacius* rising vp got them away and the other side being forth the cred concluded vpon at Antioch: they reade it, and immediatly the Councill was dissolved. The day after meeting together at the Church of Seleucia, they barre the doores, and ratified with their subscriptions the forme of faith that was read the day before. In their doore which were absent, their readers and Deacons subscribed, for they had signified before, that they would by their Duties approue the aforesaid Creede.

## CHAP. XXXII.

Cap. 40. after the Greeks.

How that *Acacius* of Caesarea rehearsed another creede in the Councill of Seleucia: also how that he and his complices after the Emperours returne out of the West met at Constantinople and procured the Councill of Ariminum to be ratified, adding thereto of their owne.

**A** *Acacius* and his complices found great fault with the canons of that Councill, because they subscribed when the Church doores were shut. For (saith *Acacius*) the things which are done in huckermucker, as they ought not to be approued, so are they not void of suspicion. This he said because he carried in his pocket another forme of faith ready to be offered vp. He read it in the presence of *Lauricius* & *Leonas* y were noble men: & bent his whole might to haue onely the same confirmed. These things were done the second day of the councill, and nothing besides. The third day *Leonas* went about to call both parts together, at what time *Maccedonius* bishop of Constantinople, and *Basilus* bishop of Ancyra were present. When both these men met together and presented themselves, to wit of the contrary side vnto *Acacius*, his confederates would not shew their faces in the Councill, but said that it was requisite they should be banished the assembly who of late had bene deposed and then also were accused. After much ado, when this side had the upper hand, they that were accused left the Councill, in whose romes *Acacius* together with his company succeeded. When *Leonas* stood up and said that *Acacius* had presented vnto him a booke: yet knew they not that it was a forme of faith, which confused sometimes priuily, sometimes openly and plainly the opinion of the contrary side. When that all made silence and gaue diligent eare, thinking nothing lesse then that it had bene a forme of faith: at length *Acacius* read his creede of faith, with a certaine preface written before it, as followeth: We which by the Emperours edict met yesterday, that is the first of the kalends of October at Seleucia in Isauria, haue laboured with all might possible to continue vnitie and agreement in the Church of God: to dispute and reason of the faith according vnto the sacred testimonies of the Prophets and Euangelists, with modest and quiet minds, as the most vertuous Emperour *Constantinus* hath giuen vs in charge: and to conclude nothing for canons of the Church which might be found contrary to holy Scriptures. But seeing there were such kind of men at the Councill, who railed at some, shut vp some others mouths, forbade these to speake, excluded the other from their company, ioyned with them out of diuers provinces certaine deposed and expelled persons, and entertained them contrary to the old canon of the Church, the Councill (as *Lauricius* the most valiant captaine saw, more is the pity, with his owne eyes) was all set on tumult and grieuous dissention. We haue spoken these things to the end that you may understand we reiect not the forme of faith that was published and confirmed in the dedication at Antioch.

A certaine prettation of Arian Bishops whereunto they annexed their Creede,

Antioch: but we bring forth the same presently, sithence that we know for surety that the fathers then agreed vpon this controuersie which concerned the faith. But in as much as the clauses of vnitie in substance, & equality in substance, disquieted the minds of sundry men, not only in times past, but also at this present, so that now also such as affirme the Sonne to be vnequall to the Father are said to be authors of nouelty: therefore haue we laid aside the clauses of vnitie and equality in substance, as words not agreeing with holy Scripture: also we accurse the clause of vnequality, & hold all the patrons and fauorers thereof for excommunicated persons. We confesse plainly the likeness the Son hath with the Father, imitating the Apostle where he saith of the Son, Who is the image of the inuisible God. We protest therefore and beleue in one God the Father almighty, maker of *Acacius* creed heauen and earth, of visible and inuisible things. We beleue also in his Son our Lord Iesus Christ, begotten of him before all worlds without affection, God the word, the onely begotten of God: the light, the life, the truth, the wisdom: by whom all things were made both in heauen and in earth, be they visible or inuisible. We beleue that he in the latter dayes tooke flesh of the blessed virgin Mary, to the end he might take away the finnes of the world: that he was made man: that he suffered for our finnes: that he rose againe, ascended into the heauens, sitteth at the right hand of the Father, and that he shall come againe with glory to iudge both the quicke and the dead. We beleue also in the holy Ghost, whom our Lord and Saviour called the Comforter, promising after his departure to send him to his disciples, whom also he hath sent: by whom he sanctifieth the faithfull in the Church, and such as are baptized in the name of the Father, and of the Sonne, and of the holy Ghost. All those that besides this faith shall publish any other, we do excommunicate out of the holy and Catholicke Church. This was *Acacius* creed, whereunto both he and his complices as many in number as I reposed before subscribed. The cred being read, *Sophronius* Bishop of Pompeiopolis in Paphlagonia, stood up and spake againe it in this manner. For I will vnto his owne words: If that the new deuices and dayly inuention of your braine be laid downe for Creedes, it cannot otherwise fall out, but that shortly we shall be found without one graine of faith. These as I haue learned were the words of *Sophronius*. In my opinion if that his ancestors and such as liued then with him, had so settled their minds as touching the Nicene councill, all this stirre and tumults had quite bene taken away, all this hurlyburly, this rash and vnadvised sedition had neuer raigned in the Church. But to what passe these things are now come, let them iudge that can better discerne and giue sentence thereof. When they had reasoned to and fro of this matter, and of them that were accused, and brawled together a long while, at last the councill brake vp. The fourth day they assembled againe, and afresh they chide one with another. In circumstance of talke *Acacius* gaue forth this verdit following: If the Nicene Crede was once altered of old, and afterwards often, what can you say to the contrary, but that presently a new forme of faith without any preiudice at all, may be established of vs: whereunto *Elenus* made answer: We are not now come to this assembly for to learne that which we learned before: neither to receive the faith which we haue not receiued before: but to walke in the faith of our forefathers, and not fall from the same vnto our liues end. This was *Elenus* answer vnto *Acacius*, calling the Crede of Antioch, the faith of the fathers. But a man may here reply and say thus: O *Elenus* how callest thou such as assembled together at Antioch, fathers, and yet deniest their ancestors to be fathers: for the Bishops of Nice and the establishers of One substance, ought more properly to be called fathers, partly for that they were more ancient, and partly also because the Bishops assembled together at Antioch were consecrated and promoted by them vnto the reuerend office of priesthood. If the bishops which assembled at Antioch were found to be such as cut their fathers throates, these men of their progente, without good aduiseement do tread the trace of murderers. And how (I beseech you) do they allow of their electing and laying on of hands as sufficient and lawful, when as they cancell their faith, and abrogate their canons for vnperfect and corrupt doctrines: If they had not the holy Ghost, which lighteth vpon every one that entereth into the world: these men receiued not the function of priesthood. For how could they receive of the which had it not to giue. These things in my opinion may very well be vied against *Elenus*. Again there arose another controuersie among them: for when as the complices of *Acacius* had affirmed in the cred read before them, that the Sonne of God was like vnto the Father, they demand wherein the Sonne was like vnto the Father: *Acacius* maketh answer: That the Son was like vnto the Father not in substance, but only in will and mind. But they

The words of *Sophronius* vnto the Arians.

The reply of Socrates in the name of the indifferent reader,

By this answer of *Acacius* we may see the



double de-  
clay of the  
Arrian, how  
understand  
and touch  
words they  
cloved the  
portion of  
their hereti-  
call doctrine.

Cyrillus bi-  
shop of Je-  
rusalem was  
an Arrian, and  
deposed for  
some heinous  
crimes.

Acacius an  
Arrian with  
his company  
deposed.

\* Chap. 41 after  
the Greek.

The bishops  
then were  
Magistrats, &  
great au-  
thority in the  
common  
wealth.

on the contrary God affirmed plainly that he was in substance like unto the Father. They reasoned all that day of this question. *Acacius* being sufficiently confuted, when they remem-  
bered of him the reason why in his books he had written and avouched the Son in all things to  
be like the Father: and now denied that the Sonne was of *One substance* with the Father:  
made this answer: No man that ever was, either of old time, or of late dayes, is wont to be  
tried by the books which he wrote. After they had diligently sifted out this question of both  
sides, and could not agree thereupon, *Leonas* rose up & dissolved the Councell: this was the end  
of the councell which was held at Seleucia. The next day after, when they made suite for the  
proposing of the Councell, he would not sit with them againe, but told them daily, that the  
Emperour had sent him to be present at an unfozme and peaceable Councell, but in so much  
that diuers of them be at discorde and debate among themselves, I cannot away (saith he)  
with your company. So your wayes therfore, dally and brawle ye at home in your owne  
churches. This being done, the conspiracie of *Acacius* supposing now they had got their de-  
sired excuse, absented themselves, and would not shew their faces againe before the councell.  
The other side met againe at the Church, & cited *Acacius* with his company to appeare before  
them for to decide *Cyrillus* matter who was bishop of Ierusalem. Weare we haue to learne, that  
this *Cyrillus* had bene accused before, (why I am not able to say) & deposed from his bishop-  
rick, & being gotten called to purge himself, he absented himselfe the whole space of two yeares,  
thinking thereby to escape, & the crime to be forgotten. As soone as he was deposed he sent an  
appellation in writing vnto the depozers, appealing from them vnto the Iudges of the higher  
court. *Constantinus* the Emperour admitted his appellation. *Cyrillus* was he that first of all  
alone gaue forth a president pzeiudicial vnto the pzeiudice of the ecclesiasticall canon, as if the  
matter had bin decided before lay Iudges. At length he came to Seleucia to haue his cause  
heard, and therfore the Bishops sent for *Acacius* and his company, to the end they might not  
only heare *Cyrillus* cause, but also examine such as were accused & had fled vnto the faction  
of *Acacius*. But in the end when they had oft cited them and they appeared not, they depozed *A-*  
*cacius* himselfe, also *Georgius* Bishop of Alexandria, *Vrsacius* Bishop of Tyrus, *Theodorus* Bishop  
of Chateraphon a city of Phrygia, *Theodosius* Bishop of Philadelphia in Lydia, *Enagrinus* Bishop  
of the Isle Mytilene, *Leontius* Bishop of Tripolis in Lydia, and *Endoxius* who first had bene Bi-  
shop of Germanicia, and afterwards crept by wiles into the bishopricke of Antioch in Syria,  
last of all they depozed *Patrophilus* for disobedience and stubborne behaviour. *Dorotheus* the  
Priest had accused him, they cited him, but he appeared not. These onely were depozed. They  
proceeded further & excommunicated *Asterius*, *Ensebius*, *Abgarus*, *Basiliscus*, *Philus*, *Philedius*, *Eusthy-*  
*chius*, *Magus*, and *Eustathius*, and decreed they should remaine in that state vntill they had an-  
swered for themselves & cleared themselves of the crimes laid to their charge. When they had brought  
these things to that passe, & sent letters vnto the churches of such as were depozed, certifying  
them what they had decreed in their behalf, they ordained *Anianus* bishop of Antioch in *Endoxius*  
rome, whom the faction of *Acacius* apprehended and deliuered to the hands of *Leonas* & *Lauri-*  
*cus*, they forthwith send him to exile. This being done, the bishops which ordained *Anianus*,  
made a long plee, and discoursed at large before *Leonas* & *Lauricus* against *Acacius* & his con-  
deracie, where they signified in plaine wordes, what extreame wrong the censure & sentence of  
the councell sustained. But when as they pzeuailed nothing, they took their voyage vnto Con-  
stantinople for to certifie the Emperour what they had decided in the councell. The Emperour  
was then come thither from the west, & had taken away the office of procuratorship, & in stead  
therof ordained at Constantinople a certaine government the which he endowd with the ti-  
tle of honor: but *Acacius* had pzevented them & laid grievous accusations to their charge be-  
fore the Emperour, perswading him that their forme of faith was in no wise to be altered.  
Therfore the Emperour being grievously incensed against them, determined to cut them off.  
he made a law, that as many as were Magistrates & bare office in the common wealth, should  
be brought backe againe to embrace a popular & pziuate kind of life. For of the bishops there  
were called to gouerne the common wealth: some were Senators & counsellors: some other  
were Presidents and Lieutenants of pziouinces. While this stirre rained, *Acacius* and his  
complices remained at Constantinople, & calling vnto them the bishops of Bithynia they held  
there another councell. They were all sixty in number, *Marius* also bishop of Chalcedon came  
vnto them: they confirmed the form of faith that was read at Ariminum, at whose beginning

no title the Consuls were written. I would thinke it a superfluous thing to repeat the same  
here, had not they added thereunto of their owne: but in so much they haue written and an-  
neced something of their owne bzaire, it is requisite that we reherse it againe. They wrote  
as folloewth: We beleue in one God the Father almighty, of whom are all things, and in the on-  
ly begotten Sonne of God, begotten of the Father before all worlds, and before all beginning: by  
whom all things were made both visible and inuisible, the one only begotten, begotten of the Fa-  
ther alone: God of God, like vnto the Father which begate him, according vnto the Scriptures:  
the whole generation (as holy Scripture doth witness) no man knoweth but the Father alone which  
begat him. This only begotten Sonne of God, we know to haue bene sent from the Father, to haue  
come downe from heauen as it is written: to haue bene conuersant with his disciples: and after the  
accomplishing of his message according vnto the will of his Father, to haue bene crucified, dead,  
and buried: to haue descended into hell: at whose presence the infernall power trembled: to haue  
risen againe the third day from the dead, & againe to haue accompanied his disciples: and after forty  
dayes were expired to haue bene taken vp into heauen, where he sitteth at the right hand of the  
Father: and shall come at the general resurrection with the glory of the Father, to reward euery one  
according vnto his works. And we beleue in the holy Ghost, whom the only begotten Sonne of  
God himselfe, our Lord and God promised to send mankind a Comforter, as it is written, the spi-  
rit of truth, whom also he sent after his assumption into heauen. The clause of substance being of di-  
uers simply laid downe, because the ignorant people vnderstood it not, gaue great occasion of of-  
fence. It seemed good therfore, in as much as there was no mention thereof in holy Scripture,  
quite to take it away, and henceforth not to reason thereof, because the word of God hath no  
where remembered the substance of the Father, and of the Sonne, for the substance or subsistencie  
of the Father, of the Son, and of the holy Ghost, may not once be named or reasoned of. We there-  
fore as we are taught by holy Scripture do affirme, that the Sonne is like the Father. All heresies  
whatsoever, either heretofore condemned, or lately sprung vp, if they be found contrary to this  
faith, let the be held for accursed. These things as you see were then decreed at Constantinople.  
Now hauing at length run ouer the confute multitude of Creeds & forms of faith, let vs once  
againe briefly repeat the number of them. After the Creed that was late down by the Nicene  
Council, the bishops framed two others at Antioch, when they assembled to the dedication of  
the Church. The third was made in France of the Bishops which were with *Narcissus*, and ex-  
hibited vnto the Emperour *Constantine*. The fourth was sent by *Endoxius* vnto the Bishops  
throughout Italie. These were published in writing at Sirmium, whereof one being gloriously  
intitled with the names of Consuls, was read at Ariminum. The eight was set forth at Sele-  
ucia, & procured to be read by the complices of *Acacius*. The ninth was given abroad with ad-  
ditions at Constantinople, there was thereunto annexed, that thenceforth there should be no  
mention made of the substance or subsistencie of God. Therunto *Viphilus* bishop of the Gothes  
then first of all subscribed: for vnto that time he embraced the faith established by the councell  
of Nice, and was an earnest follower of *Theophilus* bishop of the Gothes, who had bene  
at the Nicene Councell, and subscribed vnto the Creed. But of these things thus much.

## CHAP. XXXIII.

How that after *Macedonius* was depozed, *Endoxius* was made Bishop of Constantinople:  
and of *Eustathius* Bishop of Sebastia.

*Acacius* and *Endoxius* together with their faction made foule tumults, and great stirre at  
Constantinople, fully purposing to remove from their bishopricks some of the contrary  
side. And here also we may not passe over with silence, how that both parts inuented  
causes of depziation, not for piety and religion sake, but of pziuate malice & quarrellous spite:  
for though they varied in the faith, yet in depozing one another they charged not each other  
with their beleefe: but such as were of *Acacius* side, took the Emperours displeasure (who pur-  
posed among diuers other to reuenge him of *Macedonius* as a fit occasion, and first they depose  
*Macedonius* from his bishopricke, partly for that he had bene the cause of great slaughter, and  
partly also because he admitted into the communion a certaine Deacon that was taken in  
adulterie. They remoned *Elenus* bishop of Cyzicum for baptizing one *Heracius* a sacrificing  
priest at Hercules at Tyrus, who was knowne to be a great conuener, and preferring him to the  
order of Deaconship: they depzied *Basilus* otherwise called *Basilas*, who was made Bishop  
of

An Arrian  
Creed read  
at Ariminum, &  
now confir-  
med by the  
Arrian Bishops  
in the coun-  
cell held at  
Constantino-  
ple An. Do.  
364.

The number  
of the Creeds  
when, and  
where, & by  
whom they  
were made.

Viphilus Bi-  
shop of the  
Goths be-  
came an A-  
rian in his la-  
ter dayes.

Cap. 41 after  
the Greeke.

\* Cap. 43 in the Greeke. Eustathius was not suffered to speak for himselfe, his faults were so heinous and so well knowne.

of Ancyra in *Marcellus* towne, for that he cruelly tormented and imprisoned a certain man, because he forged flanders, and discredited others persons, and lastly for molesting the estate of the churches in Affrike by his epistles: they suspended *Dracimus* for leaving Gallacia, & remouing to Pergamus: they displaced mozeouer *Neonas* Bishop of Seleucia, whose conuall was held: *Sophronius* bishop of Pompeiopolis in Paphlagonia: *Ephidius* bishop of Samolun in Macedonia: *Cyrillus* bishop of Ierusalem, and many mo, for sundry other causes. *Eustathius* had *Eustathius* bishop of Sebastia in Armenia licence permitted him to purge himselfe, because that a little before he had bene deposed by *Eulanius* his owne naturall father, who was bishop of Cæsarea in Cappadocia, for apparelling himselfe in such weeds as was not decent by the dignity & order of priesthood. In this *Eustathius* towne, *Meletius* (of whom I haue before said) the dignity & order of priesthood. In this *Eustathius* towne, *Meletius* (of whom I haue before said) was made bishop. Mozeouer *Eustathius* was afterwards condemned by the conuall held at Gangra, that was summoned for the hearing of his matters, because that after his former depostion in the conuall of Cæsarea, he had attempted many things contrary to the canons and customes of the Church. He so had marriage, and set forth precepts of abstinence. He parted asunder diuers that were coupled together in wedlock, & perswaded such as returned the churches and publike assembly, to raise conuenticles and brotherhood in their private houses. He took seruants from their masters vnder colour of religion. He himselfe tooke the philosophers habite, & constrained his followers to vse a strangekind of attire. He caused the women to be shauen. He so had the accustomed & prescribed fasting dayes, and communions abstinence on the Sondages. He abhorred the prayers that were made in married mens houses. He detested the offering and the communion of the married priest, who when he was a lay man had lawfully coupled himselfe in the bond of wedlocke. This *Eustathius* when he was taught and set abroach these & many other such leud precepts, was (as I said before) deposted by the conuall held at Gangra in Paphlagonia, & his doctrine accursed. But these things were done a good while after. When that *Macedonius* about that time was remoued, *Endaxius* imposing the sea of Antioch to be far inferior vnto the bishopricke of Constantinople, was proclaimed bishop of Constantinople by *Acacius* and his adherents, who made lawes, & put them in practice, contrary to their owne former decrees. For after the depostion of *Dracimus*, they made *Endaxius* Bishop of Constantinople, who now the second time had translated himselfe from one sea vnto another, & in so doing they were found farre contrary to themselves. And this they ratify the forme of faith that was read at Ariminum, together with additions & glosses, as a very absolute thing, & send it abroad into the whole world, commanding that whosoever refused to subscribe vnto the same, should by the vertue of the emperors proclamation be condemned to perpetuall banishment. They signified this their purpose vnto many of the East churches which maintained the same hereticall opinion with them, & to *Patriphus* Bishop of Scythopolis, who from the conuall of Seleucia got him straight to his owne city. *Endaxius* was settled bishop of the noble citie of Constantinople, the great church called after the name of Wisedome, was honozed with the solemne feast of dedication, in the tenth Consulship of *Constantinus*, the third of *Iulianus Cæsar*, and the sixteenth day of the moneth of February. *Endaxius* being stalled in his seat, gaue this out for the first sentence, which at this day is read in euerie mans mouth: the sonne is religious the father irreligious. Wherefore when the tumult and sedition arose by occasion of these wordes: Let this saying (saith he) nothing grieue you at all, for the father is irreligious in that he worshippeth none: the sonne is religious in that he worshippeth the father. When he had thus interpreted his mind, the contentions multitude quieted themselves, and in stead of the burlyburly, the whole Church was set on laughter. His fond saying vnto this day is counted a famous jest. The authors of error and schisme occupying their bzaime about such trifling quirks, about such fond and trifling wordes, haue broken asunder the bond of vnitie and concord retained in the Church of God. The Conuall held at Constantinople had such an end as I haue shewed before.

The wicked and scolding sentence of Endaxius.

Cap. 44 after the Greeke.

CHAP. XXXIII.  
Of Meletius Bishop of Antioch.

Now it remaineth that according vnto our former promise, we say somewhat of *Meletius*. This man after the depostion of *Eustathius* (as I said before) was first chosen bishop of Sebastia in Armenia, afterwards he was taken thence, and translated to the bishopricke

ricke of Bercea a city of Syria. After he had bene at the conuall of Seleucia, and subscribed vnto the forme of faith which the faction of *Acacius* had framed, & exhibited vnto the conuall, immediately he turned to Bercea. The Antiochians after the summoning of the conuall at Constantinople, understanding for certaine that *Endoxius* had made light of their church, and for great lucre crept into the bishopricke of Constantinople, sent to Bercea for *Meletius*, and made him bishop of Antioch. He in a good while after his comming medled not with high matters & mysteries of faith, but deliuered onely vnto his auditors, such things as concerned manners, good life and godly conuersation: yet in continuance of time, he expounded them the faith and the clause of *One substance*. The Emperour hearing of this, commanded him to erile, and gaue charge that *Euzoius* (who also sometime had bin deposed together with *Arius*) should be stalled bishop of Antioch. But such as bare good will and great affection vnto *Meletius* (laying aside for altogether the Arian opinion, & confederacie) began to meet priuately, and had their particular conuenticles: when as they which alway had cleaued vnto the faith of *One substance*, refused their communion for two causes, partly for that *Meletius* had bene made priest by the Arians, and partly also for that his followers had ben baptizd of them. Thus the Church of Antioch leaned vnto that side which agreed with it selfe. But the Emperour hearing that the Persians had proclaimed warre against the Romans, got him in all the hast to Antioch.

Meletius was after Endoxius Bishop of Antioch, he was by the Emperour deposted for maintaining the Nicene creed against the Arians, & Euzoius placed in his room.

CHAP. XXXV.  
Of the heresie of Macedonius.

Cap. 45 after the Greeke.

*M*acedonius being banished the city of Constantinople, and taking very impatiently the sentence pronounced against him, could by no means quiet himself, but got him vnto the contrary side, vnto such as had deposed *Acacius* at Seleucia together with his complices: he dealt with *Sophronius* & *Elenus* by messengers, that they should firmly adioin themselves vnto the forme of faith set forth at Antioch, afterwards confirmed at Seleucia: he requested them earnestly to call it after that famous and renowned title, the Faith of *one substance*. Wherefore there frequented vnto him many of his familiars, together with sundry others who after his name are now called Macedonians: there resorted vnto him diuers others also, who at the conuall of Seleucia were foes vnto the faction of *Acacius*, who also at the beginning maintained, both publickly and priuately the faith of *One substance*, but now tread the same underfoote. This *Macedonius* though he affirmed that the Son of God was like vnto the Father, as well in substance as in al other things: yet auouched he that the holy Ghost had not these titles of honor, but termed him their seruant or iudge. The report goeth that *Macedonius* was not the first founder of this blasphemous opinion, but *Marathonius* who long before his time had bene bishop of Nicomedia, and therupon such as maintained that opinion, to haue bene called Marathonians. Vnto these mens company it was that *Eustathius* (who for the cause about specified left Sebastia) linked himselfe. When *Macedonius* denied that the holy Ghost was equal & partaker of the Godhead which is in the blessed Trinity, *Eustathius* made answer: I of mine owne part (saith he) do not minde to call the holy Ghost God, neither yet dare I presume to terme him a creature. Wherefore such as embrace the faith of *One substance*, do call these men *πρωτοπασις* by interpretation, deadly foes vnto the diuinity of the holy Ghost. But how it cometh to passe that Hellespont is full of these Macedonians, I will discourse when fit occasion is ministered. The faction of *Acacius* endeouored with all might againe to call a conuall at Antioch, for it repented them that they affirmed the Son in all things to be like vnto the Father. Wherefore the yeare following in the consulship of *Taurus* and *Florentius*, they assemble together at Antioch in Syria, at what time *Euzoius* gouerned the Church, and the Emperour also abode there. Many of the after their meeting cal into question such things as they had believed in times past: they affirme that the Clause of likeness by the conuall of Ariminum and the conuall held at Constantinople, is quite to be abandoned, & not once to be named againe: they cloke their opinion no longer, but pronounce with open mouth, that the Son was altogether unequal, and unlike the Father, not only in substance, but also in wil, and also that he had his being (as *Arius* dreamed) of nothing. Such as then also were at Antioch of the sect of Arians, intangled themselves in the snarles of this pestilent opinion. Wherefore besides that the Arians were called *ἀρριανοί* which signifieth, that they affirmed the Son to be unlike the Father: they were of the Antiochians, who defended the faith of *One substance*, and then were

Of impacientie cometh heresie.

The blasphemous opinion of the heretic Macedonius. Marathonius an old hereticke.

*πρωτοπασις* by interpretation, deadly foes vnto the diuinity of the holy Ghost.

The conuall of Antioch was held Anno Dom 349, they confirm the Arian opinion. The blasphemous opinion of the Arians.

denied for the foresaid cause of *Meletius* called *Exoucontioi*, signifying they had affirmed the Sonne of God to have had his being of nothing. When they were demanded wherefore they constantly affirmed in their Creed, that the Sonne was God of God, and now durst presume to say that he was unlike the Father, & had his being of nothing: they went about to blinde their eyes with a ridiculous kind of fallacie. Whereas we affirmed (say they) the Sonne to be God of God, we meant it in that sense as the Apostle wrote where he said, that all things were of God. Wherefore the Sonne is of God in as much as he is included in the word of God. And for this cause we laid downe in our Creed the clause: according vnto the Scriptures. The autho<sup>r</sup> of this lewd and fond glosse was *Georgius* Bishop of *Laodicea*, who being ignorant and unskillfull in such kind of phrases, perceived not how *Origen* in times past had plainly interpreted such figurative kind of speeches contained in the Epistles of *Paul*. The followers of *Arcadius* though they were iustly charged with captions sophistical dealing, yet turning neither the slander rising thereof, nor the sentence pronounced against them, repeated then the same of faith which they had rehearsed at *Constantinople*: this being done, every one repaired to his owne home. *Georgius* after his return to *Alexandria* (for there after the departure of *Athanasius* who then hid himselfe in some obscure place, he was placed Bishop) beyng very sore, and punished extremely such as were of the contrary opinion, and plagued the people of *Alexandria* which hated him as a tode. *Herenius* was chosen Bishop of *Ierusalem* in *Cyprus* rone. Whom *Heracles* succeeded, after him *Hilarus*, after all *Cyrillus* returned to *Ierusalem*, and recovered the Bishopricke againe.

*Herenius*.  
*Heracles*.  
*Hilarus*.  
*Cyrillus*.

Cap 46. after  
the creeke.

#### CHAP. XXXVI.

Of both *Apollinaris*es the father, the sonne, and their heresie.

About that time there sprang vp a new heresie, the occasion was as followeth. At *Laodicea* a citie of *Syria* there were two men, the father and the sonne of one name, for both were called *Apollinaris*. Whereof the one I meane the father was a priest, the other, that is the son was a reader. Both were professors of humanity. The father taught Grammar, the son Rhetoricke. The father being borne at *Alexandria*, first kept schoole at *Beryus*, afterwards remouing to *Laodicea*, he got him a wife, on whom he begat *Apollinaris*. They both dwelt at *Laodicea* in the time of *Epiphanius* the Sophist, and hauing great familiarity with him, they were verie much in his company. *Theodotus* bishop of that sea, fearing greatly lest by their familiarity with him they should fall from the faith, and embrace paganism, so bad them his company. They made no accompt of the bishops commandment, but kept still company with *Epiphanius*. In proceesse of time *Georgius* the successor of *Theodotus* hauing oft assailed, & seeing he could by no means separate them from *Epiphanius*, excommunicated them both, hoping by that punishment to perswade them to the contrary. But the younger *Apollinaris* stomaking this dealing, put confidence in his painted figures of Rhetoricke, and inuented a new opinion, the which at this day after the name of the autho<sup>r</sup>, is called the heresie of *Apollinaris*. Some do affirme that they fell not out with *Georgius* for the foresaid cause, but for that they heard him preach strange and contradiatorie doctrine: affirming sometimes the sonne to be like vnto the father as in the councill of *Seleucia*, at other times maintaining the heresie of *Arius*, & so for trifling and light occasion to haue fallen from the Church. Wherof that no man gaue care vnto them, they endeouored to establish a new kind of doctrine: first they taught that God the word took manhood according vnto the order of incarnation without soule: againe recanting the same, they affirmed he took soule, yet not the minde as reason (being the highest and chiefest part of the soule) but that God the word was shut vp, included, and compassed in man, in place of the minde. Only in this their followers do vary from the church. As for the Creed containing the clause of *One substance to be in the blessed Trinitie*, they stedfastly cleaue vnto it. But I will heere cease and defer the discourse of both these *Apollinaris*es, vntill another convenient place.

Impacience  
causeth here-  
tie.

The heresie  
of *Apollina-  
rius*.

#### CHAP. XXXVII.

Of the death of *Constantius* the Emperour.

While the Emperour *Constantius* remained at *Antioch*, *Julianus* Caesar had much ado in France with many barbarous nations. After that he had got the upper hand the souldiers did so loue him that they proclaimed him emperour. *Constantius* hearing of this,

this was wonderfully troubled and disquieted in mind, so that the grief thereof cast him into a dangerous disease. Wherefore being first baptized of *Euzaius*, he made expedition to giue him battell. And coming as farre as *Mopius* wells, betwene *Cappadocia* and *Cilicia*, by reason of the great thought and sorrow he conceived of his vnlucky affaires, he fell into an *Apoplexia*, and thereof presently died, in the Consulship of *Taurus* and *Florentius*, the third day of November, the first yeare of the 285. Olympiad. *Constantius* liued five and forty yeares, he reigned thirtie eight, that is thirtie one together with his father, and five and twentie after his fathers death. His second booke compasseth the historie of so many yeares.

*Constantius*  
died Anno  
Dom 361.

The end of the second booke of Socrates.



## THE THIRD BOOKE OF THE ECCLESIASTICAL HISTORIE OF SOCRATES SCHOLASTICVS.

### CHAP. I.

Of *Julianus* his linage and bringing vp: also how that being Emperour, he left the Christian profession, and embraced paganism and gentilitie.

When the Emperour *Constantius* had departed this life in the borders of *Cilicia*, the third of Nouember, within the Consulship of *Taurus* & *Florentius*, *Julianus* the eleuenth of December following, and the same consulship, leauing the West parts of the world, came to *Constantinople*, & there was proclaimed Emperour. Now therefore in as much as I haue determined with my selfe to discourse of this Emperour *Julian*, a man passing eloquent, let none of his friends looke at my hands for curious and lofty stile, as though it behoued my pen to counteruaile the excellency of the person. But seeing our style is otherwise bent, namely to deliuer to posterity in writing the true histories of the Church, we will follow according vnto our former promise, a lowly & soft kind of phrase, correspondent vnto the capacity both of learned and vnlearned readers. Wherefore entering to discourse of him we purpose to proceed in this order, after our preamble hath vbed a little digression, to lay downe his kindred, his bringing vp, and the manner how he attained vnto the Imperiall crowne. *Constantine* the Emperour who changed the name of *Byzantium*, and termed it *Constantinople*, had two brethren by one father, but by diuers mothers, the one was *Dalmatius* the other *Constantius*. *Dalmatius* had a son of his own name: *Constantius* also had two sons, *Gallus* and *Julianus*. When as after the death of *Constantinople* founder, the younger *Dalmatius* had bene slaine of the souldiers, these orphans likewise bereaued of their naturall father, escaped narrowly the vnlucky successe of *Dalmatius*, for they had bene cut off and dispatched, had not sickness and diseases (as it was thought incurable) saued *Gallus* life, and youthly age of eight yeare old preferred *Julianus* aline, and kept him from the tyrants clauies. Vnto after that the Emperour was appeased, and his furie withdrawne from raging against them, *Gallus* was trained vp vnder scholemasters at *Ephesus* in *Ionis*, where their ancestors had left either of them great legacies. *Julianus* also being come to the stature of a springall, gaue himselfe to learning in the cathedral Church of *Constantinople*, where there was a free schole. He went in simple and meane attire, and was taught of *Macedonius* the Eunuch. He learned Grammar of *Acacius* the *Laconian*, and Rhetoricke of *Ecebolus* the Sophist, who then was a Christian. The Emperour *Constantius* provided very well, lest that by hauing an Ethnick to his master (for *Julianus* was a Christian from his cradell) he should fall to the superstitious Idolatrie of Pagans. When he had profited very much in good discipline and goodly literature, the same went of him among the people, that he was a man both able and fit to gouerne and beare office in the common wealth. The which thing afterwards being ripe in every mans mouth, disquieted the Emperour not a little. Wherefore he caused him

This second booke compasseth the historie of 2 yeares and 5. moneths, during the reign of *Julian* and *Constantius*, ending Anno Dom 368. *Julian* succeeded *Constantius*. An. Do. 361. *Constantius*, *Dalmatius*. *Constantius*. *Gallus*. *Julianus*.

*Macedonius*  
the Eunuch.  
*Nicodes* the  
*Laconian*.  
*Ecebolus*  
the Sophist.

Libanius the  
Sophist.

Maximus the  
Ephesian phi-  
losopher was  
a coniuurer, &  
therefore put  
to death.

Julian a cou-  
terfeit shau-  
ling.

Julianus was  
made Cæsar,  
and sent into  
France.

A garland  
foretiewing  
the crowne  
of the empire

to be removed from the princelie city of Constantinople into Nicomedia, & charged him  
to tread in the schole of *Libanius* the Syrian Sophist. *Libanius* then was expelled by the  
masters of Constantinople, and kept a school at Nicomedia: who poisoned out the poison of his  
cankred stomacke against the scholemasters in a certaine booke which he published  
against them. And though *Julianus* was therefore forbidden to frequent *Libanius* lectures, be-  
cause he professed paganism & heathenish literature: yet for all that, was he so in love with  
his works, that he procured them secretly and by stealth, and perused them with great la-  
bor & diligence. When he had taken good successe and great profit in *Alexandria*, it fell out that  
*Maximus* the philosopher, not the Byzantian the father of *Eusebius*, but the Ephesian, came to  
Nicomedia: whom the Emperour *Valentinianus* afterwards found to be a coniuurer, and com-  
penced him with present death. But that (as I said before) fell afterwards. At that time there  
was no cause that brought him thither, but the fame of *Julian*. Of this man it was that *Julian*  
learned the precepts of philosophie: but as for religion he had such a master as inflamed his  
mind to aspire unto the imperiall scepter. When these things came unto the Emperours ears,  
*Julian* now musing betwene hope and fearful hatred, how he might be void of suspicion, who  
of late had bene a true Christian, but now an hypocriticall dissembler, shaued himselfe, and  
counterfeited a monkish life. For all that princely he applied heathenish & philosophical disci-  
pline, but openly he read holy Scripture, so that he was made reader in the Church of Nico-  
media. Thus craftily vnder cloke of religion did he appease the furious rage of the Emperour  
incensed against him. These things did he of fear, yet not despairing of hope, for he sticked not  
to tell diners of his familiar friends, that it would be a happy world if he were made Empe-  
rour. When it went thus with him, *Gallus* his brother was created Cæsar, who taking his  
journey into the East, came by Nicomedia for to see him. But *Gallus* in a while after being  
slain, immediately from that time forth *Julianus* was had in great suspicion of the Emperour, &  
therupon commanded that he should be straitly looked vnto. He espying fit opportunity to  
escape his keepers, conueyed himselfe away and saved his life. At length *Eusebius* the Emperres  
finding him by chance lurking in some secret and obscure place, intreated the Emperour in his  
behalf, that he would not only do him no harme, but also grant him his lawfull fauor for to  
repaire to Athens for further knowledge in philosophie. So he shortly, he sent for him: made  
him Cæsar: gave him his sister *Helen* to wife: and sent him into France for to wage battell with  
the barbarian nations which rebelled against their Christian Emperour. For the barbarians  
whom the Emperour *Constantinus* had hired a little before to giue battell vnto *Magenius* the  
tyrant, when as they prevailed nothing against him, they fell a ransacking & spoiling of the  
cities within the Romane dominions: and because *Julian* had but a graine head and of no  
great yeares, the Emperour gaue him charge to enterprize nothing without the aduise and  
counsel of his sage & expert capitaines. When that they baning this large commission were  
negligent, so that the barbarians had the upper hand, *Julianus* permitted the captains to ban-  
ket, to take their pastime and pleasure, and laid downe a set & certaine reward for every bar-  
barian that was slaine, whereby he did the more encourage the souldiers. By this meanes it  
fell out that the power of the barbarians came to nought, & that he himselfe was greatly be-  
loved of his souldiers. The same goeth, that as he entered into a certain towne, a graine garland  
hanging by a cord betwene pillars (wher with commonly they are wont to trim their houses,  
& set forth the beautie of their cities) fell vpon his head, & fitted him very well, inasmuch that  
at the people then present, gaue a great shout therat. For it was thought that the falling gar-  
land prognosticated vnto him the glory of the imperiall scepter following after. Somelittle  
that *Constantinus* sent him against the barbarians, hoping that in skirmishing with them he  
should there be dispatched. But whether they report truly or no I know not. For after that  
he had married him to his sister, if then he should pretend him friendship and pacifie mischief  
towards him, what other thing were that, then to procure vengeance to light vpon his owne  
pate: But whether it be thus or otherwise, let every man iudge as he thinks best. When *Julian*  
had signified vnto the Emperour the careless and slothful disposition and negligence of  
the captains, he sent him another, that was valiant, seruiceable, and a man for *Julianus* alone  
beine. *Julian* after his comming fought manfully with the barbarians: who sent an embas-  
sador vnto him shewing the letters patents and commission of the emperour, that commanded  
the to go into the borders of the Romane countries. But *Julian* laid their embassadour in his  
way

Julianus of  
the souldiers  
proclaimed  
Emperour,  
and crowned  
with a chaine  
of gold.

Julian the  
Emperour is  
become an  
Apostate, and  
to was he  
called vnto  
his end.

The policie  
of Julian for  
the winning  
of the people

waged battell with the multitude, overcame the enemy, and sent the king of the barbarians  
captive vnto the Emperour *Constantinus*. After this lucky and prosperous successe, the souldiers  
proclaime him Emperour. The imperiall crowne was not then present, but one of his traine  
toke a chaine of gold from about his necke, and compassed his head therewith in stead of the  
crowne. In this sort it was that *Julianus* began his raigne. What he did in time following,  
whether he became a philosopher or no, let other men iudge that shall hereafter. For he de-  
termined with himselfe thenceforth to send no embassadours vnto *Constantinus*, neither to do ho-  
mage, or to honor him as his superiour, patrone, or well willer: but to deale in all matters ac-  
cording to his owne will and pleasure. He altered the presents throughout every prouince,  
he discredited *Constantinus* in every city, by reading openly and scoffing at his letters written  
vnto the barbarians, so that all fell from *Constantinus* and followed after *Julianus*. In the end he  
laid aside all hypocrisie & dissembling of Christian religion. For as he passed throughout euery  
city, he let wide open their temples & idol groues, he sacrificed to pictures, & intitled himselfe  
an high priest: so that the Pagans celebrated afresh their heathenish and abominable feasts.  
When these things were thus brought to passe, he toke occasion to raise ciuill wars against  
*Constantinus*, & procured (as much as lay in him) all misery, calamity, and mischief (which accu-  
some to follow war) to be committed. Neither truly could this philosophers mind haue bene  
thoroughly knowne without great slaughter & bloodshedding, unless God (who is the onely  
iudge of his owne secret counsell) had without the calamitie of others cut off from his purpose  
the other aduersary. For as *Julianus* continued among the Thracians, tydings were brought  
him of *Constantinus* death. Thus was the Roman Empire then deliuered from ciuill wars. Im-  
mediatly *Julianus* got him to Constantinople, and forthwith denieth how to win the peoples  
hearts, & to linke them vnto him in love and obedience. He compassed with himselfe this craft.  
knowing of a certainty that *Constantinus* was deadly hated of all them that embraced the creed  
containing the clause of *One substance*, partly for that he had depriued them of their churches,  
and partly also for that he had banished and exiled their bishops: vnderstanding also that the  
Ethnickes could in no wise away with him, because that he kept them from sacrificing, and  
that they hoped to see the day when their idoll groues should be frequented, and their altars  
loaded with sacrifice: seeing that both these sorts of men feuerally vied spite vnto the deceased  
*Constantinus*, & to be short that all men abhorred the Eunuches, and detested the haughty spoile  
of *Eusebius*, he craftily applied himselfe to euery sort, & framed his behaviour according vnto  
euery ones humor. He dissembled and flattered with some: others he allureth with benefites  
and swelling pride of hoped promotion. But euery where he proclaimed, and at the word is  
giuen to vnderstand his disposition towards idolatrie. And first he inueryeth at the cruelty of  
*Constantinus*, next to the end he might make him obvious among the common sort of people, he  
callethe home by edict the bishops he had exiled, commanding also that their confiscated sub-  
stance should be restozed them againe. He gaue charge that without any abo the Ethnickes  
should haue free access into their temples: he made a law that the Eunuches should make re-  
stitution of such substance as they had inuiously taken away. He commanded that *Alcibi-  
us* the Emperours chief chamberlaine should haue his head stricken off his shoulders, not only for  
the great iniuries he offered to olders men, but also (as he was giuen to vnderstand) for that  
his brother *Gallus* through his malicious procurement had bene put to death. At length he  
buried *Constantinus* honorably. Afterwards he rid the court of the Eunuches, Barbores and  
Cokes: the Eunuches, because that by their means it came to passe, that *Constantinus* being di-  
uorced from his wife, married not againe: the cokes, because he had been a spare kind of victuals  
barbores, because (as he said) one was enough for a great many. For the disordred causes he  
banished these kind of men out of his palace. He turned out diuers off notaries to their for-  
mer trades, and vnto some he commanded that the shipps due vnto fishermen should duly  
be payed. For iour he commanded that the ordinary cartage prouided for necessities, should  
no more be by *Apoles*, *Oren*, and *Alles*: but permitted that in such publick affaires the onely  
ble of horses should be retained. There be but few which commend these his doings, and sure  
I am, there be many that discommend them: because that in removing the admiration and  
glory of the Imperiall treasures and sumptuous magnificence, wherewith many his predecessors  
brought the Empire into an able port, and contemptuous kinde of state. In the night he  
made orations, and pronounced them the day following in the Senate: so that he alone of all  
the

Eunuches,  
Barbores, &  
Cokes were  
banished the  
Emperours  
court.



the Emperours from the raigne of *Iulius Cesar* vnto his time was heard to sound orations in the Senate. Although he famozed greatly and bare singular good will vnto all learned men and painful students, yet aboue al others he esteemed such as professed philosophy, so that the same therof being byrned aboue, all such kind of men bragging not a little of their wisdom, frequented the Emperours pallace, of which number many attyed in mantles, were much reuerenced for their pelling habite then their professed doctrine. All these sort of men became deary friends vnto the Christians, as leud varlets they alwayes applied themselves to the Emperours religion. The Emperour himselfe being puffed vp beyond all measure with the swelling pride of vaine glorie, wrote a booke the which he intituled *Cesaris*, wherein he byrned inueged against all the Emperours his predecesors. Being also of the same mind, and having his stomacke distempered with the cankered popson of malice, he made declamations and iudicines against the Christians. In that he banished *Cokes* and *Barbours* out of his court, we haue to gather that therein he played the part rather of a philosopher then of an Emperour: and in that he opprobriously taunted and reuiled his ancessors, he shewed himselfe plainly to be neither philosopher, nor emperour. For both those sort of men are void of malicious beholding and despitifull enuie. For euene as it becometh the Emperour to take after those precepts of philosophie which tend to the moderation and modestie of minde: so the philosopher if he imitate the Emperour in all things, he shall passe the bounds of his calling, and forget his profession. Thus much byrde of the Emperour *Iulian*: linage, his byrning vp and disposition, also how he came to be Emperour: now let vs returne to discourse of the Ecclesiasticall affaires within that time.

## CHAP. II.

Of the commotion raised at Alexandria, and of the death of *Georgius*.

I fell out vpon this occasion at the beginning, that there arose a great byrre at Alexandria. There was a certain place within the citie which of old time lay all wast and open, full of all filth and uncleaneesse, where the Ethnickes (with rites and ceremonies done to the honoz of *Muhra*) accustomed to offer vp men for sacrifice. This plat of ground serving to no use or purpose, *Constantius* gaue to the Church of Alexandria. *Georgius* purposing with himselfe to found there a Church, causeth the ground to be rid, and the filth to be caried away. During purged the place, there was found a chancell of great height where the Ethnickes had laid up the reliques of their mysteries. There was also found therein an infinite number of dead mens skuls, both of yong and old, the which as we are giuen to vnderstand, were slaine when the Pagans used bowels and intrails for diuination and diuellish southeysaying, thereby to beguile and blear the eyes of simple and ignozant soules. When these were found in the bestris and secret closets of *Muhra*, the Christians went about to disclose vnto the world their practices, to the end their fond ceremonies might be derided of all men. They carry about the bones of the dead for the people to gaze vpon. The Pagans inhabiting Alexandria perceiving their byrre, stomaked the Christians, boyled within themselves for anger, took that which first came to their hands, let vpon them, and due of them every kind of way: so that some were run through with swozds, some other byrained with clubs, other some stoned to death, some strangled with halters about their necks, some other were nailed to the tree, casting in their death the death of the crose. In the end, as commonly it falleth out in such busybushes, they had not their hands, no not from their dearest friends: one friend fell vpon another, the one hurt the light the other brothers life, the parents put their children to death, and to be short the one cut the others throte: so that the Christians were faine to cease from ribding the filth and foule closets of *Muhra*: and *Georgius* was of the Gentils pulled out of the Church by the eares, tyed to a Camell, tojne in peeces, and burned to ashes together with the dead.

## CHAP. III.

How that the Emperour taking grieuouly the death of *Georgius*, rebuked sharply in his letters the people of Alexandria.

The Emperour being wonderfully moued with the death of *Georgius*, wrote better letters vnto the people of Alexandria. The report goeth, that such as concerned displeasure against him in the quarrell of *Albanasius*, committed these things against *Georgius*, he to

The Persians worshipped the Sunne, which they called *Muhra*.

The death of *Georgius* bishop of Alexandria.

dispatch him out of the way. But in my opinion they that be at variance among themselves, most commonly hold together when necessitie constraineth them, in tumults and seditions to withstand the violence of desperate and damned persons. Wherefore the Emperours epistle chargeth not the Christians severally, but all the inhabitants of Alexandria. *Georgius* (as it is verie like) had diuerslie molested and graued them all, and therefore the people was furiously set on fire sedition. What the Emperour wrote generally vnto the whole multitude, heate out of his Epistle as followeth: The Emperour *Cesar*, *Iulianus*, *Maximus*, *Augustinus*, The Epistle of *Iulian* the Apostata vnto the inhabitants of Alexandria. If it be so fallen out amongst you, that there is no reuerence giuen vnto *Alexander* the founder of your citie, or (which is greater) if ye stand in no awe of the great and most holy God *Serapis*: yet do I greatly maruell that you were void of common reason, naturall affection, and honest ciuilitie, and that (which with modestie I may adde thereunto) you had so little consideration of our person, whom not only the great God *Serapis*, but also all the other gods, haue thought worthy to be Emperour of the whole world, vnto whom, it should haue bene your part to haue had recourse, and to haue giuen vs the hearing of all such iniuries, whatsoeuer you had sustained at the hands of leud and disobedient persons. But peradventure the boyling heate of anger, and the furious motion of the minde, overshadowed your wits and blinded your eyes, the which most commonly, being remoued from the seate of reason, is wont to commit such cruell and hainous acts. And though the fond humour of sedition feeding on malice was hindered a little: yet for all that it brake out to the contempt and ouerthrow of the lawes. You therefore seeing you are numbred among the people and inhabitants of Alexandria, whom neither reason could perswade, nor shame withdraw, from attempting the things for the which you might haue iustlie detested them, I charge you in the name of *Serapis* tell me, what wicked fiend hath thus furiously prouoked you to seeke the death of *Georgius*? You will say peradventure, he incensed against you the most blessed Emperour *Constantius*: that he procured a band of armed souldiers to be brought into your sacred citie: that the Lieutenant of *Egypt* rancked and kept from you the most holie temple of God, caried away thence, the images, the monuments, and glorious ornature provided for the solemnitie of seruice: and also that when you not digesting those hainous acts, endeouored (and that not without iust cause) to maintaine the quarrell of your God, yea rather to retaine the glorious ornaments of your great God, the same Lieutenant contrary to all reason, both vniustly and wickedly, set vpon you with armed souldiers, who fearing more the displeasure of *Georgius* the Bishop, then of *Constantius* the Emperour, thought best in such sort to saue himselfe. For now of a long while, he had behaued himselfe more orderly and ciuilly then tyrannically disposed towards you. For the which causes you were incensed against *Georgius*, the open aduersarie of the gods, and haue thus defiled with conspiracie and slaughter, your holy city, when as you might haue sued him in the law, and brought him to his tryall, and the sentence of the Iudges. In so doing this hainous offence had not broken out into bloodshedding and horrible murder: but would haue pacified the matter in equall ballance, and preserved you without harme or damage: it would haue sharply punished the author of such leud practices, and kept vnder all them which not only despise the Gods, but also let at nought such noble cities and famous assemblies, supposing the crueltie they exercise vpon them, to be a furtherance of their power and authoritie. Conferre this my Epistle with that which of late I sent vnto you, and weigh diligently the difference betweene them. In the former I haue highly commended you, but now in the later, I take the immortal gods to witnesse, when that I endeouor (as dutie requireth) to praise you, the horrible offence which you committed stoppeth my mouth, and stayeth my penne. What? dareth the subiect as a madde dog, pull man in peeces with his teeth? ought not he be ashamed of so hainous an offence? Is this to punish and cleanse the hands, and to hold them vp stretched wide vnto the gods, as if they were not polluted with the blemish and infamy of murder? But *Georgius* had no other then was due vnto his desert, and peradventure I my selfe might iustly haue affirmed, that by al right he should haue suffered far worse. But you will say, that he deserued it for his dealing towards you: and therein I am of your opinion. But if you say, that it behoued you to punish him, that will I in no wise grant. You haue lawes, the which ought greatly to be honored and embraced of al men, both publicly and priuately. But notwithstanding, though it commonlie fall out, that many be found faultie and seuerall trespassours, yet ought we to fauour the publike state of the common weale, to obey the

The Epistle of *Iulian* the Apostata vnto the inhabitants of Alexandria.



Nicephorus  
in Steele of  
grandfather  
teadeth vnic

the lawes, and in no wise to violate the ancient and godly decrees. Thinke your selues happy (O ye people of Alexandria) that this hainous offence was committed by you in my time: for I cannot in maner chuse, but embrace you with brotherly affection, both for the reuerence I owe vnto God, and the affection I beare vnto my grandfather, of the same stocke with me, who sometime gouerned both Egypt and your citie. For the prince that will not be contemned of his subiects, and the discret and vpright magistrate, may not winke at so hainous offence of the people, lest that necessitie constraineth to cure so greivous a maladie with farre greater griefe, and more desperate medicine. But I for the aforesaid causes do applie vnto these your sores, most gentle and tolerable salues, to wit, exhortation and cutesous language: whereunto I am certainly perswaded you will yeeld, if you be the men I take you for, descending of the ancient stocke of the Grecians, and retaining in your breasts that noble and valiant courage, hauing also all the properties of courteous and ciuill life (I speake vnto you my louing citizens of Alexandria) impressed in the secret closets of your mindes. **This was the Epistle of the Emperour.**

## CHAP. IIII.

*How that after the death of Georgius, Athanasius returning vnto Alexandria tooke againe the gouernment of the Bishopricke. Of Lucifer and Eusebius: and how Lucifer made Paulinus Bishop of Antioch.*

Athanasius  
returneth to  
Alexandria  
after death  
of Constantius  
\* Cap. 5 in  
the Greeke.

**N**ot long after, the people of Alexandria received with louing and charefull minds their Bishop Athanasius returning from exile, at what time also the Arians were banished the Christian congregations, and the Church restored to the gouernment of Athanasius. But the Arians meeting in priuate houses, appointed Lucifer to succede Georgius in the Bishopricke. At that time thus went the affaires of Alexandria. In the meane while Lucifer and Eusebius by the Emperours edict were called home from banishment. Lucifer was Bishop of Carthagini in a citie in Sardinia: Eusebius (as I said before) was Bishop of Vercella a citie of the Ligurian Italians. Both they returning to the higher countries of Thebes, consulted together, by what meanes they might recouer their bishopricks without prejudice to the canon and decre of the Church. Wherefore after aduise ment taken, it seemed good that the one of them (I meane Lucifer) should to Antioch in Syria: the other, that is Eusebius, should take his voyage to Alexandria: where by the meanes of Athanasius a counsell might be called together, and the canons of the Church therein confirmed. Lucifer sent thither a Deacon, by nysing by him, that he would subscribe vnto the decrees of the Conncell. He himselfe went to Antioch, where he found the state of the Church very troublesome. For the multitude was divided, and the congregations at variance, not only by reason of Eusebius hereticall opinion, but also (as I said before) because that the sect of Meletius, for the singular fauour they bare vnto him, seuered themselves from the faithfull. Lucifer therefore when he had ordained Paulinus to be Bishop of that sea, departed thence.

## CHAP. V.

*How that Eusebius ioyning with Athanasius, called a Counsell at Alexandria, where the blessed Trinitie was pronounced to be of one and equal substance.*

The counsell  
held at Alex-  
andria con-  
demned the Ari-  
ans, Apollina-  
rius, & Ma-  
cedonius.

**W**hen Eusebius came to Alexandria, he dealt earnestly with Athanasius for the summoning of a counsell. The bishops assembled out of diuers cities, and decreed very necessary doctrine: confirmed the diuinity of the holy Ghost, to be of one substance in the blessed trinitie: affirmed the Son of God at his incarnation, to haue taken, not only humane flesh, but also a reasonable soule, as the ancient fathers of old haue deliuered vnto vs. They would not establish, nor thrust into the Church of God any new opinion. But such things as of old were enioyned by ecclesiasticall decre, and laid downe vpon good consideration, by such as were wise, learned and zealous Christians. For thus did the elders of old time reason of this matter, and deliuer in writing vnto the posterity. Irenaeus, Clement, Apollinarius, Bishop of Hieratopolis, and Serapion Bishop of Antioch, haue with generall consent laid downe, where throughout their works, that the Sonne at his incarnation was endued with a reasonable soule. Whereouer the counsell summoned for the hearing of Cyrillus cause, who was Bishop of Philadelphia in Arabia, signified the selfe same by their letters vnto Origen.

Origen likewise who throughout his works, teacheth that the sonne in taking flesh, took also soule: yet in the ninth homily vpon Genesis, he openeth this mytery more plainly, where at large he discourseth how Adam bare the figure of Christ, and Euse the figure of the Church. Whereof Pamphilus, and Eusebius who of him took his appellation, are witnesses sufficient. For both they employing their labour togethly, for to penne in paper the life of Origen, and presenting with Apologies in his behalfe the daunderous accusations of the aduersaries, haue affirmed that Origen was not the first that intreated of this matter, but that he interpreted vnto the posterity, the mysticall tradition of the Church in that behalfe. Whereouer the bishops which met in the counsell of Alexandria, haue discussed the controuersie of the clause of essence and substance. For Osius bishop of Corduba in Spaine (of whom we haue spoken before) being sent by the Emperour Constantine, to appeale the tumult raised by Arius, in disputing of essence and substance, to the ouerthrow of Sabellius the Aphricks opinion, he ministred occasion to the raising of a newe controuersie. But at that time there was not a word of this matter in the counsell of Nice: for afterwards, when diuers contended, and reasoned among them selues hereof, this counsell took order touching the clauses of essence and substance, and decreed: that in handling the diuinity of God, there should thenceforth no mention be made of these words, affirming that the word essence, was not found in holy Scripture, and that the Apostle in deliuering the ground of doctrine, was constrained of necessitie to vse the word substance. But they decreed farther, that in another sense, to the end the opinion of Sabellius might be rooted out, these words were to be admitted: least that through the want of proper words, we should be compelled, to imagine the thing of these names, to be as one, but that the several names of the blessed Trinitie signifie, and set forth God, to subsist by him selfe in proper substance. These were the things decided in that Counsell. I say nothing to the contrary, but that presently also we may lay downe what we learned and read of the words essence and substance. Such as laboured in Greece to set forth the sage doctrine of the Grecians, came vs to vnderstand, that the word Essence was diuersly to be taken, and had many significations: but of the word Substance, they made no mention at all: nay Irenaeus Grammaticus, in his Atticke dictionary, termeth it a barbarous word. He sageth moreover that it can not be found in any auncient writer, and if that perchance we light vpon it, that it was neuer meant in the sense we take it: What Sophocles in his tragedy of Phoenix, taketh Hypostasis for wiles or conspiracy, and Menander for sauce, and it signified also les ozyegs of swine. For though the auncient Philosophers haue not vsed this word, yet we see that the later writers haue taken it very oft for Essence. But we haue spoken before, that the definition of Essence was deliuered to haue diuerse significations. If that Essence may be compied by definition, how, when we intreat of God which is incomprehensible, can we properly vse this boile? Eusebius in his booke entituled The Monke, exhorteth vs to refraine from rash and vnabused reasoning of the Godhead: he forbiddeth the definition of the diuinitie of God, because it is a simple thing. For definitions (saith he) are alwayes of concrete and compound things, not of the baslard and simple. His words are these: Euery proposition, as the Logicians do write, hath either Genus, of whom it may be verified, or Species, or Differentia, or Proprium, or Accidens, or that which dependeth of these: But in the handling of the blessed Trinitie, none of all these is to be required, because it can not be laide downe, neither expressed by words, therefore it is not to be defined, but recurrently to be runne ouer with silence. So farre presently out of Eusebius, but hereafter more at large. We of our owne part, although we seeme to haue digressed, yet in so much as these things appertaine vnto the discourse of our present argument, we haue thought good to lay them downe here.

Osius b. of  
Corduba go-  
ing about to  
remoue one  
opiniõ, gaue  
occasion to  
raile another  
Heb. 1.

zuz  
Grammaticus.

Eusebius in  
lib. Monac.

Cap. 8. in the  
Greeke.

## CHAP. VI.

*The Apologie of Athanasius in defence of his flight in the time of persecution.*

**A**thanasius at that very time read in the hearing of such as were present, an Apologie, the which he had writtten a litle before in his owne defence, when as by reason of the armed souldiers that beset the church of Alexandria and sought his life, he was faine to leaue all and runne away. Whereof I haue thought good at this present, to allegge some such parcell, as may seeme to bring most profit vnto the louing reader, leaning the whole discourse,

Athanasius  
read his A-  
pologie in  
the counsell  
of Alexandria.

The Apologie of Athanasius written in his owne defence, against the slanderous mouths of the Arians.

course, being somewhat ouer long, vnto the labour & industrie of the painefull student. Be- hold (saith *Athanasius*) the leud practises of wicked persons. Although they are priue vnto their hainous offences, yet for all that they are nothing ashamed of the contumelies and cruell tyrannie exercised against vs: but charge vs (in their opinion) with a foule spot and blemish of infamie, for escaping the hands of cut-throtes, and bloudsuckers: yea they bestrew themselves, then they dispatched vs not out of the way. Moreover to the end they may staine my credite and estimation, they fall to accuse me of faint courage, and timorous disposition, being forgetfull that whilst they blazed these things to my dispraise, they turned the blame to light vpon their owne pates. For if it be a discredit to flie the hands of the tyrant, how much more to persecute men vnto the death? He that flieth, seeketh meanes to saue his life, but he that persecuteth, goeth about to procure the others death. That we should flie in such cases, the Scriptures are on our side, but in thirsting after the bloud of our brother, the commaundement is broken, and the author thereof is found chiefe cause of the flight. If they blame any man for giuing them the slip, they are worthy of farre greater shame and reprehension. For let them cease from persecuting and threatening of death, then will the other remaine still, and not runne away. But their spite and malice hath no end, they do nought else saue deuise feates to bring men vnto destruction, yea when they know full well, that the flight of the persecuted is a foule shame, vnto the persecutors. For no man flieth the gentle and meeke, but rather the cruell and wicked man. They that were grieved and farre indetted vnto others, gaue *San* the slip, and fled vnto *Dauid*. Wherefore these men go about to dispatch such as conuey theselues out of their way, lest the leudnesse of Bishops be manifestly knowne. Moreover herein they seeme to be starke blind. For looke how euident the flight is, farre more apparent will their slaughter and banishments seeme vnto the world. If they murder men, death no doubt lieth in their voice, and foundeth out their crueltie: if they fall a banishing of them, therein they set vp monuments, to the remembrance of their wicked doings. Had they bene in their right wits, they might haue easily perceiued their owne follie, and theselues ouerthrown in their owne deuices. But in that they are bereaued of their wits, and beside theselues, they fall a persecuting of others; and while they endeavour to mischiefe others, they perceiue not their owne malice and impietie. If they reprochfullie charge them which hide theselues from such as seeke their liues, and accuse them for flying the hands of the persecutors, what haue they to say (I beseech you) when they heare that *Jacob* fled from the face of his brother *Esau*, & that *Moses* for feare of *Pharao*, conueyed himselfe to Madian? What haue these contentious quarrellers to say vnto *Dauid*, who fled from *Sau*, which sent his gard out of his house to slay him: who hid himselfe in a caue: counterfeited his person, vntil that subtilly he had past *Abimelech* the priest, & auoided their laying of waite for him? What answer can these rash bablers giue, when they see that the great Prophet *Elias*, who so deuoutly called vpon the name of God, and raised the dead, was faine to hide himselfe from *Achab*, and runne away because of the threats of *Iezabel*? For it is written how that in those daies, the sonnes of the Prophets being sought for, hid theselues, and through the helpe of *Abdias*, lurked in denues. What, haue they not read these auncient stories? what, are they ignorant also of such things as the Euangelists haue written? For the Disciples fearing the Iewes, stole theselues from among them. Moreover *Pau* being at Damascus, and sought for by the gouernour of that cuntry, was let downe ouer the wall in a basket, and so escaped the magistrate. Seeing that holy Scripture hath thus remembered the behaviour of holy men, what colourable shift can they find to cloke their impudent dealing? If they charge them with timorous feare, the fault recoiles, and lighteth vpon their owne distempered braine: If they report it to be contrarie to the will of God, then are they found altogether ignorant of the word of God. For it is commaunded in the Law, that sanctuaries and cities of refuge, should be ordained for such as were pursued to death, where after they had fled vnto them, they might liue in safetie. Furthermore the word of the Father, which in old time spake vnto *Moses*, hath commaunded in these last daies: When they shall persecute you in this citie, flie into another. And againe: When you see (saith Christ) the abomination of desolation, mentioned in the Prophet *Daniel*, standing in the holy place, (he that readeth let him vnderstand it) then let them that be in Iudæa flie vnto the mountaines: he that is on the house top, let him not come downe to take ought out of his house: and let not him that is in the field, returne home for his rayment. The which when holy men had learned, they framed their trade of life agreeable therunto. For looke whatsoeuer the Lord commaunded at that time, the same he vttered by the mouth

1. Reg. 23.

Gen. 7.  
Exod. 2.1. Reg. 18. 19.  
20. 21. 22. 23.  
27.  
3. Reg. 17. 18.  
19.  
3. Reg. 18.Mat. 26.  
Act. 9.  
2. Cor. 11.Num. 35.  
Deut. 4.  
Deut. 19.  
Iosue. 20.  
Mat. 10.  
Matth. 24.  
Mat. 13.  
Luk. 21.

of his Saints, yea before his incarnation. And this is the way to perfection, for men to performe that indeed, which the Lord commanded in word. Wherefore the word of God, being made man for our sakes, sticke not to hide himselfe as we commonlie do, when he was sought for: and againe to flie to the end he might auoide the conspiracie of the Pharises, which persecuted him. For euen as by patient sufferance of hunger and thirst, and such kind of miseries he would shewe himselfe to be true man: so also by flying away fro the face of the aduersarie. Moreover euen from the verie cradle, and swadling clouts, as soone as he had taken flesh of the Virgine, being as yet but a child, he gaue charge vnto *Ioseph* by the Angell, saying: Arise, take the child, together with his mother, and flie into Egypt, for it will come to passe, that *Herod* will go about to seeke the life of the child. Likewise after the decease of *Herod*, when he heard that *Archelaus* the sonne of *Herod* reigned in his steed, it pleased him to go aside into the parts of Nazareth. Afterwards when he made himselfe manifest to be God, and healed the withered hand, the Pharises went out and tooke counsell how they might dispatch him: but *Iesus* perceiuing their conspiracie, conueyed himselfe from among them. Againe, when he restored *Lazarus* to life, from that day forth (saith the text) they rooke counsell how they might put him to death. *Iesus* therefore after that time, shewed not himselfe openly among the Iewes, but departed vnto a solitarie place adioyning vnto the wildernesse. Beside all this, when our Sauour auouched, saying: before *Abraham* was, I am: the Iewes tooke vp stones for to throw at him: but the Lord hid himselfe, and went out of the temple, and passing through the midst of the throng, escaped away. When they see these examples (but they seeing as it is written, do not see) and bethinke theselues of these presidents, are they not inwardly pricked in conscience, when as they presume thus vnadvisedly to bolt out sentences, and sit in iudgement, both vpon the sayings and doings of our Sauour? To this purpose was that of *Iesus*, who vnderstanding of the beheading of *Iohn* the Baptist, and the burying of his bodie by his disciples, tooke shipping and went aside into a desert place. Thus the Lord himselfe both did these things, and taught the same. I would to God these men would now at length be ashamed of their doings, & cease euen presently from slaundering of true professors: and not proceede on further in their furious disposition, charging yea our Sauour himselfe with timorous feare, and faint courage, blaspheming with all might the maiestie of his blessed name. But no man can away with such kind of persons that are whollie giuen ouer vnto all vngracious behaviour, it may easilie be proued that they are altogether ignorant what the Euangelists haue left vs in writing. The cause that moued our Sauour to flie and go aside (being laide downe in the Gospell) seemed not onely to be agreeable vnto reason, but was in verie deed most true: we therefore haue to coniecture that the same by all likelihood happened vnto all the Saints of God. For whatsoeuer things are written to haue chaunced vnto our Sauour after the maner of men, we haue to refferre the same vnto all mankind: in so much as he tooke our nature vpon him, & liuely expressed in him selfe the humane affections of our fraile constitution: euen as it is written in the Gospell after *Iohn*: they sought to take him but no man laide hands vpon him, because that his houre was not as yet come. Yea before this came about he said vnto his mother: Mine houre is not as yet come. He spake also vnto them that were called his brethren: My time is not yet come. Againe when the houre was come, he said vnto his disciples: Sleepe on now & take your rest, behold the houre is at hand, the Sonne of man shall be betrayed into the hands of sinners. Therefore neither suffered he himselfe to be taken before his time was come: neither hid he himselfe when the houre was at hand, but yielded himselfe vnto the enimie. In like sort the blessed Martyrs in the great heate and troublesome stormes of persecution, which often came to passe, being pursued by men, fled away and hid theselues in secret and solitarie places, but being taken, they valiantly encountered with the aduersaries, and ended the combat with martyrdom. These were the reasons *Athanasius* layd downe in his Apologie, the which he wrote in the defence of his departure from his bishopricke in the time of persecution.

25 b ij

CHAP.

## CHAP. VII.

*Eusebius after the councill held at Alexandria was broken up, returned to Antioch, where he found the people at variance, by reason that Paulinus was there chosen Bishop: and when that he could not prevaile among them with exhortations to peace and unitie, he got him home to his owne bishopricke of Vercellae.*

Cap. 9. in the  
Greeke.

Impatience  
bringeth he-  
resie.

The hereti-  
call sect of  
the Luciferi-  
ans.

Cap. 10. in  
the Greeke.

Hilarius wrote  
12 booke of  
the trinitie the  
which are to  
be found in  
Latine a-  
mong his  
workes.

**E**usebius Bishop of Vercellae immediately after the dissolving of the councill got him to Antioch. But when he found Paulinus there, whom Lucifer had assigned to be their bishop, & the people divided into two parts (for the sect of Meletius had severall conventicles by themselves) he was wonderfull sorry, because they did not all agree unto the election of Paulinus. For in his secret opinion he condemned the act, yet because of the reverence he owed unto Lucifer he concealed his sentence: & as some as he promised by summoning of a councill that he would provide for their quiet state, he left them & went his way. And first of all though he had done his best for the reconciling of the brethren that were at variance, yet all was to no purpose. For Meletius returning from exile, and finding his complices to frequent secret meetings and conventicles, became their superintendent. All the other churches that were thereabouts were under Enzoms the Arian. Paulinus had but one little parish within the citie, of the which Enzoms did not despise him, because of the reverence he owed unto him. Meletius had his conventicles in the suburbs without the walls of the citie. For that time when the affaires went in this sort, Eusebius took his leave of Antioch. Lucifer understanding that Eusebius disliked with that election of his, took it very contumeliously, & was altogether impatient. He refused therefore to communicate with Eusebius, and being kindled with the fire flame of contention, he reiected the canons of the councill. These things falling out in those heavy times and tempestuous seasons for ecclesiasticall affaires, ministered occasion that many fell from the faith: so that a new sect called the Luciferian hereafter then first sprang up. But Lucifer could not have his fill, neither satisfie himselfe with anger, because that he bound himselfe with his owne promises sent unto the councill by his Deacon (who subscribed thereunto in his name) to give his assent. Wherefore having agreed (though against his will) unto the canons of the Church, he got him unto his owne bishopricke in Sardania. But they which fretted within themselves no lesse then he, as yet do remaine out of the Church. Eusebius passing through the countries of the East, cured and confirmed like a cunning Physician such as were weakelings in the faith: restored them to their former health, & instructed them in the doctrine of the Church. Whence he went into Ilyrium, & coming into Italie in like sort he diligently preached the word of God.

## CHAP. VIII.

*Of Hilarius Bishop of Poitiers in France.*

**H**ilarius bishop of Poitiers a city of Guyen instructed diligently both his bishops of Italie, & also of France in the canons of the Catholicke faith, before the coming of Eusebius. For he first after his returne from exile had persecuted him in those provinces. But both of them very absolutely confirmed the faith. Hilarius being endued with the gift of eloquence, wrote in the latine tongue expounded his canon containing the clause of One substance: & confuted the arguments of the Arians. But these things were done a little after their returne from exile. Now we may not runne over with silence, how that in the very same time the followers of Macedonius, Eusebius, Enstadius and Sophronius, (all these were called Macedonians) had their private and often conventicles: called unto them such as were of their opinion in Seleucia, & accused the contrary faction, to wit, of the Acacians: reiected the faith that was set forth at Ariminum, and confirmed the creed that was read in the councill of Seleucia. It was the same which a little before (according unto that we wrote in our second booke) was established at Antioch. These men being reasoned with in this sort: You that are called Macedonians, if so be that you differ in opinion from the Acacians, how is it that you could find in your hearts to communicate with them ever unto this day, as if they had bin of one opinion with you? Sophronius Bishop of Pompeiopolis in Paphlagonia, in the

the name of the rest made thereunto this answer: The bishops of the West Churches have in manner doctored over the faith of One substance. Aetius also in the East endozed to corrupt the sincere doctrine, teaching the dissimilitude of substance in the father and the Sonne: both these opinions are absurd. They unadvisedly and without discreet judgement joyned in one the distinct and soured substances of the Father and of the Sonne, linking it (not well) together under the name of consubstantiall or one substance: but Aetius parted and divided the propriety of nature which the Sonne hath together with the Father, terming it the unlikeness or diversity of substance. And in so much that both these fell into contraries & more extremities, we thought good to walke in the mid way, and hold the meane betwixt both, to retain the true & goodly opinion, that the Sonne is of like substance with the Father. This was the answer of the Macedonians (as Sabinius writeth in his booke intitled the collection of the councils) exhibited by Sophronius unto their demand. In that they charge Aetius as author of the diversity of substance in the Father and the Sonne, and not the Acacians, they craftily dissemble & cloke the truth: & in so doing they partly impugn the Arians, and partly the opinion of such as maintaine the clause of One substance. But they overthrow themselves with their owne words, for in displaying & opening both opinions, they lay downe a new of their owne. So farre of these things.

## CHAP. IX.

*The hatred of the Emperour Julian owed unto the Christians.*

Cap. 11. after  
the Greeke.

**T**he Emperour Julian although at the beginning of his raigne he was make & courteous towards all men, yet in pproesse of time he shewed himselfe not alike unto all men, but whensoever any accusation was brought before him to the discredit of Constantius, the Christians were heard at will: when that againe he heard of no such thing, then began he to reneale unto the world the private grudge and malice he conceived against all the Christians every where. For he commanded to build up againe at Cyzicum the Novatian Church which Eusebius the Bishop had pulled downe: threatening Eusebius the Bishop of that citie with grievous punishment if he built it not againe within two moneths upon his own costs and charges. Furthermore he set up afresh the rights of the Gentiles: he set wide open (as I said before) their temples, & offered sacrifice in the Cathedral Church of Constantino-ple unto the goddesses of Fortune, where her Idoll was set up.

## CHAP. X.

*The conference which Maris Bishop of Chalcedon being blind, had with Julian the Apostata.*

Cap. 12. after  
the Greeke.

**A**bout that time Maris Bishop of Chalcedon in Bithynia, being led by the hand unto Julian the Emperour (for he was old and had a web growne in his eyes which bereaved him of his sight) began to rebuke the Emperour sharply, calling him an impious person, an Apostata and an Atheist. He of the contrary answering him opprobriously, recompensed him with the like, calling him a blind sole, & said unto him farther: the God of Galilee will not restore thee thy sight againe. For Julianus called Christ a Galilean, and all Christians in like sort. Maris a little after answered the Emperour somewhat freely, I thanke God (saith he) which made me blind, least that ever I should set mine eye upon so ungracious a face as thine is. Whereunto the Emperour made no answer, but handled the Bishop roughly. When he perceived that the Christians did highly reverence and honor such as suffered martyrdom under the raigne of Diocletian: when he learned also for certain, diverse men to be so well disposed, that willingly they would suffer martyrdom: he going about to despise the Christians of so great a benefit, devised another way to afflict them. And although he let passe the unsatiable tyrannie practised in his time of Diocletian, yet ceased he not altogether to persecute. In mine opinion he is a persecutor which molesteth any kind of way such men as persevere in a quiet and peaceable life. Julian in this sort afflicted the Christians not a little. He made a law that the Christians should not be trained up in prophane literature. For (saith he) seeing they have the gift of utterance so readily, they shall easily be able to overthrow the quirks of Logicke wherewith the Gentiles do uphold their doctrine.

The answer  
of Maris unto  
Julian.

Who is a per-  
secutor.

## CHAP.

## CHAP. XI.

Cap. 13. in  
the Greeke.

*Of the stirre the Emperour Iulian raised against the Christians, and what denice  
he found out to extort money from them.*

Iulian stand-  
eth and gi-  
beth at the  
Christians.Eccebius  
was a turne-  
coate.The horrible  
practices of  
the Ethnicks

**M**oreover the Emperour Iulian gave out a proclamation, that such as would not re-  
nounce the Christian faith, should warfare no longer in the Emperours palace: like-  
wise that all should prepare themselves to do sacrifice: that no Christian should beare  
office in the common wealth. For their law (saith he) forbiddeth the use of the sword  
to such as deferred death, and therefore they are not fit to be spagistrates. He allured diuerse  
with flatterie and faire offers to sacrifice. But immediatly they that were Christians indeed,  
and they also which were thought to be no lesse, made themselves manifest vnto all men, as  
if they had shewed themselves vpon a stage. For they which with hart & god will professed  
Christian religion, shew down their sword girdles, & signified they would rather suffer any  
kind of torment, then denie their Saviour Christ Iesus. Of which number was Iulianus, Va-  
lentinianus & Valens, who afterwards were crowned Emperours. Other some who were coun-  
terfeit Christians, and thought that the riches & honoz of this world was true felicity it selfe,  
without any delay fell to sacrifice. Of which number Eccebius a Sophist of Constantinople  
was one, who conforiming himselfe vnto the humors & disposition of the Emperours, was  
an earnest follower of the Christian faith in the time of Constantinus: but when Iulian succe-  
ded him in the empire, he fell to gentilitie & the idolatrie of Pagans: againe after the death of  
Iulian he became a professoz of the doctrine of Christ. He lay along at the porch of the Church,  
and cried vnto such as came in: tread me vnder soote, for that I am the vnfanerie salt. Eccebi-  
us as he was light and vnconstant, so he continued vnto the end. It came to passe about that  
time, that the Emperour purposed to reuenge him of the Persians, for the iniurie they had  
done him by inuading some part of the Romane dominions, & determined to take his iourne  
into the East, through the coasts of Asia. When that he pondered with himselfe how many  
euils and inconueniences appertained vnto warres, what great summes of money were  
needfull thereunto, & how that without it, it was vnpossible to bring his purpose to effect, he  
devised a certaine sleight to wining money from the Christians. For he set a great fine vpon  
the heads of such as would not sacrifice, & the taxe was very very greivous, and only deman-  
ded of the Christians. So that euery one rateably was leased at a certaine summe, and the  
Emperour himselfe in a short while was wonderfully enriched with the iniurious heaps of  
money vniustly erated. This law was of force not only where he travelled, but also in such  
countries as he came not neare. When did the Gentiles insult ouer the Christians: the Philo-  
sophers releuized their frequented conferences: they solemnized certaine detestable rightes  
and ceremonies: they made slaughter of infants, sparing no sere, they used their entrails for  
southeysing, they tasted of their tender flesh. These horrible practices were both at A-  
thens, at Alexandria, and other places.

## CHAP. XII.

*How that Athanasius was faine to flic and leane Alexandria, in the time  
of Iulian the Apostata.*

\* Cap. 14. in  
the Greeke.  
Athanasius  
liketh per-  
secution to a  
cloud or  
mist.

**T**hey forged at that time a false accusation against Athanasius, & signified vnto the Empe-  
rou that he had subuerted Egypt, & the whole city of Alexandria, & that of necessity it be-  
houed to banish him the citie: so that by the commandement of the Emperour, the go-  
uernour of Alexandria was soze incensed against him. Athanasius uttering these words vnto  
certaine of his familiars: My friends, let vs go afoze for a season, this is but a little cloud which  
quickly will banish away. he fled immediatly, toke shipping, & sailed into Egypt. The enemy  
pursued after, and made hast to ouertake him. When it was vnderstood that the pursuers  
were at hand, his companions gaue him counsell to flic into the desert. He by following  
their aduice, escaped the enemy. For he perswaded them to turne backe, and to make the  
pursuers, the which they did immediatly. As soone as they, who a little before fled away,  
met the persecutors, there was nothing demaunded of them, but whether they  
had seene Athanasius: who answered againe that he bid him selfe in some bush not  
farre from them, and if they would make quicks spede, they would be like to take him. So  
the pursuers followed after, and the further they ranne, the further they raunged, but they  
lost their labour: for he escaped their hands, & conueyed himselfe priuily to Alexandria, where  
he

he hid himselfe vntill the kindled flame of persecution was wholly quenched. Such was the  
vrburly after sundry stormes of persecution, & manifold verations by the Ethnicks, which  
happened vnto the bishop of Alexandria. Furthermore the gouernours of the prouinces, sup-  
posing now that it was high tide for them vnder colour of the Emperours religion, to make  
by their bugges, vexed the Christians far sozer then the Emperours proclamations bare the  
out: demanded greater taxes then they were leased at, and sometimes tormented their bo-  
dies. The Emperour vnderstanding of their doings, winked at them, and answered the Chri-  
stians which complained vnto him in this sort: It is your part when you haue iniuries offe-  
red vnto you, to take it patiently, for so your God commanded you.

Iulian the A-  
postata mock-  
eth Christi-  
ans with  
their religiō.

## CHAP. XIII.

*Of such as suffered martyrdom, at Meris a citie of Phrygia, in the  
time of Iulian.*

Cap. 15. after  
the Greeke.

**T**here was at Meris a citie of Phrygia, a certaine gouernour whose name was Amachius,  
who commanded that the Idolatricall temple of the Ethnicks which stood in the citie,  
should be set wide open, that the foule heaps and filthy corners of a long time vnfre-  
quented, should be made cleane, & sell himselfe a worshipping of the Idols. Which act of his  
pried not a little in conscience the zealous Christians. Wherefore Macedonius, Theodu-  
lus & Tarianus, being kindled with seruencie of loue towards the Christian faith, could in no  
wise away with such horrible practices: but in the burning zeale of their godly mindes,  
broke in the night season into the temple, shew downe their Idols, & stamped them into  
pouder. Whereat when the gouernour was wonderfull wroth, & purposed to execute diuerse  
of the citizens which were guiltlesse & innocent persons, the authozs thereof presented them-  
selues of their owne accord before him, and chose to die themselves for the truth, rather then  
any other for their sakes should be depzined of their liues. After they were layd in hold, the  
gouernour commanded that they should cleare themselves by sacrificing vnto the Idols, and  
threatened them if they refused, he would severely punish them. They being of a noble minde  
and valiant courage, set nought by his threats, made themselves ready to suffer what tor-  
ment soeuer were layd vpon them, for they counted it farre better to lose their liues, then to  
defile their soules with those impure sacrifices. The gouernour when he had assayed them at  
all kind of torments, last of all set them on the grebiron, caused fire to be made vnder, and  
broiled them to death. And to the end they might valiantly encounter vnder the glorious  
garland of vidoz, they reason thus with the gouernour: If thou long (O Amachius) after  
broiled meate, turne by the other side of vs, least in the eating we seme rawe vnto thee, and  
the blood runne about thy teeth. This was the end that these men had.

Amachius  
an Heathen  
magistrate.Macedonius,  
Theodulus,  
& Tarianus  
broyled to  
death.

## CHAP. XIII.

*When the Emperour Iulian forbade the Christians the studie of Prophane  
literature, both the Apollinarisus, the father and the sonne,  
fell a writing, The profit that the Christians  
haue in prophane writers.*

**T**he law which the Emperour made that the Christians should not be straitened by in the  
liberall sciences, made both the Apollinarisus (of whom we spake before) to be of farre  
greater fame. For either of them being skillfull in such artes as direct our stile and oza-  
tions, the father a grammarian, the sonne a rhetozician, profited very much the Christi-  
ans, and furthered at that time not a little the Church of God. For the father as a profound  
grammarian, framed the art of humanitie vnto the furtherance of Christian religion: he tur-  
ned the fine bookes of Moses into Heroicall verse, together with other bookes of the old Testa-  
ment which containe Histozies: partly in Hexameter verse, & partly after the forme of come-  
dies & tragedies, with the fit application of persons: he wrote in all kind of meter, to the end  
the Christians should not be ignorant & vnskillfull in any rare gift that excelled among the  
Gentiles. The sonne an eloquent rhetozician, brought the writings of the Euangelists, and  
bookes of the Apostles into Dialogues, as Plato used among the Heathens. Although their  
labour & industrie seemed available, & greatly to set forth the seruice of God, in so much that  
thereby

The 5. books  
of Moses in  
Heroicall  
verse.  
The new  
Testament  
was turned  
into Dialo-  
gues.

thereby the lewd bytt of the Emperour was stopped from taking effect: yet the providence of God did farre exceed their carefull studie, and dashed also the Emperours wicked device. For immediately the Emperours law (as hereafter it shal moze manifestly appeare) was derogated, & their wordes were as much spoken of, as if they had neuer bin written. But here peradventure some man will say vnto me: why then do y<sup>e</sup> attribute both the asoyled vnto the providence of God: As touching the shortning of the Emperours daies, it is knowne well enough how auailable it was vnto Chyistian religion: but in that the Poetry of both the *Apollinaris* was neglected, and that the Chyistians freely applied the Philosophicall sciences of the heathens, there is no man will graunt that it furthered the service of God, & the faith of Chyist. For it cannot be without danger, that the Chyistians may wade in the doctrine of Ethnicks, because it teacheth there be many Gods. Vnto these things which aptly may be obiected vnto vs, we will presently frame such answers as we can. The doctrine of Gentiles is allowed neither by Chyist nor by his disciples as inspired from above, neither altogether reiecte for dangerous. And I take that to haue come to passe not without the speciall providence of almighty God. For there were many heathen philosophers which were not far from the knowledge of God: such as by publique disputation confuted the Epicures, & other contentious philosophers delited with the quirks of logicke, & overthrow their palpable error and ignorance. And though they stood the sauozers of Chyistian religion in great need for their furtherance of learning, yet attained they not the ground & p<sup>r</sup>incipal point of our religion, insomuch they vnderstood not the mysterie of Chyist, which was concealed the continuance of many ages & generations. The which the Apostle in his epistle vnto the Romans sheweth plainly in these wordes: The wrath of God is reuealed from heauen, against all vngodlinesse and iniquitie of men, which withhold the truth in vnrighteousnesse. For the thing that may be knowne of God is manifest among them, because God hath shewed it vnto them. For his inuisible things being vnderstood by his workes, are scene through the creation of the world, that is, both his eternall power & godhead, so that they are without excuse, because that when they knew God, notwithstanding they glorified him not as God. Wherefore they knowing the truth which God reuealed vnto them, were worthie of death, because that when they knew God, they glorified him not as God. Wherefore sithence the Apostle forbade not the knowledge of the Gentiles doctryns, he gaue licence & liberty vnto euery man at his choise and pleasure to wade in the vnderstanding of them. Let this suffice for one reason to the satisfiing of the former doubts. The second is as followeth. The holy Scriptures inspired from above beleeue vnto vs diuine precepts, and mysticall doctrine: they graffe in the minds of such as heare them true godlinesse, and the right trade of liuing: they set wide open befoze such as study the most sacred faith: they teach vs no logicke wherewith we may withstand such as oppugne the truth, although the aduersaries are easiest overthrowne when their owne weapons are vsed to their soile and destruction. But the Chyistians enioyed not this benefit by the wordes of both the *Apollinaris*. This was it that the Emperour *Julian* shot at when he made the law, that Chyistians should not be schooled in the doctrine of Gentiles. For he knew well that the fables contained in the wordes of heathen writers being passed in the equal balance of indifferent iudgement, would quickly be found light, & subiect to reprehension & discredit: the which fond inuention of theirs when *Socrates* their p<sup>r</sup>incipal philosopher had disallowed, & Iudges condemned him as if he had gone about to dispyce or destroy their Gods, nay rather their diuels. Besides all this, both Chyist himselfe & his Apostle commanded vs to be tried exchangers, to the end we might examine all things and hold that which is good. We haue also to take heed lest any circumuent vs, through philosophic, & vaine deceit. This we shall not be able to do, vnlesse we possesse the armour of the enemy, & in employing it, not to be affected like vnto them, but to reiect that which is euill, to retaine that which is good, and to admit nothing without god triall. For that which is god, whersoever it is found appertaineth vnto the truth. And if any be disposed to vize vs farther hereby, let him consider with himselfe how the Apostle did not only not forbid the knowledge of heathenish doctryns, but is scene not to haue despised them himselfe, to the end he might be skillfull in many of the Ethnicks wordes. Where I pray you be sozed by this sentence: The Cretons are alwaies liars, euill beasts, slowe bellies, was it not out of *Epimenides* a Poet of Crete? And where learned he this: we are also his offspring, was it not out of *Phenomena* of *Aratus* a

Rom. 1.

1. Thess. 5.  
Coloss. 2.Tit. 1.  
Act. 17.

*Aronomer*: That saying also: Euill wordes corrupt good maners, sheweth plainly that he was well scene in the tragedies of *Euripides*. But what neede I vse many wordes hereof? It is knowne well enough that the Doctors of the Church, of an auncient custome neuer so bound vnto this day, exercised themselues from their youth vp, euen vnto the last houre, in the sciences and doctrine of the Gentiles: partly for to attaine as well vnto a fine stile and eloquent phrase, as the exercise and whetting of the wittes: and partly also for to confute the doctrine of such writers as deliuered vnto the world error and falshood, in stead of the manifest and onely truth. These things according vnto our simple habilitie, we haue layd downe by occasion of both these *Apollinaris*.

## CHAP. xv.

How the Emperour taking his voyage to warre with the Persians, came to Antioch, where the common people derided him, vnto whom after his departure he wrote an oration intitled *Antiochogon*.

Cap. 17. after the Greeks.

The Emperour when he had created of the Chyistians, & heaped together a great sum of money proceeding on his voyage against the Persians, came to Antioch in Syria. Being there & desirous to shew vnto the people of Antioch, a taste of his honoz, the which he set much by, he set the market low, made all things very cheape, had no consideration of the time: he pondered not with himselfe how that an host or army, whersoever it cometh, bringeth great damage vnto the p<sup>r</sup>ouincials, & turneth plenty of necessaries to scarcity of food. Therefore tauerneers & vittailing houses which provided necessaries for wayfaring men, not able to beare the losse of so weighty a burthen wherunto they were enioyned by the emperours edict, gaue ouer their trade, so that the city was brought to great distresse because they wanted necessary p<sup>r</sup>ouision. The Antiochians an impatient kind of people, prone prouoked to anger and reuengement, could not away with this plague, (which they toke for no other) without any moze ado, they go to mate the Emperour, they crye out against him, they inueigh at his doings, and play with his beard: it was a long thym beard, they bid him go shau his beard and make halters thereof: they bring him in remembrance of his coyne, wherein there was a bull conquering the world with his hooves. For the Emperour being wholly giuen to superstition, sacrificed buls vpon the Idols Altar, & therefore gaue charge that both the altar & the bull should be ingrauen in his coyne. The Emperour being incensed with their scoffes, threatned he would plague the people of Antioch. He remoued thence vnto Tarsus in Cilicia as soon as he had p<sup>r</sup>ouided there such necessaries as he stood in need of, he went on his journey. Whereupon *Libanius* the Sophist tooke occasion to write the oration intitled of his embassie, where he intreated the Emperour for the Antiochians, and also the oration vnto the people of Antioch, where he layd befoze them the displeasure which the Emperour had conceiued against them. The report goeth that the Sophist wrote the said orations, and yet they neuer were scene abroad: & that the Emperour was appeased, not by reuenging him of such as had shouted his beard, but requiting the with like contumelious quips. For he defamed the citie of Antioch for cuer, in the oration which he entituled *Antiochian* or *Misopogon*, directed against the deriders of his beard. So farre of these things.

The beard &amp; coyne of Libanius.

The oration of Libanius.

The oration of such as against such as shuted his beard.

## CHAP. xvi.

When the Emperour would haue an answer of the Oracle of Apollo, the diuell would not speake because the body of *Babilas* the martyr was buried hard by.

The Emperours displeasure, and of the torments, which *Theodorus* the Confessor suffered.

Cap. 18. after the Greeks.

Now let vs speake of the iniuries which the Emperour at that time did vnto the Chyistians at Antioch. When he had commanded that the idolatricall temples of the Ethnicks should be set wide open at Antioch, he made hast to the Oracle of *Apollo*, which was in Daphne a litle out of Antioch. But the diuell whose dwelling was in that denne, trembled for feare of *Babilas* the martyr, (whose corpe lay interred not farre from the place) and

Babilas the martyr.



Ruff lib. i. ecclesiast. hist. cap. 35. faith the Psalmic was thus confounded be all they that worshipped carved Images, and put their trust in Idols. \*Cap. 19 in the Greeke.

Theodorus a confessor. Ruff. lib. i. c. 35.

Cap. 20 in the Greeke.

The prophecy of Cyril. Mat. 24. A great earthquake.

It would give the Emperour no answer the Emperour perceiving the cause, commanded that the martyrs tombe should be removed thence with speed. When the Christians of Antioch understood of this, they assemble together with women and children, they rejoyce & are glad, they sing Psalmes, they translate the corpes from out of Daphne into the city of Antioch. The Psalmes which they song tended to the reprobation of the heathen Gods, and of such as worshipped Idols & carved images. \* When the Emperours disposition which was hitherto cloaked afore time, was made manifest unto the whole world. For he who a little before was a professor of Philosophie, now breaketh out, & fretteth within himselfe at the Psalmes that were song in derision of the Gentiles, and determineth to torment the Christians, as *Dionysius* had done a while before. But when his expedition against the Persians permitted no leisure to bring his purpose about, he gave out a commission unto *Salustius*, who was Lieutenant of that province, for to see that such as had song the Psalmes in derision of the Ethnicks should severely be punished. The Lieutenant although he were a painime, yet was he altogether unwilling to execute his commission. But seeing there was no other choice, he attached many of the Christians, & sent many to prison. But one that was a yong man, by name *Theodorus*, and approached of the Pagans, he tormented with sundry kinds of punishments, & rent the flesh all his body over with the lash of the whip: and in the end he commanded, that he should be let loose, when in very dawe he was thought not possibly able to live. Yet God restored him to his former health, for he lived many yeares after that confession which he yielded in torment. *Ruffinus* who wrote the ecclesiasticall history of his time in the Latine tongue, reporteth that he had conference a long time after with this *Theodorus*, and demanded of him whether he had not felt great paine when the lash of the whip rebounded from his body: and that he answered him againe, that the torments were not so grievous as some men thought: that there stood by him a yong man which wiped away all the salt drops of that sweating combat, confirmed him in the faith, & that the houre of torment was unto him, rather a delectable pleasure then a dolefull paine. Thus much shall suffice of the renowned *Theodorus*. At that very time there came Embassadors from the Persians unto the Emperour *Julian*, requiring him to proclaim open warres: he sent them backe againe with this answer: You shall see me shortly in mine owne person, and therefore I shall not neede to send any in embassie unto you for this matter.

#### CHAP. XVII.

How the Emperour exhorted the Jewes to sacrifice. Of the wonderfull signes which God shewed unto the Jewes, and the utter ruine of their Temple at Ierusalem.

Furthermoze when the Emperour endeavored another way to bere the Christians, he set forth his own superstition to be scene of all men. For when he took great pleasure in sacrifice, he did not onely see his own fond humour with the shedding of blood, but also employed penalties for such as recreated not themselves with the like. When he perceived that he could find but a few men of his disposition, he calleth for the Jewes, & demandeth of them the cause why they did not sacrifice, seeing that *Moses* had commanded them so to do: After they had answered that it was not lawfull for them to execute that function in any other place save at Ierusalem, he commanded that in all the last the temple of Salomon should be builded up again. After this he taketh his voyage against the Persians. The Jewes who of long time had dreamed they should see the day when their temple should be builded againe for sacrifice, now thinking that the houre was come, occupied their heads busily about the building: they put the Christians in great feare: they insolently crowed over them: they threatened the like entertainment as they themselves had of old at the Romaines hands. When by the Emperours commandment the cost and charges was awarded out of the publicke treasury, all necessities were provided, as timber, stone, brick, clay, lime, together with other things that are required in building. At what time *Cyrillus* Bishop of Ierusalem remembered the prophecy of *Daniel*, the which Christ had confirmed and prognosticated unto many: that the time was now come when there should not be one stone of the temple left upon an other, but that the prophecy of our Saviour should now take place and be fulfilled. When the Bishop had thus prophesied there was a great earthquake the night following, which shoke the old foundation

of the temple and turned all doorne to the ground, together with the houses to which adjoyned therunto. The Jewes at the sight thereof were taken with a sodaine feare, the same they thought many which shaked in farr countries to be. Againe not onely this, but also many that were present saw with their eyes another wonder. For there came doorne fire from heaven: which burned all their toles and instruments. When might a man have scene their hammers, graving tools, sawes, axes, hatchets, and all such things as the workmen occupied in the building consumed with fire. The fire ceased not to burne the space of a whole day. The Jewes againe being in manner astonished at this strange sight, confessed against their wills, that Christ was an omnipotent God: yet yielded they not unto his will and pleasure, but were held backe with the stubborne opinion of Iudaisme, that was rooted in their minds. Neither could the third wonder which ensued after, convert them unto the true faith. The night following, there were formes of crosses marked in their garments which shined like the sunne beames: in the morning when they saw them, and coveted to wipe and rubbe the off, they could not by any means. Wherefore being blinded as the Apostle writeth, they banished the goodnesse of God from among them. To conclude, the temple at that time in stead of raising up, was ruinously throwne to the ground.

Fire shd beauen burned the instruments of the Jewes.

Crosses were printed in the clothes of the Jewes that could not be wiped away.

#### CHAP. XVIII.

Of the Emperour *Julian* his voyage unto Persia, and his miserable end.

Cap. 20 in the Greeke.

The Emperour understanding the manner of the Persians, that in winter they are very weak, of small power and simple courage, (so they are a kind of people that cannot away with cold: the Medes also as it is commonly said, all winter time never pulleth his hand out of his bosome) knowing also that the Romaine souldier is of power and force, though the weather pinch never so much: marched forthwards a little before winter, and led his army into Persia. First he destroyed the countie, the villages, and castles, and afterwards he fell a ravishing of their cities. He besieged *Ctesiphon* that great cite of Persia, and pinched therein the king of Persia very sore, so that he sent unto him many Embassadors, humbly requesting him to take from him some part of his kingdome to end the warre, to raise the siege, and so go his way. But *Julian* was nothing moved therewith: pittied them not at all: neither remembered he the common saying: To conquer is praise worthy, but insolently to triumph over the conquered is a despitefull act: he put confidence in fond conceits of Southsaying, he trusted too much to fantastical dreames, the which *Maximus* the Philosopher then present put in his head: he hoped verily to counterwaile, or rather to surmount the great glorie and noble promise of *Alexander* the Great, so that he set nought by the humble sute of the Persians: he dreamed according unto the opinion of *Pythagoras* and *Plato*, that by the transmigration of the soules from one body into another, the soule of *Alexander* was crept into his carthasse, or rather that he was *Alexander* himselfe in another body. The which opinion led him into a soule error, & caused him to make light of the king of Persia his request. The king understanding that his embassie was to no purpose, being brought to a narrow straight and sore plunge, gathered his power the day after his embassie, & layned with the Romaines host face to face. The Romaines although they found great fault with their Emperour, for refusing the offer and falling to bloodshed, yet doubted they not to deale with the Persians, who now were come forth to meete them, so that in the end they put them to flight and won the field. The Emperour himselfe was on horsebacke at the battell, to the end he might animate and encourage the souldiers: but trusting too much to his prosperitie, and thinking himselfe cocksure, went into his campe without complete harness. Therefore an arrow being suddainely shot at him, pierced through his arme, and stucke in his ribbes, which gave him his death wound, but who did it was never knowne. Some report that he was wounded by a fugitive Persian: some other that he was staine by one of his owne souldiers, which is rise in every mans mouth, yet *Celsus* one of the Emperours household guard, who wrote his life in Vericall verse, and the battell which he gave then unto the Persians, saith that it was a wicked fiend or Diuell that ranne him through, which peradventure is fained, after the manner of poeticall invention, and yet it may very well be true, for we learne that the furie of hell, have oftentimes recompensed such lewd persons, with extreme punishment. But howsoever

The Persians & Medes can not abide cold.

how so ever it was, every man knoweth, that for his heady rashnesse he was fubied to danger: for his eloquence and gift of utterance, he was desirous of vaine glorie: and by his counterfeit grantie he was contemned and derided of all men. Thus he ended his life in Persia (as I said before) in his fourth Consulship, the which he enjoyed with *Salustius*, being the sixe and twentieth of Iune, and the third yeare of his raigne: the seventh yeare after he had made *Cæsar* by *Constantinus*, the one and thirtieth yeare of his age.

Julian dyed  
Anno Dom.  
367.

## CHAP. XIX.

*Ionianus is created Emperour. A notable consultation of Libanius the Heathen Rhetorician.*

Ionianus was  
created Em-  
perour Anno  
Dom. 367.

**T**he souldiers being doubtfull, knowing not what was best to be done, the next day after the death of *Julian*, without any further deliberation, they proclaimed *Ionianus* man of ballant and noble courage their Emperour. This man being a tribune, when *Julian* by proclamation gaue the souldiers in choise, either to doe sacrifice or to leaue warres, chose rather to thyme away his twoydgirde, then to satisfie the wicked and detestable will of the Emperour. For all that, *Julian*, when the necessitie of the warres then in hand constrained him, retained him in the number of his Captaines. But *Ionianus* being nominated Emperour, refuseth the crowne, and being compelled thereunto against his will by the souldiers, breaketh out into loud speech, saying: In that hee was a Christian, he would not be Emperour where Ehnicks should become his subjects: yet when all with one voice comfessed themselves to be Christians, he yelved and was crowned Emperour. Being in Persia, sodainly put to his shifts, his souldiers also being almost famished to death, upon certain conditions he toynd in league with the king of Persia, and so ended the warres. The Romans as the Romaines thought were vnlawfull, yet considering the calt of that present time, they were not to be mislike. For he was content to lose the dominion of Syria, & to bestow the Persians Nisibis, a citie in Mesopotamia. When these tidings were blazed abroad, the Christians conceiued no small ioy at the departure of *Julian*: the whole armie also was very much with his vndiscrete and heady rashnesse, and lay to his charge that the bounds of the Empire were cut short. For he being deceiued by a Persian & was a fugitive, set on fire certaine vessels vpon the seas which brought them coyne, and thereof it arose that the summe grieved the soie. At that time *Libanius* the Sophist made a funeral oration, wherein he bewailed the death of *Julian*, and entituled it *Juliana*, or the Epitaph of *Julian*. In the which he painted forth his life with lofty stile in praise of his person, and to his further commendation repeateth of the booke he had written against the Christians, and how that in them he had perceived their doctrine for tricking and ridiculous stuffe. If this Rhetorician had extolled the Emperour onely for his other Acts, I would haue proceeded with silence to discourse of that which remaineth of the historie: but in so much as he hath mentioned the books of *Julian*, I like a graue & wise orator inueyed bitterly against Christian religion, therefore I haue thought good to say somewhat thereof, and first I will lay downe his owne words. In the winter season (saith he) when the nights are somewhat long, the Emperour perusing those bookes which affirme that the man whole originall was in Palestina is both God and the sonne of God, comfited them with many reasons and strong arguments, & condemned them for ridiculous doctrine: affirming moreover that the glorious religion highly esteemed of them, was full of toys & trifles, where he proued himselfe to be farre wiser then the old graybeard of Tyrus. Wherefore let the old man of Tyrus (he meaneth *Porphyrius*) conceiue no displeasure at all but patiently weigh, wherein his child doth preiudice his credit. These are the words of *Libanius* the Sophist. Truly I will say no lesse, but that he was a notable Rhetorician, and I am verily persuaded that if he had not consented vnto the Emperours religion, he would haue had no other speech in his mouth then the Christians haue at this day, & that by all likelihood, being an excellent Rhetorician, he would haue extolled Christian religion vnto the skies. For he wrote in the praise of *Constantinus* while he liued, after his decaise he wrote to his dispraise, and made inuenges against him. Wherefore if *Porphyrius* had bene Emperour, he would haue peruerbed his wordes before the writings of *Julian*: againe if *Julian* had bene a Sophist, as he wrote

\* Cap 23. in  
the Greeke.  
*Libanius* the  
Sophist in  
his funerall  
oration vpon  
the death of  
*Julian* the A-  
postata.

of *Ecebolus*, in his funerall oration of *Julian* he would haue called him a bald Rhetorician. In as much then as he being of the same religion with the Emperour, being a Rhetorician, and also his friend, wrote his pleasure of him: we also after our habilitie, will fall to answer his slanderous workes. First he saith that in the winter season, the nights being somewhat long, he took great paines in perusing the Christians bookes. He signifieth by taking of paines in this place, that his trauell was great in writing of inuenges, as Rhetoricians do vse, when they traine vp youth to the knowledge of their art. A good while ago he read those bookes indeed, took great paines, discoursed at large, not as *Libanius* saith, with strong arguments, but with weak, in so much as they were contrary to the truth, and endeouored scoffing wise, to refell such things as of themselves were of force enough. For whosoever disputeth with another, laboureth to soile his aduersarie, sometime by corrupting and perverting: some other time by concealing of the truth. Whosoever also he be that oweth spite and hatred vnto any man, he will endeavour like a deadly enemy, not onely to do, but also to speake the worst of him: he will also wrest all the mischief which the enemy deuiseeth against him, vpon his aduersarie. Their owne bookes do manifestlie declare, that both *Julian* and *Porphyrius*, (whom he calleth the gray beard of Tyrus) were raplers and scoffers. For *Porphyrius* in his booke intituled the liues of Philosophers, writing of *Socrates* the chiefe of all the rest, inueyeth against him bitterly: and writeth to his contumely, rapling speeches, and farre more opprobrious languages, then *Melius* or *Argius* who of old slandered him alike, euer durst to reuile *Socrates* withall. I meane that *Socrates*, whom the Gentiles haue in great admiration, for his temperance, iustice, and other his vertues: whom *Plato* the diuine Philosopher, whom *Xenophon*, with the whole Senate of Philosophers, do greatly reuerence. But *Julian* following his fathers steppes in all things, reuealed vnto the world that corrupt humour which troubled his head, wherewith he reuiled all the Emperours and Cæsars (that were before him) in so much that he spared not, no not his deare friend the Philosopher *Marcus*. Wherefore let their writings be iudge, whether both *Porphyrius* and *Julian* were reuilers and slanderers or no. Neither haue I made of great and weightie arguments to confirme this my assertion, but the opinions of diuers sage personages, grounded vpon good coniectures, the which I minde to alledge, shall stand for sufficient proof. What *Gregorie Nazianzen* hath thought of *Julian*, let vs first of all sit out of his owne words. For in his second oration against the Gentiles, he writeth thus: Although both his raigne and also experience hath taught other men, that these things were most true in him: yet perceived I them long ago, since the time I was acquainted with him at Athens. For he came thither when the Empreffe had procured licence of the Emperour for his voyage, when also his brother *Gallus* had conspired the death of *Constantinus* the Emperour. There were two causes that moued him to repaire vnto Athens. The first was tollerable, the second of small honestie: the first to see Greece, and the schooles that flourished therein: the second (which was more secret and knowne vnto few) for to consult with Southsayers and sacrificers about his affaires in time to come, because it was not then openly permitted for the authors of such impietie to practise such diuellish inuentions. And I my selfe in coniecturing of him at that time (although I am not of the number of Propheciers) was not much deceiued: but his wauering minde and freneticke disposition made me a Prophet good enough. For he which goeth nearest the marke by coniecture, is commonly called the best Prophet. I saw not one signe in him, that gaue me any hope of him, that euer he would become an honest man. He had a running head: his shoulders did neuer leaue wagging, and lay flatte or stipe wise: he had a blinking eyes that continually rolled in his head: his countenance was staring: he had a sliding, slipperie and lympling pace: his visage was scornfull: he had a fleering face of his owne, the which his immoderate laughter and continuall scorning did declare: his manner was without all good order to say and vsay: his wordes came tumbling out with vehemencie and stoppes, the sentence broken in the midst: his questions and obiections were rash and foolish, his answers were little better, which oftentimes followed one after another; and as there was little hold of them, so were they propofed without order. But what neede I to runne ouer all particulars? I foresaw in him before he was created Emperour, that which afterwards proved to be most true. If there were presentlie in place any of my familiars, which heard me thus diuining of him, I am sure they would testifie this to be no otherwise then I do report it:

Gregorius  
Nazianzen  
orat. x. cont.  
Gentil.

The phisog-  
nomie of *Julian* the Apo-  
stata.

in whose hearing also at the foresight of these things, I vttered these words: O good God, what a monster the Empire of Rome doth nourish. When I had vttered these words, I desired of God, that in this behalfe I might be found a lyer. For that had bene farre better, then that the whole world should haue bene visited with so many mischiefs: then that such a monster should euer haue bene scene among men, the like whereof had neuer bene remembered before: seeing there happened many deluges, and floods, ouerflowing the countreys, the which both yong and old at this houre do remember: great losse by fire: terrible earthquakes, and gaping of the ground, and men also of a strange shape were scene borne in the world, of mixt and compound natures, halfe man, halfe beast. But he purchased vnto himselfe such an ende as his frenlike disposition by all right deserued. These things did *Gregorie* report of *Julian*. Because that *Porphyrius* and *Julian* both, in many their rash allegations, to the slander of Christian religion, haue done great iniurie to the truth, partly by peruertering certaine places of holy Scriptures, partly also by reconciling of others after their owne foolish indgment, with applying of them to their owne purpose: many withstood them, confuted and ouerthrew their Sophisticall positions, yea aboue all the rest, *Origen*, who flozished along time before the reigne of *Julian*, sifted out such places of holy Scripture as seemed to bring the readers into doubt, laid downe the objections together with the answers, and satisfied the captious and vaine doubts of wicked persons. If *Julian* and *Porphyrius* had diligently perused these his woordes, they would (I am sure) not onely haue appoyued the same, but also applied all their gifts to other matters, and neuer set their mindes to write Sophisticall fallacies, full of blasphemous impietie against the maiestie of God. It is manifest hereby that the Emperour vsed these cauillations among rude and vnlearned people, and not in the hearing of such as had learned the manifest truth out of holy Scripture. For when he had heaped together many wordes of holy Scripture, which are necessarily set forth after a common and vsuall kind of phrase, to expresse the Oeconomie, the order in doing or dispensation of God, in the end he saith thus: Verily these places euerie one, vnlesse the sentence hath some secret or hid mysterie, (the which I take to be most true) containe as farre forth as the words giue vs to vnderstand, many blasphemies against God. This was one among other of his arguments, laid downe in his third booke against the Christians. In his booke intituled *Cynisme*, while he endeouoreth to instruct vs how farre forth it may be lawfull for vs to procede in framing of holy fables, or diuine comedies, his opinion is, that in the handling of such matters, it behoued vs to conceale the truth, his wordes are these: Nature had rather be vnreuealed, and the hid and intricate essence of the Gods, wil not in any wise suffer it selfe to be beaten with plain and manifest words into the diled eares of men. Wherefore the Emperour as farre forth as we can gather by his wordes, seemeth to be of that opinion touching holy Scripture, because the wordes are mystical and containe secrecie: but it grieues him that all men be not of his mind, and therefore he scorneth at such Christians as vnderstand the said mysteries simple. Yet he should not haue so derided the simplicitie of the common people: neither therefore to haue inueyed against holy Scripture: nor to haue abhorred and detested the sense and notable sentences compizied in the same, because all men did not vnderstand them as he thought god. Now as it is verie euident, the like happened vnto *Porphyrius*. This *Porphyrius* being rebuked of certaine Christians at *Cæsarea* in *Palastina*, being altogether impatient, through boyling choller and burning heate of furious rage, fell from the Christian faith, and readily took penne in hand (because of the hatred he owed vnto them which reprehended him) for to write bookes, wherein he inueyed bitterly with contumelious stile, against all Christians: as I reade in the books of *Eusebius Pamphilus* which he wrote of the confutation of his wordes. The Emperour also setting vp himselfe insolently against the Christians, in the hearing of vnlearned persons, and being prouoked therunto by the selfe same frenthe and raging humour, fell into the like Apostasie with *Porphyrius*. Wherefore both of them, falling of their owne accord into extreme impietie, and priuie in conscience to their blasphemous practices, receiued punishment due vnto their deservings. Furthermore when *Libanius* the Sophist scornefully derided the Christians, in these wordes: They take the man that was borne in *Palastina* for God, and the Sonne of God: me thinkes he forgetteth himselfe, when as in the ende of his Oratation, he numbred *Julian* among the Gods, in this sort: First of all (saith he) they could not refraine, for they stoned him almost to death which brought

*Julian*, lib. 3.  
contra Christian.

*Julian*, lib.  
*Cynic*.

Impacience  
brought *Porphyrius*  
into  
Apostasie.

*Libanius* in  
the funerall  
of *Julian*.

the first tydings of *Julian*s departure out of this life, as if he had lyed against God. Againe a little after: O thou scholer (saith he) of the diuels: O thou discipule of the diuels: O thou assistant and associate of the diuels. Although he vnderstood this otherwise, yet in so much he etched not the equiuocal word which compizeth also the diuel, he seemed to utter no lesse then the Christians accustomed to do in reproch. Wherefore if he had determined with himselfe to extoll any man, he should haue auoyded euery ambiguous word, in such sort as he selected another phrase being reprehended for it, and blotted it out of his bookes. Now that man in Christ is made God: how that he is both man openly, and God in mysterie, how that also both these things may be iustified the holy bookes of the Christians do declare. The Ethnicks before they beleue, are not able to comprehend it. For the saying of the Prophet is true: If you be-  
leeue not, ye shall not be able to vnderstand. Wherefore they are not ashamed to number many mortall men in the catalogue of the gods. I would to God they had offended betwixt one-ly in taking them for gods who were vertuous liners, iust men, and temperate persons: but they haue preferred such as were impure, vniust, & drunken sots: I meane *Herculeans*, *Bacchi-  
ans*, *Esculapians*, whom *Libanius* both verie oft call to witnesse in his writings. whose amor-  
ous toyes and wanton behauior both with male & female, if I should go about to rehearse, would compell me to use a long digression. Such as are desirous to vnderstand farther here-  
of, let them repaire vnto *Aristoteles* *Peplus*, by interpretation the womans attire: vnto *Dionysius* garland, vnto *Reginus Polymnemon*, and to the whole rable of Poets, who writing of these things, do set wide open vnto the world the vaine and ridiculous mysteries of the ethnicks. But that it is an heathenish custome to accompt of mortall men as of gods, let vs consider thereof a little better. The Rhodians being in great distresse receiued answer of the Oracle, that they should worship *Attis* the Phrygian, who was a priest and died frenthe. The Oracle was as followeth:

Set forth the great God *Attis* name, found out his glorious praise,  
Whom vertue ioyned with *Adon* chaste, and *Bacchus* happy dayes.

This Oracle maketh *Attis*, who died for loue, a god, together with *Adonis* and *Bacchus*. Forer when *Alexander* king of Macedonia came to Asia, the people Amphidions brought him presents, of whom the Oracle of *Apollo* in Delphos made this answer, and charged the people as followeth:

Let altars burne and incense powre, please *Ioue*, *Minerua* eke:  
The potent Prince though nature fraile, his fauour you must seeke.  
For *Ioue* from heauen to earth him sent, lo *Alexander* king,  
As God he comes the earth to rule, and iust lawes for to bring.

These were the wordes which the diuell out of the brest of *Pythia* vttered of *Alexander*. The same Oracle to the end he might flatter great personages and Princes of great power, numbred them in the catalogue of the gods, and peradventure this answer was no other but a flattering of *Alexander*. To what end shall I write of *Cleomides* the wrestler, of whom to the end he might be canonized a god, the Oracle spake in this sort:

*Cleomides* interred is, his fame let flourish still,  
Advance with feasts and sacrifice his name, this is our will.

*Digenes Cynicus* and *Osinormans* the Philosopher, condemned the Oracle of *Apollo* for this a-  
theisticall folly. The people Cyciceni called *Adrianus* the thirtieth god: *Adrianus* himselfe coun-  
ted *Anonius* his darling in the catalogue of the gods. Yet *Libanius* would not once open his  
eyes to the reprehension of these ridiculous toyes and mere folly. Nevertheless though he  
perused these Oracles, and read over the booke of *Adrian*, intituled The life of *Alexander*, yet was  
not he ashamed to esteem of *Porphyrius* as of a god. I am humbly (saith he) to craue pardon of the  
old gray beard of *Tyrus*, in that I haue preferred the Emperour before his writings. Thus haue  
the discouraged by way of digression somewhat at large, to the end we might satiffie the de-  
spitefull reports of the slanderous mouth of the Sophist: yet in so much they seeme to require  
a severall volume we will end them here and procede on in our history.

¶ c c ¶

*Hercules*.  
*Bacchus*.  
*Esculapius*.

*Attis* died  
for loue.

*Bacchus* was  
a dronke sot.

*Cleomides*  
was a wrest-  
ler of exceed-  
ing strength  
and greates  
of body, who  
being put be-  
side the price  
at the game  
of Olympus,  
fell madde.  
*Anonius* was  
a yong boy  
whom *Adrian*  
the Emperour  
loved.

Cap. 14. after  
the Greeke.

*How that the Bishops of all sects and opinions passed unto Iouianus the Emperour as soon as he was created, hoping every one to finde him according unto their owne viues.*

The Empe-  
ror Iouianus  
was a fauou-  
rer of the Ni-  
cene Creede.

As soon as the Emperour Iouianus returned out of Persia, the churches immediately were troubled with sedition. The bishops likewise whilst they hope to find the Emperour of their owne seuerall opinions, endeouored with all might to prevent one another. The Emperour for as much as alwayes he cleaued vnto the creed containing the clause of *One substance*, made flat answer that he would alwayes further the same, and encouraged *Athanasius* bishop of Alexandria by his letters, who immediately after the decease of *Iulian* enioyned againe the shoppe of Alexandria, for he being then confirmed by the emperours letters, laid downe all feare and faintnes of courage. Whosoeuer the emperour called home againe the bishops whom *Constantius* had exiled, whom *Iulian* also had not resioyed to their seas. When also the ydol groues & temples of the ethnikes were shut vp: the Pagans themselves wandered and hid them here and there: such as wore the philosophicall habite, laid it aside & wore the common and vsuall attire. Those bloody and detestable sacrifices wherewith they openly defile themselves, and take their fill during the raigne of *Iulian*, were now wholly taken away.

Cap. 15. after  
the Greeke.

*How the Macedonians and Acaians assembling at Antioch, confirmed with their subscriptions the Nicene Creede.*

The Christian affaires were not as yet pacified, neither enioyed they a quiet end. In such as were ringleaders of contrary factions got them vnto the emperour, hoping that he would giue them free liberty to feed and foster among themselves the fiery humors of contention, and licence to deale seditiously with their abuerfaries. And first of all the Macedonians exhibit vnto him a supplication, where they request that such as auouch the vniuersity and dissimilitude betwene the Son and the Father, should be banished the Church, and themselves substituted in their rooms. The authours of this supplication were *Basilus* bishop of Ancyra, *Silvanus* bishop of Tarsus, *Sophronius* bishop of Pompeiopolis, *Pasichius* bishop of Zenon, *Leontius* bishop of Comanum, *Callistratus* bishop of Claudiopolis, and *Theophilus* bishop of Calabala. The Emperour receiving their supplication gaue them no answer at all, but sent them away with these words: I tell you truly I cannot away with contention, but such as embrace vnitie and concord, I do both honoꝛ and reuerence them. These words of the emperour coming to the eares of other contentious persons, belaid the heat of sedition that was kindled among them, which fell out right as the Emperour had wished. Againe at that time also the behaviour of the *Acaians* a busie kind of bodics, a set wonderfull seditious was persecuted: a kind of people they are, alwayes applying themselves according vnto the beines of the emperours. These men assemble themselves at Antioch in Syria together with *Melitus*, who a little before had seuered himselfe from their communion, they creepe to familiaritie and conference with him. The cause that moued the therunto was for that they saue him in great estimation with the Emperour, who then made his abode at Antioch. They frame a supplication among themselves with vniuersall consent of them all: they acknowledge the faith of *One substance*: they ratifie the Nicene Creede: they exhibit vnto the Emperour their supplication containing the forme as followeth: Vnto our most holy and gracious Lord *Iouianus*, victorious, puissant, *Augustus*: the Councell of Bishops assembled at Antioch out of sundry Provinces, send greeting in the Lord. We haue experience and triall sufficient (most holy Emperour) how that your graces highnesse with great industry endeouoreth to establish peace and vnitie in the Church of God: neither are we ignorant, how that your prudent aduice thinketh no lesse then that the forme of the catholicke faith will preuaile very much to the furtherance and confirmation of the aforesaid vnitie and concord. Therefore lest we should be numbred among the corrupters of the true and sincere character of Christian doctrine, we thought good to let your Maiesie vnderstand, that we both allow and retaine vniuolably the Creede confirmed of old in the holy and sacred councell of Nice: sithence that the clause of *One substance* (according vnto some mens thinking vnadvisedly laid downe) is very well interlarded of the fathers, interpreted and expounded both with commodious phraes, and fit epithetons

Iouianus the  
Emperour  
could not  
away with  
contentious  
persons.

The suppli-  
cation of the  
Acaians as-  
sembled at  
the councell  
of Antioch,  
vnto the Em-  
perour Iouia-  
nus.

the which exposition was forthwith to be begun of the Father almighty, to be like vnto the Father according vnto his substance, and to be God of God, and light of light, and true of true, and of the same substance: the word *substance* was added of the holy fathers, who feared that the Greeks might take it, but to the overthrow of the poisoned doctrine which the blasphemous mouth of *Arius* endeouored to establish, saying that Christ had his originall of nothing, that alforesaid *Arianus* affirming (by interpretation) the Sonne to be made by the Father, who had beene auouched more impudent and leud doctrine to the overthrow of the Ecclesiasticall peace and vnitie. Wherefore we haue thought good to annex vnto this our supplication, vnto our censure and opinion is laid downe, the forme of faith (which we honour and reuerence) decreed by the Bishops assembled at Nice. It begins as followeth: We beleue in God the Father almighty, &c. containing throughout very sound and substantiall doctrine. *Melitus* Bishop of Antioch, do subscribe and allow of all the parts and parcels of the aforesaid supplication and Creede aboue written. Euen so do *I Eusebius* Bishop of Samosata, *Enagorius* Bishop of Sicilia, *Verianus* Bishop of Ancyra, *Zoilus* Bishop of Larissa, *Acacius* Bishop of Celsarea, *Antipater* Bishop of Kesse, *Abramius* Bishop of Vria, *Aristonius* Bishop of Seleucobelus, *Berlamenus* Bishop of Pergamus, *Verianus* Bishop of Melitine, *Magnus* Bishop of Chalcedon, *Eurychius* Bishop of Elythopolis, *Isaacus* Bishop of Armenia the greater, *Titus* Bishop of Boltra, *Peter* Bishop of Sipus, *Pelagius* Bishop of Laodicea, *Apollonius* Bishop of Antros, *Piso* Bishop of Adana, by his substitute *Lamydus* the Elder, *Sabadius* Bishop of Zeugma, *Athanasius* Bishop of Ancyra, by his substitute *Orpurgus* and *Asterius* the Elder, *Isidore* Bishop of Gaza, *Piso* Bishop of Augusta, *Patricius* Bishop of Palmyra, by his substitute *Lamyrio* the Elder, *Anatolius* Bishop of Bercea, *Theophilus* Bishop of Arabia, and *Lucianus* Bishop of Arce. This supplication haue we found in the booke of *Sabinius*, intituled The collection of the Councells. The emperour who determined with himselfe to pacifie with gentle and courteous languages all quarels and contention, made answer that he would not molest any, what faith or religion soeuer they professed, but above all others, that he would honour and reuerence such as thewed themselves peacemakers, and went about to maintaine the bond of vnitie and concord. *Themistius* the Philosopher doth report these things in this sort of him. For in the oration intituled Consul, the which he wrote of him, he extolled him vnto the skyes, because that in granting every man free choice and libertie to profess this or that kind of religion, he stopped the mouthes of all flattering parasites and sycophants, which kind of men (saith he nipping wise) as it is knowne vnto the whole world, worship not the King of heauen, but the earthly crowne and scepter, much like vnto Euripus, called heaping sometimes this way, sometimes that way.

The subscrip-  
tion of the  
Bishops.

Flatterers  
are likened  
vnto the  
Erius, which  
ebbeth and  
floweth seue-  
times a day.

CHAP. XXI.  
The death of Iouianus the Emperour.

The emperour when he had appeased the sedition of contentious persons in such sort as we haue said before, removed with speed from Antioch, and got him to Tarsus in Cilicia, where after the wonted solemnities of honorable funerals he buried the corpe of *Iulian* his predecessor: immediately after he is proclaimed Consul. Hence he took his voyage thward Constantinople, and came vnto a place called *Dadastana*, lying in the midst betwene Galatia and Bithynia. There was he met of *Themistius* the Philosopher together with other Senators and noble personages, who then pronounced before him his oration intituled Consul. The which afterwards also he uttered at Constantinople in the hearing of the whole multitude. The empire of Rome had enioyed great prosperitie: and aswell the state of all people, as the ecclesiasticall affaires of the Church of God, by reason of so vertuous an emperour, had flourished exceedingly, had not death vniuersally, pierced his breast with her poisoned dart, and depprived him of all his princely ioy: for he died in the aforesaid place in winter, of the longues being stopped with deadly obstructions, the 17. of Februarie, he himselfe together with his sonne *Varonianus* being Consul. He was emperour seuen moneths, and departed this life being thre and thirty yeares old. This booke compriseth the space of two yeares and foue moneths.

Iouianus the  
Emperour  
departed this  
life An. Do.  
368.

The end of the third booke of Socrates.





# THE FOUETH BOOKE OF THE ECCLESIASTICAL HISTORIE OF SOCRATES SCHOLASTICVS.

## CHAP. I.

*How that after the death of Iulian, Valentinianus was chosen Emperour, who ioyned with him his brother Valens. Valentinianus himselfe was a true Catholike, but Valens was an Arian.*

The fourth booke compriseth the historie of 16 yeares, ending Anno Dom. 381. Valentinianus created Emperour Anno Dom. 368. Valens the Arian was fellow Emperour with Valentinian, Anno Dom. 368.



When Iulian the Emperour had run the race of his naturall life, and departed out of this world at Dadastana, (as we said befoze) the seventeenth of February, being Consul himselfe together with Varonianus his sonne: the soldiers beinging from Galatia, came to Nicæa a citie of Bithynia the seventh day after, and with unisforme consent proclaimed Valentinianus for their Emperour the five and twentieth of the said February, and in the aforesaid consulship. This Valentinian was by birth of Pannonia, and of the citie Cibale, who applying himselfe to feates of armes, pursued both a skilful and a valiant warrior. He was a man of a noble mind, and seemed alwaies to deserue far greater honoz and dignitie then he enjoyed. As soon as he was created Emperour, he got him with all speed to Constantinople, and thirtie dayes after his coronation, he made his brother Valens fellow emperour with him. And though they were both Christians, yet did they disagree in points of religion. Valentinian embraced the faith established by the Council of Nice: but Valens after a certaine toy conceived in his baines, cleaved unto the Arian heresie, the which opinion took root in his breast by reason he was baptised of Eudoxius the Arian bishop of Constantinople. They were both earnest followers of the faith which they embraced, and being created Emperours, the one was far unlike the other in condition and trade of life. For though befoze that time under the raigne of Iulian, the one being Tribune, I meane Valentinian, the other being of the ordinarie guard and daply about the Emperour, I meane Valens, they both declared unto the world the zeale they bare unto Christian religion, (for being constrained to sacrifice, they chose rather to fling from them their woody girdles, then to forsake the faith of Christ, so that the Emperour Iulian depozed neither of them from their dignities, no moze he did not Iulian, who immediatly succeeded him in the Empire, perceiving they were profitable members of the common wealthe) yet afterwards having gotten the supermacie and the imperial scepter, notwithstanding their diligence and care was alike in the administration of the publike weale at the beginning of their raigne, for all that touching the faith (as I said befoze) they varied one from another, and shewed a contrary and a diuers countenance unto the professors of Christian religion. Valentinian as he honoured and reuerenced the fauourers of his faith and opinion: so he molested the Arians not at all, but Valens endeouored not only to increase the number of the Arians, but also (as hereafter shall manifestly appeare) grievously to persecute the contrary opinion. About that time Liberius was bishop of Rome, and at Alexandria Athanasius was over the congregations which abided themselves unto the faith of One substance: but over the Arians was Lucius, whom the heretickes chose to their Bishop immediatly after the decease of Georgius. The Arians who abiding Antioch had Euzoius to their bishop. Such as maintained there also the faith of One substance were deuicid into two parts, over the one was Paulinus, over the other Melorius. Cyrillus was then Bishop of Ierusalem, and Eudoxius the Arian bishop of Constantinople. The defenders of the Cræde which contained the clause of One substance, were faine to make in a little chapell within the said citie, and there to celebrate their wonted solemnitie. The sect of the Macedonians which varied from the Acacians in Seleucia, enjoyed their Churches throughout euery citie. And thus went the affaires of the Church in those dayes.

CHAP.

## CHAP. II.

*When Valentinianus abode in the West, the Macedonians repaired unto Valens at Constantinople, and obtained of him to summon a Council. How that Valens being an Arian, persecuted the true Christians.*

The Emperour Valentinian took his iourney with all speed into West, whither he was constrained by reason of earnest businesse to remove. But Valens as he remained at Constantinople, was visited of the bishops which were of the sect of Macedonius, and requested to summon another Synode, for the establishing of the true faith. The Emperour thinking verily they were of one opinion with Acacius and Eudoxius, gave them licence to call a Council together. They from euery where cited the bishops to meet at Lampfacum. But Valens with all celerity got him to Antioch in Syria, fearing lest the Persians should breake the league of thirty yeares made in the raigne of Iulianus, and invade the Romaine dominions, where he found that the Persians were quiet and ment no harme. The Emperour therefore living in peace and enjoying quietnesse, raised great and grievous persecution against them which embraced the faith of One substance. And although he molested not Paulinus the Bishop, for his rare vertues and singular gifts, yet banished he Melorius. But other of the Churches of Antioch that would not communicate with Euzoius, he bered diuerfly, and plagued with sundry penalties and punishments. It is reported mozeouer that he threw many into the river Orontes, which runneth by the citie, and there drowned them.

The council of Lampfacū gathered together of Macedonian hereticks.

## CHAP. III.

*While Valens the Emperour persecuted the true Christians in the East, Procopius the tyrant rebelled at Constantinople: then also were seene great earthquakes, and overflowing of the sea, which destroyed many cities.*

When Valens exercised such practices in Syria, Procopius the tyrant rebelled at Constantinople. Who when in short space he had gathered great power, marched towards to giue battell unto the Emperour. Valens understanding of this, was in a sore taking, and by reason of this stir, his tyrant and cruelty rested a while from persecuting of the true Christians. In the meane space while the smoke of this tumult waxed hot, there rose vpon a sodaine a great earthquake, which scattered the building asunder, and destroyed many cities. Procopius the sea kept not within his bounds, breake ouer the banks and drowned the countries. For it fel out in many places, that where a little befoze men went on foot, al then was on flete, botes, barks, and ships were vled: againe the sea went so far from it selfe in other places, that it left much dry land, much sandy ground, and many fishes to swimme without water. These things happened in the first Consulship of these two Emperours.

Earthquakes. The sea overflowed.

## CHAP. IIII.

*In the troublesome state of the Church, the Macedonian fell in the Council of Lampfacum ratified the crede of the council held at Antioch: accused the faith of the council summoned at Ariminum, and confirmed the deposition of Acacius and Eudoxius.*

In the time of the aforesaid calamities, neither enjoyed the common weale peace, nor were the ecclesiasticall affaires in prosperous estate. For such as had procured licence of the Emperour to summon a council, met together at Lampfacum in the same Consulship, that is, the seventh yeare after the council of Seleucia, and there, after they had confirmed afresh the same of faith which of old was published at Antioch, (they had also a little befoze subscribed unto the same at Seleucia) they accursed the creed of the bishops, which with unisforme consent in religiō, they had lately established at Ariminum. Again they gave sentence against Acacius and Eudoxius, as of right deseruing to be removed. Eudoxius Bishop of Constantinople could in no wise resist their doings, the commotion and wars then in hand raised by the tyrant Procopius, was a cause and let that he could not reuenge him of them. Wherefoze Elenus bishop of Cyzicum having gotten the upper hand, maintained for a while together with his complices the Macedonian opinion, the which also a little befoze was disclosed, and made moze manifest at the council of Lampfacum. I suppose verily the said council to haue bene cause why Heliopolis (for Lampfacum is a towne on the sea side of Hellespont towards Asia) is so full of the Macedonian heretickes. The aforesaid Council was ended as you read befoze.

The council of Lampfacū held of Macedonians 7. yeares after the council of Seleucia.

Ec iiij

Liberius.  
Athanasius.  
Lucius.

Euzoius.  
Paulinus.  
Melorius.  
Cyrillus.  
Eudoxius.



## CHAP. V.

*How the Emperour and the rebell Procopius pitching their field by Nacolaa a citie of Phrygia, the rebell was betrayed by his owne captaines, and executed together with them.*

Anno Dom.  
390.

Angelo and  
Gottarius the  
captaines of  
Procopius  
were fawed  
aſunder.  
Procopius di-  
ed miſera-  
bly.

**T**he yeare following in the conſulſhip of *Gratianus* and *Dagalaſphus*, the war began. *Procopius* the tyrant left Conſtantinople, and made expedition againſt the emperor. *Kalenus* underſtanding of it removed out of Antioch, and with al ſpeed went to meet *Procopius*. Ioyned with him at Nacolaa a citie in Phrygia, and there pitching the battell, in the firſt ſkirmiſh his ſide was the weaker. In a while after he took *Procopius* aliſſe, ſon *Angelo* and *Gottarius* his owne captaines had betrayed him, whom (I meane all three) he perſcuted with new and ſtrange kindes of torment. The traitors for neglecting their allegiances and oth paſt betwene them, he ſawed aſunder in the miſt. The tyrant himſelfe he tyed to the tops of mighty boughes growing not farre aſunder, the which firſt of all with many Engines he wretched to the ground, and afterwards loſed them, which liſtened *Procopius* on high, and pulled him in peces. The rebell being thus to ſe in two parts, died miſerably.

## CHAP. VI.

*How the Emperour, after his victory againſt Procopius, went about to compell the Macedonian Councell of Lampſcum, and all Chriſtians, to the Arian opinion.*

**T**he Emperour being puffd vp with his prosperous and lucky ſuccelles, turned himſelfe againe to moleſt and perſecute the Chriſtians, becauſe he determined with himſelfe to preferre euery where the Arian opinion. And firſt of all the councell held at Lampſcum lay on his ſtomacke, not onely becauſe they deposed the Arian Biſhops, and deppriued them of their Churches, but alſo becauſe they accuſed the ſojme of faith lately eſtabliſhed at *Ariminum*. Wherefore after his coming vnto *Nicomedia* a citie of *Bithynia*, he called beſore him *Elenſius* Biſhop of *Cyzicum*, who as I ſaid beſore, was of the Macedonian opinion. The emperour called together a Councell of Arian biſhops, and compelled *Elenſius* to ſubſcribe vnto their faith. Altho though at the firſt he denied utterly that he would agree therunto, yet afterwards being ſore threatned of the emperour with baniſhment and conſiſcation of all his ſubſtance, yielded vnto the Arian opinion. Immediately after his ſubſcription he was in great agony and toym of conſcience: he turned thence to *Cyzicum*: in the face of the congregation he made a pittifull complaint, with relation of the iniury which the emperour had done vnto him: how he had conſcended not with his will, but by compulſion vnto the Arian herreſie: he requested they would get them another Biſhop, becauſe that he was conſtrained to deny his owne opinion, but the inhabitants of *Cyzicum* for the great leue and affection they bare towards him, neither would acknowledge another biſhop ouer them, nor yield vp the government of their Church. Wherefore they both took him for their ſuperiour, and kept ſtill their ſojmer opinion.

## CHAP. VII.

*How that Eunomius after the depoiſition of Eleuſius the Macedonian, was made Biſhop of Cyzicum. The originall of Eunomius, and how that he being the ſcribe of Actius the Athieſt, followed his ſteps.*

Eunomius  
was the ſcribe  
of Actius the  
hereticke.

**W**hen the ſojmer depoiſition was heard of, the biſhop of Conſtantinople choſe *Eunomius* to be biſhop of *Cyzicum*, who being an eloquent man, was thought able with his gift of perſuaſion eaſily to induce the to embrace his opinion. After that *Eunomius* was come thither, the emperour ſent commandement that *Elenſius* ſhould be removed, and *Eunomius* placed in his ſeate. Whereupon the fauozers of *Elenſius* builded them a church without the wals of the citie, and there had their priuate conuenticles. But of *Elenſius* ſo ſharpe to let vs returne vnto *Eunomius*. This *Eunomius* was a ſcribe of *Actius*, who was ſurnamed the Athieſt, of who we ſpake beſore. And liuing with this *Actius*, he learned of him captious fallacies & quirkſ of Logick, the which ſophiſters do highly embrace, and exerciſed himſelfe therein continually. Soeouer he was delighted with vaine ſpeeches, and epithetons: he learned to

aduſely to frame ſophiſticall arguments: he took great pride therein, and ran headlong into open blaſphemy. He embraced the herreſie of *Arius*, and impugned the truth in Chriſt. And although he was in manner ignorant as touching holy Scriptures and the underſtanding thereof: yet was he able to decline the words and vary the phraſe, but he could neuer attaine vnto the marke he ſhot at, as his ſeuen booke of commentaries vpon the epiſtle of *S. Paul* vnto the Romans, ſoliſhly written do declare. When he had uttered many vaine and frivolous expoſitions of that epiſtle, his capacity could not compriſe neither attaine vnto the diſt of the Apoſtle. There are extant certaine other booke of his not unlike the ſojmer, the which if any be diſpoſed to peruſe, he ſhall find many words, but little matter. It was this *Eunomius* that *Endoxius* preferred to the biſhopricke of *Cyzicum*. When as he after his wonted manner fed the eares of his auditors out of the pulpit with ſophiſtical arguments and reaſons of Logick, he amazed his auditors, ſo that thereupon there was raiſed a great tumult at *Cyzicum*. For the citizens of *Cyzicum* when they could not away with his arrogant and inſolent manner of preaching, they baniſhed him their citie. Whence he got him to Conſtantinople, liued with *Endoxius*, and plaid the biſhop no longer. Yet leſt we ſeeme in the way of ſlander only to repoſt theſe things of him, let vs heare the blaſphemous words of *Eunomius* himſelfe, wherewith moſt impiouſly after his ſophiſtical manner he derogated from the maieſty of Almighty God. He ſaid as followeth: God of his owne eſſence underſtandeth no moze then we do, neither is the ſame better knowne or underſtood of him then of vs: and whatſoeuer we know of it, the ſame knoweth he, and looke what his capacity reacheth vnto, the ſame thou ſhalt find in vs. Theſe and many other ſuch leud fallacies linked *Eunomius* together, but after what ſort he fell from the Arians I will hereafter declare.

The blaſphemies of *Eunomius* the hereticke.

## CHAP. VIII.

*Of the oracle that was found ingrauen in a ſtone, when the Emperour Valens vpon diſpleaſure ouerthrew the wals of Chalcedon.*

**T**he Emperour vpon diſpleaſure gaue commandement that the wals of Chalcedon, lyingouer againſt Byzantium, ſhould be ouerthrowne. For he took an oth that if he got the vpper hand of *Procopius* the tyrant, he wold do it, becauſe the citizens of Chalcedon took *Procopius* part and reuiled him as he paſſed by the wals of their city with ſpitefull & contumelious languages, & ſhut vp their gates againſt him. So it fel out that the wals of the city, by the commandement of the Emperour, were throwne downe to the ground. The ſtones therof were carried to the common baths at Conſtantinople, called *Conſtantianæ*. In one of the ſaid ſtones there was an oracle found ingrauen, the which of old lay in ſecret, & the firſt came to light. Wherby it appeared that the wals ſhould be taken to the vſe of the baths, where great plenty of waters were ſene in the citie: and that when infinite of the barbarian nations inuaded the Roman domitions, they ſhould wonderfully moleſt the empire of Rome, & in the end be ouerthrowne themſelues: there is no cauſe to the contrary, but that the reader may haue the oracle laid beſore him.

When Nymphs with noiſe and royall ſeaſts, when mirth in citie raigues,  
When wals with woe keepe ſtreamy bathes, that boyle vp ſilth and ſtaines,  
A people ſtrong in number great, ſhall paſſe Danuby ſtreames:  
Calliroke, the Scythian Ile and Miſian craggy realmes,  
The Thracian bankes with armour bright all covered men ſhall ſee  
This nation fierce though armour fight, in armour foyled ſhalbe.

The oracle is in this ſort. For not long after, the conduit which *Valens* made, yielded great plenty of water vnto the city of Conſtantinople: at the ſame time alſo (as hereafter ſhal moze manifeſtly appeare) certaine of the barbarian nations took armour againſt the Empire of Rome. Yet the oracle may otherwiſe be underſtood. For *Clearchus* the Lieutenant of the city, after the conſequence of the conduit, made a great pipe in *Theodoſius* market, the which was called the plentifull pipe, where alſo for ſoy thereof the citie kept a ſolemne feaſt, and this peradventure was it which the Oracle meant when it ſaid:

When Nymphes with noiſe and royall ſeaſts, when mirth in citie raigues,  
When wals with woe keepe ſtreamy bathes that boyle vp ſilth and ſtaines.

But theſe circumſtances and knowledge of the oracle fel out afterwards. When the wals of Chalcedon were a throwing downe, the citizens of Conſtantinople made humble ſute vnto

An oracle found engrauen in a ſtone when the wals of Chalcedon was throwne downe.

to the Emperour that he would not so beseege the city of Chalcedon. *The like did the Bithynians, Nicomedians, and Niczans, who by chance then were at Constantinople. But the emperour being thoroughly incensed against them, took their sute in very ill part: and to the end he might keepe his oath, he commanded the wall should be downe, and the foundation should be filled up with little pelting stones, so that as yet there is to be seene in some places of the wall how slender and what new building of no account was raised vpon so ancient and substantiall a foundation. But of the walls of Chalcedon so much shall suffice.*

## CHAP. IX.

*How the Emperour Valens persecuted the Nouatians, who embraced the clause of One substance, no lesse then the true Christians. How the Emperour Valentinianus begate a sonne and called him after his owne name, for his sonne Gratianus was borne before Valentinianus enjoyed the Empire.*

**T**he Emperour mozeouer ceased not from persecuting such as embraced the creed containing the clause of *One substance*, but banished them out of Constantinople, and together with them the Nouatians, who added themselves vnto the same opinion: their church doores he commanded to be nailed up: their Bishop *Agellus* a man that led a piete life, and ruled the Church euen from the raigne of *Constantine*, he exiled. This man all his life time went barefote, and according vnto the commandment of the Gospel, he had but one coat. At that time *Martianus* who sometime was a souldier in the emperours pallace, a zealous and audacious man, appeale the displeasure of the emperour conceived against the Nouatians. He was then a Priest of the Nouatian Church, and trained by *Anastasia* and *Carosus* the emperours daughters in the precepts of *Chamma*: in whose name the common baths builded by *Valens* at Constantinople were consecrated, the which as yet are there to be seene, bearing the name of the emperours daughters. Wherefore by reason of his sute, and because of the reuerend opinion which the emperour conceived of this priest, the Nouatian Churches being shut vp for a while, were set wide open and frequented anew, yet were they not rid of the Arians, nor delivered from their persecution. The Arians abhorred them because they loved entirely such as embraced the faith of *One substance*. The state of the ecclesiasticall affaires then was at this point. This one thing we may not leaue vntouched, how that the battell betwixt the emperour and *Procopius* the tyrant was fought about the latter end of May, in the Consulship of *Gratianus* and *Dagalaiphus*. In a while after the said battell, the aforesaid men being Consuls, the emperour *Valentinianus* had a sonne borne him in the winter, whom he called after his owne name, for his sonne *Gratianus* was borne before he was crowned emperour.

## CHAP. X.

*Of the great haile that fell at Constantinople, and the earthquakes which happened in Bithynia and Hellespont.*

Great haile.

Terrible earthquakes.

**T**he yeare following in the Consulship of *Lucius* and *Ionianus*, the second of Iuly, haile of a wonderfull bignesse, like vnto stones lighted at Constantinople. It is rife in euery mans mouth, that God sent that great haile in token of his displeasure against the emperour, for banishing many Priests and Bishops, which refused to communicate with *Eudoxius* the Arian. Not long after in the aforesaid consulship, the foure & twentieth of August, *Valentinianus* created his sonne *Gratianus* emperour. The yeare following, being the second consulship of *Valentinianus* & *Valens*, the eleuenth of October, there was in Bithynia a great earthquake which ouerthrew the citie of Nice. It was the twelfth yeare after the ruine of Nicomedia. Immediately after many pices of Germa a citie of Hellespont were turned vp side downe with another earthquake. For all these dreadfull sights were beheld in the open face of the world, the lued disposition of *Eudoxius* the Arian bishop, & the peruerst mind of the emperour *Valens* was nothing moued to incline vnto pity & right reformation of true religion. For they obserued no meane, but furiously raged against all such as held the contrary faith & opinion. These earthquakes were no other wise to be taken, then for manifest tokens of the schisme & tumults then raised in the Church. And though many of the priestly order were deprived of their dignities, yet of all the rest *Basilus* bishop of Caesarea in Cappadocia, and *Gregorius* bishop of a small and meane citie bordering vpon Caesarea, by the prouidence of God

for their great pietie, were not banished their native soile. Of whom I shall haue occasion hereafter to discourse moze at large.

## CHAP. XI.

*How the sect of Macedonius being put to their shifts by reason of the Emperours displeasure, sent their letters vnto Liberius Bishop of Rome, where they subscribed vnto the faith of One substance.*

**W**hen as that time such as cleaued stedfastly vnto the clause of *One substance*, being the true Christians, were vered aboue measure: the Macedonians also were persecuted of the wicked and godlesse persecutors. These men, partly for feare, and partly for their faith, being brought to their wits end, wrote letters, and sent messengers from their bishopricks one vnto the other, signifying that of necessity they must fly for refuge both vnto the emperours brother, and to *Liberius* bishop of Rome, & subscribe rather vnto their faith, then condescend to communicate with *Eudoxius* the Arian. Wherefore they sent *Eustathius* Bishop of Sebastia, one that had bene oftentimes deposed: *Siluanus* bishop of Tarsus in Cilicia, and *Theophilus* bishop of Castabala, a citie likewise of Cilicia: these men are charged not to disagree as touching the faith with *Liberius*, but to communicate with the Church of Rome, and to ratifie by their subscriptions the faith of *One substance*. When these men had received their letters, which impugned the faith at Seleucia, in all the hast they post to old Rome. They shew not themselves vnto the emperour (for he was in France, busily occupying himselfe about the battell against the Sarmatians) but deliuer their letters vnto *Liberius*. *Liberius* refuseth to giue their letters the reading, he told them, therefore in no wise to be entertained of the church, because they had abrogated the creed of the Nicene Council. Vnto whom they make answer that his words were true, yet they repented them afterwards of their folly: that they acknowledged the truth: that of late they had condemned the opinion which affirmed the Son to be unlike the Father: that they confessed the Son in all things and in all respects to be like the Father, and that the clause of likenesse differed nothing from the sense of *One substance*. When they had made this protestation by word of mouth, he requireth them to do the same in writing. They immediately exhibit vnto him a supplication wherein the forme of faith published and established by the Council of Nice was compizied. And lest that I seeme over tedious vnto the reader, my purpose is to omit the letters they wrote from one company vnto another, namely from Smyrna in Asia, from Pisidia, Iauria, Pamphylia and Lycia: and onely here to lay downe the supplication which *Eustathius* sent from his lodging vnto *Liberius*, it was written as followeth:

*Vnto their Lord and brother, their fellow minister Liberius, Eustathius, Theophilus and Siluanus, send greeting in the Lord.*

To the end we may remove all suspicion of heresie, and partaking with sects whatsoever, which heretofore haue molested the quiet estate of the catholicke Church: presently we do allow of the synods and assemblies of Bishops which met at Lampfacum and Smyrna, and at sundry other places, maintaining the right & sound faith. That these our words may seeme for no other the our true meaning, we are legats, and haue brought letters vnto your holines, vnto all the bishops of Italy, & to the other churches whatsoever of the West country, whereby it shall manifestly appeare that we are of the Catholicke faith, that we defend the sacred canons of the Nicene Council, established in the happy raigne of the holy Emperour *Constantine*, by three hundred & eighteen Bishops, the which vnto this day haue bene continually obserued and inuioleable retained: where the clause of *One substance* was godly entercased, to the ouerthrow of the poisoned opinion of *Arius*. For by subscribing with our owne handes, we do plainlie protest that we are of no other opinion, then these fathers were of: but that heretofore, and presently also, we embrace the same faith with them, and minde firmly to continue therein vnto our last houre. Moreover we condemne *Arius*, his detestable opinion, his disciples, his complices: the whole heresie of *Sabelius*, all the Patropassians, Marcionists, Photinians, Marcellians, and to be short, the wicked sect of *Paulus Samosatenus*. We pronounce these mens doctrine for accused, together with all that hold with them, all heresies likewise which are contrarie vnto the aforesaid sacred faith, generally and godly fraged by those holy fathers assembled in the city of Nice.

We

The hereticall Bishops of Macedonia sect now do recant and exhibite this supplication vnto Liberius b. of Rome,

The Nicene  
Creede.

We accurse also the forme of faith that was repeated at the councill of Ariminum, partly for that it impugneth the Nicene Creede, and partly for that diuers were fraudulently brought to subscribe vnto the same at Constantinople, through wiles and periury mistaking the title, for they took Nice a citie of Thracia, for Nice a citie in Bithynia. The beliefe and faith we are of, and of them likewise whoſt legats we are, is as followeth: We beleue in one God the Father almightie, maker of all things visible and inuisible, and in one onely begotten God, our Lord Iesus Christ the Sonne of God, begotten of the Father, that is of the substance of the Father: God of God, light of light, very God of very God, begotten not made: being of one substance with the Father by whom all things were made, either in heauen or in earth, who for vs men & for our saluation came down from heauen, was incarnate and made man, he suffred and rose again the third day, he ascended into heauen, and shall come againe to iudge both the quicke and the dead. And we beleue in the holy Ghost, Such as say there was a time when he was not: or that he was not before his incarnation: or that he hath his being of nothing: or that he consisteth of any other essence or substance then of the Father: or that the Sonne of God is conuertible and mutable, them we say, the holy and Catholike Church vnder heauen doth hold for accursed. I *Eustathius* Bishop of Sebastia, *Theophilus* and *Silvanus* legats of the council of Lampacum, Smyrna, with others, haue voluntarily with our own proper hands subscribed vnto all the premises, and to every parcell within comprised. If any man after this our protestation commence any sute to accuse either vs or them which sent vs, let him come with our holines letters vnto some of the Catholike Bishops whom you thinke best, and there pleade against vs in their presence, and so let the punishment light vpon his head that is faulty. *Liberius* hauing bound the legats with the subscription of their owne hands, receiued them into the communion, gaue them these letters following, and sent them away.

Cap. 12 after  
the Greeke.

*The Epistle of Liberius Bishop of Rome, vnto the Bishops of the Macedonian  
set inhabiting the East countries.*

Vnto our welbeloued brethren and fellow Bishops, *Hyrinus*, *Cyrillus*, *Hyperichius*, *Vranus*, *Heron*, *Elpidius*, *Maximus*, *Eusebius*, *Eucarpus*, *Heortasius*, &c. vnto all the Catholike Bishops of the East Churches: *Liberius* Bishop of Italie, together with other Bishops of the West, send greeting alwaies in the Lord, Your letters (welbeloued brethren & men that are bedecked with the bright beames of faith) we haue receiued by the reuerend brethren and bishops *Eustathius*, *Silvanus*, and *Theophilus*, containing quietnes & concord of the Catholike Church, which confirmed in vs fully our desired ioy and gladnes. And first of all because that thereby we perceived your faith & opinion to be in all points agreeable, both with mine which am the meanest of you all, with the other Bishops of Italie, and the rest of the West countries: may not onely this, but also your legates haue confirmed it with the testimonie of their owne hands. This Catholike and Apostolike faith we do acknowledge, which from the Councell of Nice hitherto, hath firmelie and vnshakelie continued. This was the faith that your legats protested: in this faith with notable courage they haue accursed all the crooked steps of cankered opinions, and quenched all the fiery sparkles that flashed thereof. This faith not onelie by preaching vnto the people, but also by penning of it in paper, they haue published vnto the world. The copie whereof we thought good to annex vnto these letters, lest the heretikes finde meanes hereby to cauill: euen as some heretofore haue gotten lighter occasion then this, to leuell at the Church of God, the darts of their despitefull minde, and the flaming firebrands of contention. For our most reuerend brethren *Eustathius*, *Silvanus*, and *Theophilus*, confesse the same, and withall themselves, together with your fatherhood, to haue bene euer of this faith, and now with free purpose to continue firme in the same vnto the last houre: that is, in the faith which was approued of three hundred and eightene Catholike bishops assembled in the citie of Nice: which containeth the absolute and perfect truth: which stoppeth the mouths of heretikes, and vutterly ouerthroweth their counterfait doctrine. Neither came it to passe by hap hazard, that so great a heape and multitude of Bishops met together: for it was the will and providence of Almighty God, that assembled them to the suppression of the fury of the hereticke *Arius*. Yea with the same number that the blessed *Abraham* overcame through faith so many thousands of men. The which faith being comprised in the force & name of *One substance*, is so firme & inuincible a bulwarke, that it fouleth all the sleights and crafty inuention of the Arian heresie. And although the cursed and abominable Arians caused all bishops from euery where to assem-

Gen. 14.

assemble at Ariminum, to the end that either through perswasion or rather (to tell the truth) by the commandement of the Emperour, that which was the principall point of the Creed might by them be blotted out, or at least wilefully peruered: yet for all their spitefull deuises, they preuailed not. For all the Bishops in maner which met at Ariminum, and were either allured by their fraudulent enticements, or compelled by force, and so fell at that time from the faith, now hauing remembered themselves better, accursed the faith set forth by the bishops at Ariminum: ratified by subscription the Catholike & Apostolike faith confirmed by the bishops of the Nicene council, and now they communicate together with vs: once I say againe all they presently are earnest and zealously bent against the hereticall opinion of *Arius* and his followers. The which thing when your legats had thoroughly examined and deeply weyed with themselves, they freely subscribed in your names, & accursed *Arius*, together with the canons concluded vpon at Ariminum contrarie vnto the Nicene faith, vnto the which sometimes you your selues being trained through fraud and wiles, haue by oth subscribed. Wherefore it seemed good vnto vs, to write vnto your louing brotherhood, and to assist you in such reasonable requests: especially seeing we are giuen to vnderstand by the protestation of your legats, that the bishops of the East are now come into the right way, and embrace one faith together with the catholick bishops of the West. Neither would we haue you ignorant, that they who sometime were craftily & violently drawne from the truth to establish the blasphemous decrees against the maiestie of the sonne of God at the councell of Ariminum, now haue wholly and vnfaignedly condemned the same, and with vni forme consent of them all, to haue embraced the Nicene creed. Moreover you haue to certifye all men by your letters, that they which heretofore vnwittingly swarued from the faith, & now wander in the wast desert and darke mist of heresie, may at length returne vnto the bright and celestially beames of Christian libertie, shining in the world to the comfort of their soules. All which let them know for surety, that if they will not after this damnable counsell purge themselves, and vomit out the deadly poison of this detestable doctrine: if they will not remove from among them all the blasphemies of *Arius*: if they will not abhorre him from the heart roote, and accuse him for euer, that they themselves are cut off, and excommunicated from the communion of the faithful as aliens and foreriners, (for the Church nourisheth no bastards) together with *Arius* and his disciples, and all such vipers brood as the Sabellians, Patropassians, & all other hereticall opinions whatsoeuer, God haue you in his tuition welbeloued brethren. The legats of *Eustathius* compa-  
nie hauing gotten these letters, toke their iourney into Sicilia: where after that a synod of Sicilian bishops was called together, they protested in like sort befoze them, that they embraced the faith of *One substance*: there also they ratified & sojme of faith established by the council of Nice. When they had also procured these bishops letters touching the same matter, together with the epistle of *Liberius* vnto the East churches, straight way they returned home. The Eastern bishops after the receipt of *Liberius* epistle, sent legats into euery citie of them which defended the faith of *One substance*, requesting them with one consent to assemble at Tarsus in Cilicia: partly for to ratifie the Nicene creede, & partly for to remove all schisme and contention raised in the Church since that time. The which peradventure had bene done, if that *Eudoxius* the Arian bishop who was in great fauour with the Emperour, had not withstood it: who also for the summoning thereof was wonderfully incensed, so that afterwards he bitterly bered them. *Sabinus* also in his booke intituled the Collection of the Councils, reporteth in like sort that the Macedonians communicated by their legats with *Liberius*, and ratified the Nicene Creede.

The councell  
of Ariminum  
recanteth and  
accurseth A-  
rius.

The councell  
of Sicilia.

#### CHAP. XII.

*How Eunomius the hereticke fell from Eudoxius the Arian: how by the procurement of Eudoxius, Athanasius was faine to flee & hide himselfe, so that there arose a great tumult, and so appeased the same, the Emperour wrote lovingly vnto the people of Alexandria, & commanded that Athanasius should quietly enjoy his bishopricke.*

Cap. 13 after  
the Greeke.

About that time *Eunomius* deniued himselfe fro *Eudoxius*, & raised several conuenticles: because that after he had made long & tedious sute vnto *Eudoxius* in the behalfe of his master *Aetius*, he would not receive him into the Church. Neither did *Eudoxius* that of himselfe, for he misliked not at all with the opinion of *Aetius*, in so much that his own differed not fro his: but all the whole faction of *Eudoxius* abhorred *Aetius*, for one that was of a strange opinion vnto them. It is knowne very well, & this was the cause which moued *Eunomius* to

The one hereticke fallenth out with the other.

to disagree and vary from *Eudoxius*, so; we learned of a truth these things to have been taken out at Constantinople. But at Alexandria, the writ that was sent thither by the government, through the procurement of *Eudoxius*, molested wonderfully the quiet estate of the church. *Athanasius* mistrusting the heady & rash motion of the common people, fearing if any mischief were wrought by them, that it should be layd to his charge, hid himselfe in his fathers private closet the full space of foure moneths. The Emperour hearing that the people was all on uppoze at the departure of *Athanasius*, & for their loue to him, was wonderfully incensed, & signified vnto the people of Alexandria by his letters, that his pleasure was, that *Athanasius* should quietly, as they wished themselves, enjoy the bishopricke. By this means it came to passe that the Church of Alexandria had peace and tranquillitie vnto the death of *Athanasius*. But how the Arians possessed that church after his death, we will hereafter declare.

## CHAP. XIII.

Cap. 14. in  
the Greeke.

How after the death of *Eudoxius*, the Arians chose *Demophilus* bishop of Constantinople: the Catholics chose *Euaagrius*, whom *Eustathius* bishop of Antioch did consecrate, but by the commandement of the Emperour *Valens*, they were both exiled, so that afterwards the true Christians were wonderfully afflicted. Of the fourescore priests that were burned in the ship, and the great famine that fell in Phrygia.

**T**he Emperour *Valens* hastening againe to Antioch, left Constantinople, and coming to Nicomedia in Bithynia, was faine to make there his abode for a while, the cause was as followeth. *Eudoxius* the Arian bishop, having enjoyed the bishopricke of Constantinople the space of nineteen yeares, departed this life immediately after the Emperours remouing out of the city, in the third Consulship of *Valentinianus* and *Valens*. Wherefore the Arians placed *Demophilus* in his room. But such as embraced the faith of *One substance*, supposing now they had got fit opportunity, chose *Euaagrius*, a man of their owne opinion. He was consecrated bishop by *Eustathius*, who of old had bene bishop of Antioch, and then lately banished by *Iulianus* called home from exile, & at that time by chance remained (though in secret) at Constantinople, for to confirme such as were of his faith of *One substance*. This being done, the Arians began againe with furious motion to persecute the faithfull Christians, so that things thereof came quickly to the Emperours eares. He fearing greatly lest his seditions tumult of the vulgar sort, should ouerthrow the citie, sent out of Nicomedia into Constantinople, great power of armed souldiers: and commanded withall, that both the consecrator and the consecrated bishop, should be banished one to one place the other into another country. Wherefore *Eustathius* was exiled into Bizya a citie of Thracia, and *Euaagrius* was conueyed into another citie. When the world fauored the Arians in this sort, they set by themselves, they crowed insolently ouer the Christians, they scourged, reuiled, imprisoned, merced, and laid vpon them all the grieuous & intollerable burthens they could deuise. The true Christians being thus oppressed with extreme dealing, went vnto the Emperour, besought most humbly of him, that if not altogether, yet at least wise he would ease them of some part of their troubles: but where they thought to haue found fauour, there were they sorely deceived, inasmuch they hoped to obtaine iustice at his hands which was their deadly foe, and the cause of all the wofull calamitie. For when as those godly and religious men of the priestly order, being in number 80, and sent in the name of all the rest into Nicomedia, (as namely the most famous *Urbanus*, *Theodorus*, and *Menedemus*) made supplication vnto the Emperour, opened vnto him their greife, certified him of the iniuries they sustained at the hands of the Arians: he although he was wonderfully incensed against them, yet concealed his displeasure vntill that priuily he had commanded his Lieutenant *Modestus* to lay them in hold, & punish them with death. The kind of death inasmuch it was new & strange, I thinke best to paint it forth in paper to the knowledge of the posteritie in time to come. The Lieutenant fearing greatly lest if he should execute them in the open face of the Citizens, the common people would be on an uppoze, and set vpon him: made them believe that he would banish them the country. They took the threats of exile in good part. The Lieutenant commanded them to hasten to the robe to go on board, and take shipping, as if they were to be conueyed into forraine and farre countries: yet charged he the mariners, that when they came into the maine sea, they should set the ship on fire, so that dying in that sort, they should haue none to see them. And so they did. For immediately after their coming vnto the Asian sea, they committed themselves

Fourescore true Christians were set in a ship, and fired by commandement

themselves into a cockbote, fired the ship and returned home. There arose by chance a mighty easterne wind, which draue the ship with violence, swiftly to sulcate the seas, and continued so long vntill she arrived at the haven called *Dacizus*: where in the end, together with those godly men, she was utterly consumed to ashes. Yet the report goeth, and rise it is in every mans mouth, that this cruell and horrible act was not long after vengued. For immediately all Phrygia was plagued with soze lamentable famine: so that many of the inhabitants of that countrey were constrained of necessity to fly vnto Constantinople, and to other prouinces for necessary food. The citie of Constantinople though it find and relieue an infinit multitude of men, yet there is great plenty and abundance of all things, partly by reason that all necessaries are caried thither by sea, and partly for that *Euxinus* is so nigh, and conuieyth thither great store of graine.

## CHAP. XIII.

How the Emperour went to Antioch, and persecuted all them that professed the faith of *One substance*: of his doings at Edessa, and the great constancie of a Christian woman.

**T**he Emperour *Valens* weled not at all this grieuous famine, went south on his iourney to Antioch: & continuing there, pursued with deadly hatred such as detested the Arian opinion. He deposed of their churches for no other crime, then because they were enemies vnto the Arians, all that embraced the faith of *One substance*, not onely throughout all the Easterne parts of the world, but also not satisfied with this punishment, tormented them with diuerse grieuous deuises, and executed a far greater number then we spake of before, with sundry kinds of death, but specially with drowning of them in the waues of the sea. Furthermore let vs here call to remembrance the horrible act committed by him at Edessa, a citie in Mesopotamia. In that citie there is a godly and gorgeous temple, called *Saint Thomas the Apostles*, where infinite troopes of men, for the reuerend opinion conceived of the holy place, are wont to frequent. *Valens* being desirous to see it, although he knew full well that all those flocking assemblies detested his hereticall opinion: as the report goeth, gave the Lieutenant a blow with his fist, because he had not scattered those conuenticles, as he had charged him before. When the Lieutenant, for all this grieuous contumely, framed himselfe though unwillingly, to obey his Emperours wrath & displeasure: he gaue notice priuily hereof vnto them (for it was far from his mind to kill a murdering of so many godly citizens) that none should shew his face in the temple, that none should be found raising of any conuenticle: but not one made account of his aduice, neither wried of his threats: for the day following all flocked in great companies to the temple. And while the Lieutenant hastened with great power of armed souldiers vnto the temple, to the end he might satiffie the boyling heat of the Emperours stomacke, a simple woman leading a child in her hand, all in hast brake the ray, and thrust herselfe into the throng of armed souldiers to passe on her voyage. The Lieutenant being moued therewith, calletly the woman before him, reasoneth with her in this sort, Thou sond and vnfortunate woman, whither runnest thou so rashly? Whither (said she) where others do hasten. Hast not thou heard (saith he) that the Lieutenant will execute as many as he finds there? I heard it (said she) and therefore I go thither in all the hast, that I may be found there. But whither (said he) ledest thou this child? What he also (said she) may be accounted in the number of Martyrs. When the Lieutenant heard this, he conieured thereafter of the rest. Whereupon he got him vnto the Emperour, and giueth him to understand, that all from the highest vnto the lowest, prepared themselves to die in the quarrell & defence of their faith: he added moreover, that it was very rash and without all reason, that so great a multitude, in so short a space, should so suddenly be executed, and in so saying he fell a perswading of the Emperour so long vntill his words prevailed, and the Emperour was with reason appeased. Thus the Edessians auoyded the overthrow pretended of the Emperour towards them.

## CHAP. XV.

How the Emperour *Valens* put many to death, whose names began with *T*, by reason of certaine Necromancie, wherunto he gaue some credit.

**A**bout that time a certaine pestilent spirit vied the tyannicall cruelty of the Emperour to the satiffying of his diuelliish lust. For he allured certaine sond and curious kind

of *Valens* the Arian Lin percur.

Cap. 17. in the Greeke.

\* Cap. 18. in the Greeke.

\* Cap. 16. in the Greeke.

Rufinus reporteth this storie lib. 3. cap. 5. eccles. hist.

Cap. 19. after the Greeke.

kind of people, to search and sift out by perromancie, who should succeed *Valens* in the Empire. The diuell after his wonted guile, gaue no perfect and plaine, but a very dark and doubtfull answer unto the conſurers, that his name began of foure letters *T h, E, O, D,* which should succeed *Valens* in the Empire, & that his name was compound. The same word was spied so far that it came to the Emperours eares. He as it fell out, neither attributed qualities, neither referred the knowledge of things to come, neither admitted the bestowing of scepters, to lie in the power of God, whose prouidence ruleth all things: but laying aside the principles of Christiā religion, the which colozably he pretended, executed diuers whom he suspected should enjoy the Imperiall scepter after him. So that he dispatched out of the way as many as were called *Theodorus, Theodorus, Theodosius, Theodulus*, or after any such like names. Of which number was *Theodosius* a noble man, the son of a Senator, being brought vnto *Valens* from Spaine, who lost his head. Many for feare changed their names which their parents had given them at their comming into the world, and denied themselves and their owne names, being in great perill and danger of their liues. But of this matter thus much shall suffice.

## CHAP. XVI.

*After the decess of Athanasius, Peter became his successor: but the Arians by the commandment of the Emperour clapt Peter in prison, and placed Lucius in the bishopricke.*

Cap. 30. after the Greeke.

Athanasius died Anno Dom. 375.

\* Cap. 31. in the Greeke. Peter b. of Alexandria.

**H**ere we haue to learne, that while *Athanasius* bishop of Alexandria liued, the Emperour through the prouidence of God, tempered himselfe from troubling of Alexandria and Egypt, because he understood that there was a great multitude which would live and die with *Athanasius*: and therefore he feared if Alexandria were set on an vpstart, for it is a hate and hattie kind of people) least the common weale should thereby greatly be molested. *Athanasius* in the end, after many skirmishes endured in the quarell of the Church: after he had bin bishop five and forty yeares not without great hazard of his life, departed out of this world in the Consulship of *Probus* and the second of *Gratianus*, & left behind him *Peter*, a godly and a zealous man to succeed him. Immediately the Arians set vp themselves, they brag and boast of the Emperours religion, & in all the haile they certifie the Emperour, who then continued at Antioch, of *Athanasius* death. *Enricus* also the Arian being then at Antioch, determined with himselfe, by reason of the opportunitie of the time, in all the haile to ride to Alexandria for to confirme *Lucius* the Arian in the bishopricke. The same likewise came god vnto the Emperour. Wherefore he preparoth himselfe, and taketh his voyage into Alexandria, together with great power from the Emperour. Where accompanied him *Magnus* the Emperours treasurer. The Emperour sent with him a commandment vnto *Palladius* Lieutenant of Alexandria, that he should ayde the enterprize of *Enricus* with armed soldiers. Being come to Alexandria they lay hand on *Peter*, and clapt him in prison: the rest of the clergy they banished, some vnto one place, some vnto another: but *Lucius* they called bishop.

## CHAP. XVII.

*How Sabinus the Macedonian made no mention of the mischiefs committed by Lucius the Arian: how Peter Bishop of Alexandria fled vnto Damasus Bishop of Rome & saved his life: of the crueltie which the Arians exercised upon the worshippers which lived in the desert.*

Cap. 33 in the Greeke.

**A**lthough *Sabinus* being halfe an Arian, and therefore a concealer of the hainous fault of his friends, made no mention of the horrible acts committed immediately after the killing of *Lucius* in the bishoppes sea of Alexandria, against such as inhabited the rest of Egypt, by imprisoning of some, tormenting of others, exiling of the rest: yet *Peter* after he had escaped out of prison, signified how great they were, by his epistles written vnto all the Christiā churches vnder heauen. Who as soone as he got out of prison, fled vnto *Damasus* bishop of Rome. Wherefore the Arians though they were few in number, yet they wrought them so much, that they held all the churches of Alexandria. Not long after the Emperours edict was proclaimed, by vertue of the which as many as held the faith of *Our*

should appoint. They were the religious houses in the desert spoiled, overthrown & cruelly beaten to the ground. For the armed soldiers sitting vpon these silly and unarmed soules, who stretched not out the hand to their owne defence, they were miserably slain: the manner of the slaughter was so lamentable, that it cannot be sufficiently manifested vnto the world.

## CHAP. XVIII.

*Of Ammon the monk, and diuerſe religious men inhabiting the desert.*

Cap. 33. after the Greeke.

**H**aving made mention of the monasteries in Egypt, there is no cause to the contrarie but that we may discourse some what thereof. The places commonly called religious houses, though peraduenture the original of them was many yeares before: yet were they very much augmented & amplified by *Ammon* an holy man. Who though in the prime of his flourishing youth he disdained of wedlocke, yet when he was exhorted by some of his friends, not to inuey so bitterly against marriage, but to take a wife, he yielded vnto them, and was married. Immediately he led the new married spouse by the hand out of the parlour, with the wonted pompe and solemnitie, into the bide chamber: when their friends were gone, he took the new testament in his hand, read the epistle of *Saint Paul* vnto the Corinthians: expounded vnto his wife out of the Apostle, such doctrine as concerned wedlocke: entered many other exhortations borrowed out of other writers: layd before her the discommunities of marriage, how heauy a case was the company of man and wife together, what bitter pangs & griping griefes women great with child haue at the deliurance of their birthen. He added mozeouer vnto these, the care and sorow incident to the education & bringing vp of children: last of all, he rehearsed the vertues & commodities annexed vnto virginity: how the pure life, the undefiled and vnſlatched beſell, was free from all the foresaid annoyances and combzances: and that virginity comended vs highly, and presented vs next vnto God. When he had said these and the like reasons with his wife, as yet being a virgin, they persuaded so much, that she was perswaded before their comming together, to forget the wonted familiarity of man and wife. Wherefore both they hauing concluded among themselves touching the premises, got they immediately vnto the mount Nitria, where for a season they led a monasticall life in a blind cottage, without respect of sexe, not thinking either on man or wife, for they were as the Apostle saith, one bodie in Christi. In a while after the new married spouse, the undefiled virgin, reasoneth thus with *Ammon*. It becommeth not you, inſomuch you haue bowed temperance and chastitie, to haue a woman in your sight in so narrow and strait a roome. Wherefore if you thinke my aduice any thing to the furtherance of continence and vertuous life, let vs both ſenerally leade ſolitary and monasticall liues. Thus they agreed between themselves, and parting asunder one from the other, spent so the rest of their daies. Both abstained from wine and oyle: their food was barley bread: they fasted sometimes one whole day, sometimes two, some other times moze. *Anthony* who liued in those daies (as *Athanasius* bishop of Alexandria writeth in his life) saw the soule of *Ammon* after his deſeascarried vp of the Angels into heauen. Wherefore many became earnest and zealous followers of *Ammons* trade of life: so that the mount Nitria and Scitis were full of religious men, whose liues ſenerally to pen, would require a peculiar volume. But in so much there were of them many singular and rare men, renowned for their monasticall discipline, and partly also for their Apostolicke trade of life, famous also for many notable acts and sage sentences, worthy of immortall memory, it shall not be amisse in my opinion, to cull out, and here lay downe diuers things which may ſeeme commobious for the profit of the ſtubious readers. The report goeth that *Ammon* neuer beheld his naked bodie: and that he was wont to say: that it was a ſhamefull thing in a monke; to delight himselfe with the sight of his bare skin. Of the same man it is reported, that going about by chance to passe over a river, & very loth to ſhift himselfe, to haue prayed vnto God, that he might not be ſoiled, neither hindred of his enterprize: an Angell to haue come & conueyed him over vnto the farther bank. *Didymus* also another monk having liued 90. yeares, is said in all that space, neuer to haue kept company with man. *Arſenius* of the same vocation, was neuer wont to communicate the ponger food when they had offended, but such as protested very much in the monasticall discipline. His reason was this: A young man when he is chastised (saith he) with excommunication, forthwith wil diſdaine, & take the matter in ſnuffe: but he that profiteth, wil quickly perceiue the griefe, & be ſore pricked with punishment. *Pior* was wont to eat as he walked & being demanded, why he did so: made this answer: that he took not feeding for a ſeueral work, but as an od or ſuperfluous thing.

Ammon a Monke, yet married.

Antonic.

Didymus.

Arſenius.

Pior.



Iſidorus.

Pambo.

Pſal. 38.

The idle  
Monke is a  
thiefe.  
Petrus.

Macarius.

Eugrius.

Eugrius in  
his booke  
entitled the  
Monke.

thing. Unto another that asked of him the like, he gave this answer: My behaviour is as you see, least the mind by pampering of the carkeſſe be put vp with fleſhly pleaſure. *Iſidorus* affirmed that for the ſpace of forty yeares, his mind had not conſented to ſinne, that he had never yielded to fleſhly luſt, or furious anger. *Pambo* a ſimple and an unlearned man, came unto his friend to learne a *Psalm*, and hearing the firſt verſe of the thirtieth and eight *Psalm*, which is thus read: I ſaid I will take heed unto my waies, that I offend not in my tongue, would not heare the ſecond, but went away ſaying: This one verſe is enough for me, if I learne it all ought to do. And when as his teacher blamed him for abſenting himſelfe whole ſix moneths, he answered for himſelfe, that as yet he had not well learned the firſt verſe. Many yeares after that, when as one of his acquaintance demanded of him, whether he had learned the verſe: he ſaid againe: that in nineteene yeares he had ſcarſe learned in liſe to fulfill that one line. The ſame man when as one deliuered him money to the reliefe of the poore, and ſaid tell the ſumme, made answer: We need no counters, but a ſound mind and a ſealed conſcience. The report goeth that at the request of *Athanaſius* the biſhop, he came from the deſert into Alexandria, and ſeing there a certaine light woman, ſumptuouſly attyred and gorgeouſly arrayed, ſo ſet the eyes of ſond people, to haue burſt out into teares. And being demanded what the cauſe was, and wherefore he wept, to haue answered, that two things moued him to lament very ſore. One was, that he ſaw the gay and painted woman to run headlong into deſtruction: the other was, that he was not ſo carefull and earnest in pleaſing of God, as the buſked and baite and entrap men already burthened with ſinne and iniquitie. Another ſaid: the Monke that liued idly and labored not for his liuing, was no otherwiſe to be taken, then for a thiefe, a rogue, or a vagabond. *Petrus* a man of great ſkill in metaphyſicall and diuine contemplation, gaue out one precept or other continually vnto ſuch as conferred with him: his manner was to conclude euery ſentence with a prayer. Among the ſeſaid religious men of that time, there were two of equall fame and renowne, of like piety and vertue, of one name and appellation, either was called *Macarius*, the one of the vpper part of Egypt, the other of Alexandria it ſelfe: both floſiſhed and excelled in many things, as monaſticall diſcipline, inſtitution of godly liſe, right conuerſation, and ſtrange miracles. The Egyptian *Macarius* cured ſo many men, caſt out ſo many diuels out of ſuch as were poſſeſſed of them, that all the wonderfull acts he wrought, deſire a peculiar volume. We mingled a ſeuere ſeuerity with temperate reuerence & grauity towards them which reaſoned or dealt with him. The Alexandrian *Macarius*, although in all other things he fully reſembled him, yet in this one point was he ſum from his diſpoſition, for he behaued himſelfe cherefull and pleaſant towards all them that talked with him, ſo that with his courteous ciuility, and comely mirth, he allured many young men vnto the monaſticall trade of liuing. *Eugrius* was a diſciple of theirs, who at the firſt was a philoſopher in word, but afterwards indeed and truth it ſelfe. This man was firſt made deacon at Conſtantinople by *Gregorie Nazarenus*: thence together with him went he to Egypt, and there had conference with the aforeſaid religious men: he became an earnest ſolower of their trade of liſe, and wrought as many miracles as both the *Macarius* before him. We wrote learned bookes, one intitled the monke, or of that trade of liſe which conſiſteth of praſe: another called *Gnoſticus* of ſcience or knowledge, deuised into fiſty chapters: a third *Antirreticus*, that is, a confutation collected out of holy ſcripture, againſt the temptation of diuels, deuised into eight parts, reſembling very fiſty the number of the eight deuils or imaginations of mans mind. Sooner he wrote ſix hundred problems, to the vnderſtanding of things to come. Unto theſe are added two bookes in verſe, one vnto the monks inhabiting the monaſteries & publicke aſſemblies: the other vnto him that leadeth a virgin liſe: what ſingular bookes theſe are, I refer it vnto the iudgement of the reader. Yet oppoſition ſerueth (in my opinion) preſently to alledge here, ſome part of his booke called the *Monke*, and ſo linke it with this our hiſtory, for thus he writeth: The inſtitution and trade of liſe laid downe by the monkes of old, is neceſſarily to be knowne of vs, & furthermore we haue to direct our waies thereafter. For they vttered many ſage ſentences, and did many notable and worthy acts. Of which number, one ſaid, that a drie & ſpare kind of diet, at all times precisely kept, mingling brotherly charitie and loue withall, would quickly purge mans mind of all perturbation and ſond humour of humane and earthlie affection. The ſame man deliuered a certaine brother that was wonderfully tormented in the night ſeaſon with ſpirits, for he charged him alwaies with

deuotion

deuotion to miniſter vnto the poore, ſaying. Being demanded why: There is no way (ſaith he) to quench the fire heate of perturbation, ſo ſoone as by almes and charitie. One of them which at that time were called wiſe, came vnto *Antonie* the iuſt, and reaſoned with him, ſaying: O father, how can you prolong your daies, being bereaued of that ſolace and comfort, which is by reading of bookes, and peruſing of holy writers? My booke O Philoſopher (ſaid *Antonie*) is the contemplation of all the creatures vnder heauen, in the which as often as I am diſpoſed, I may reade the wonderfull workes and writings of God. The old Egyptian *Macarius*, the choſen veſſell, demanded of me the reaſon why, when we remember the iniuries that men do vnto vs, we do weaken the ſeat of memorie ingraſſed in the mind: but when we call to remembrance ſuch ſpite as the diuell oweth vs, the memorie taketh no hurt: and when I mused what to answer, and requested him to reſolue me the doubt, he ſaid: that the former perturbation was contrary to nature, the later agreeable with the heat & anger of nature. Furthermore, when I came vnto the holie father *Macarius*, about noone time, in the heate of the day being ſore athiſt, and requested of him a draught of water: Be content (ſaith he) with the ſhade, for many that trauell on earth, and many that traffike by Sea, haue not that. When that I reaſoned with him of continencie: God ſend thee well to do O ſonne (ſaith he) theſe twenty yeares haue not I taken my fill either of bread, or water, or ſleepe. For I ate bread by weight, and dranke water by meaſure, and ſlept few houres, my manner is to leane vnto a wall and ſo take a nappe. A certaine Monke vnderſtanding of his fathers death, told him that brought him the tydings thus: Hold thy peace (friend) viter no ſuch blaſphemy, for my father is immortal. A certaine brother ſold the new Teſtament, being his onely booke, and gaue the money to releue the poore, & vttered a worthy ſaying withall: I haue ſold the ſame booke which ſayeth, Sell all that thou haſt, and giue to the poore. There is a certaine liſe not farre from Alexandria northward, ſituated ouer the brooke of Marie, where there dwelled a Monke of the ſect of *Gnoſtics* a notable man, he ſaid that all whatſoeuer the Monkes did, were done for ſiue cauſes: for God, for nature, for cuſtome, for neceſſitie, and for handie worke. At another time he ſaid, that naturally there was but one vertue, yet becauſe of the powers and faculties of the ſoule where her ſeate reſteth, the ſame one was deuised into ſundry parts and members. The light of the Sunne (ſaith he) wanteth forme and figure, yet by reaſon of the windowes and chinkes, through the which it pierceth, it is ſayd to haue a figure. It is reported of him that vnto another Monke he ſaid thus: I do therefore cut off all occaſion and baies of fleſhly pleaſure, to the end I may expell euery humour that tendeth to heate of anger. I am verily perſwaded, that this heat of anger contendeth for pleaſure, diſquieteth the quiet diſpoſition of my mind, and be- reaueth mine vnderſtanding of her force. Another fatherly old man ſaid: That loue or charitie could neuer hoord or lay vp great ſtore of meate & money. Againe he ſaid, that to his knowledge, the diuell neuer deceiued him twiſe in one thing. Theſe among other things hath *Eugrius* re- membred in his booke entituled, The trade of liſe which conſiſteth of praſe. In this booke called *Gnoſticus*, he writeth thus: That there are ſoure vertues, and ſo many offices or functions be- longing vnto them, we haue learned of *Gregorie* the iuſt: Prudence, Fortitude, Temperance, and Iuſtice. The office of Prudence, is to contemplate thoſe faculties that appertaine vnto the mind, (theſe he affirmed to proceed of wiſedome) without intermeddling with words. The office of forti- tude, is firmly to perſiſt in the truth, and though therefore thou ſuffer grieuous torment, yet it is thy part neuer to yeeld vnto falſhood. The office of Temperance, is to receiue ſeeds of the high- eſt and ſupreme husbandman, & to put him by that poppeith in any other ſeed. Laſt of all, the of- fice of Iuſtice, is to render an accompt of euery thing worthily: he ſayd that this vertue acknowl- edged ſome things obſcurely, ſignified other things darkly, explicated ſome things openly to the pro- fit of the ignorant and vnlearned. *Baſilius* of Cappadocia, the pillar of truth, ſayd: that the know- ledge which one man learneth of another, is made perfect by continuall vie and exerciſe: but that which through the grace of God is ingraſſed in the mind of man, is made abſolute by iuſtice, gen- tleſſe, and charitie. And that they which are ſubiect vnto perturbation, may be partakers of the former, but of the later they onely which are purged of all ſuch heate and motion, who alſo while they pray vnto God, do behold the proper and peculiar light of the mind ſhining to the comfort of their ſoules. Blessed *Athanaſius* likewiſe, the light of all Egypt, ſaid that *Moses* was com- manded to ſet the table northward: let them therefore which are in contemplation remember al- waies, who the aduerſarie is which aſſaileth them, and ſee that they endure manfully all tempta- tions: and that they reſreſh and relieue cherefully all ſuch as frequent vnto them. *Serapion* biſhop

D d iij

of

Didymus.

of Thmus spake much like an Angell, that the mind which feedeth vpon spirituall knowledge, must throughly be cleansed: that the parts of the mind, which boile with fire heate of rage, must be cured with loue and brotherly charitie: and that the lust of the flesh, being crept into the inner closet of the mind, is to be suppressed with continencie. *Didymus* that great doctor, and beholder of heavenly things, was accustomed to say: Ponder with thy selfe alwaies the precepts of the providence and iudgement of almighty God, endeavour to retaine in thy memorie the summe of this, for many do erre therein: the precepts of iudgement thou shalt easilie discern in the varietie of bodies, & in the alteration of all the creatures vnder heauen: the precepts of providence thou shalt perceiue, in those meanes whereby we are drawne from vice and ignorance vnto vertue and knowledge. These things haue we boyled out of *Enagrus* bookes, and alledged heretofore the profit of the studious reader. Another monke there was a very notable man called *Ammonius*, who by chance being at Rome together with *Athanasius*, was nothing curious, he desired to see nothing of all the gay and gorgeous building of the citie, save the temple of *Pan* and *Panthe*. The same man being vjged with a bishoppe, fled away secretly, cut off his right eare, that the besozmitie of his body might be a canonically impediment, so that he should not be chosen bishop. Afterwaros when that *Enagrus* (being chosen bishop by *Theophilus* bishop of Alexandria) had run away without maiming any part of his body, and by chance met *Ammonius*, whom he merily taunted for committing to bainous an offence in cutting of his eare, and that he should answer for it before God: *Ammonius* answered: And dost thou thinke *Enagrus* to escape punishment, for that of selfe loue thou hast shut vp thy mouth, and not taken the gift and grace which God hath giuen thee: Where were at that time sundry other rare and singular men of those religious houses, of whom to make rehearal would be too long, for that in running ouer their severall lines, and the strange miracles wrought by them, by reason of their singular vertue and holinesse, we should farre digresse from our former discourse. Wherefore if any man be desirous to know further of their acts, to vnderstand moze of their trade of life, to learne their profitable sayings and sentences, to be instructed how they stroue with beasts, and overcame them: let him reade the booke of *Palladius* the monke, who was the disciple of *Enagrus*, the which he wrote onely of them. For all that appertained vnto them, is fully layd downe there, where also there is a discourse of the women which led the like trade of life with the aforesaid holy men. *Enagrus* and *Palladius* flourished in a while after the death of *Valens*. But now let vs returne thither, where we left.

Cap. 14. after the Greeke.

## CHAP. XIX.

*Of the religious men that were exiled, and how that God wrought miracles by them, and drew all men vnto him.*

Rusli. 1. ca. 1

When the Emperour *Valens* had by law ordained that persecution should be used against all that maintained the faith of *One substance* throughout Alexandria and Egypt, all was destroyed, whilst that some were brought besyde the barre, some clapt in prison, some others diuersly tormented: for they bereed them with sundry punishments which led a peaceable & quiet life. When these things were practised at Alexandria according vnto *Lucius* his pleasure, when that *Enzois* also was come backe from Antioch, the captaine with great power together with the companie of *Lucius* the Arian (who was nothing behind, but without all compassion bereed these holy men farre more grievously than the souldiers did) marched forwaros, towards the monasteries of Egypt. When they came to the place, they found the men after their wonted maner, potting out prayers vnto God, curing of diseases, casting out of diuels. These men making no account of miracles, would not suffer the in their accustomed places to accomplish their vsuall vturgle, but chased them away. Neither were they content with this, but proceeded forwaros in their madnesse, and stirred by the headie and rash multitude against them. Whie, *Rufinus* repository himselfe to haue same, and to haue bene partaker with them of the same calamitie. When the thing specified by the Apostle, seemed in them to be fulfilled aneto. For many of them were let at nought, scourged, spoiled of their rayment, fettered in prison, crushed with stones, beheaded with bloody swordes, shut vp in the desert, couered with shepe & goats skins, vntill that

eye and facious, grievously afflicted, wonderfully troubled with aduersity, whom the world was not worthy to enioy, neither the earth to beare so holy a burthen: many wounded in dangers and dangerous waies; they hid themselves in mountaines, in denues, in caves, & holes in rocks. These afflictions they suffered for their faith, for their woekes, for their gift of healing, the which God miraculously wrought by them. Yet as we haue to coniecture, it pleased the providence of almighty God, that they should endure such great calamities, to the end their miserie might be a medicine to reduce other vnto the health of their soules, purchased by God himselfe. The end proued that the premises were no lesse. For after that these notable men, through their invincible patience and sufferance, had overcome these sundry and manifold torments, *Lucius* being deceived of his purpose, perswaded the captaine to exile the fathers and ringleaders of these religious men, by name *Macarius* the Egyptian, and *Macarius* the Alexandrian. These men were banished into an isle where there was not a Christian. In this isle there was an idoll groue, whom all the inhabitants worshipped for their god. When these holy men came thither, all the diuels that were conuersant there, began to tremble for feare. At that time such a miracle as soloweth is said to haue bin wrought. The priestes daughter was suddenly possessed of a diuell, she raged out of measure, and kept a foule stirre, neither could her fury any kind of way be mitigated, but she exclaimed & cried out against these godly men, saying: Why came ye hither to chase vs away? When the holy men reuealed & made manifest vnto all those inhabitants, the gift which God had bestowed vpon them. For they cast the diuell out of the maide, they deliuer her safe and sound vnto her parents, and conuert both priest and people vnto the Christian faith. Immediately they changed their religion, and were baptised, and willingly embraced the service of almighty God. Wherefore those holy men being grievously persecuted for the faith of *One substance*, were proued and sufficiently tried themselves, ministered both health and saluation vnto others, and also confirmed that holy and reuerend faith.

## CHAP. XX.

*Of Didymus a blind man, yet of great skill and knowledge.*

A miracle.

Cap. 19. in the Greeke.

About that time God raised in the world another rare & singular man, by whose means he made the faith to flourish: for *Didymus* a notable man, excelling in all kind of literature, was famous at that time. Who being a yong man, and entering into the principles of learning, was wonderfully plagued with soze eyes, so long untill that at length he was bereaued of all his sight. But God in stead of the outward sense of the eye, endued him of his godnes with rare gifts and vnderstanding of the mind. For loke what he could not ataine vnto by the eye, that got he by the eare. Because that of a child he was of great forwardnes, sharp witted, & of singular capacitie, he farre excelled all the famous wits of his time. For he was quickly sene in all the precepts of grammer: whetozick he ranne ouer soner then the other: it was a wonder to see in how short a space he possessed greatly in philosophy: first he learned Logick, next Arithmetick, then Musick, afterwards the rest of the liberall arts, the which he so applied, that he was able to encounter with them who by the helpe of their eyesight had profited very much therein. He was so perfect in the old and new testament, that he made thereupon many commentaries. He published three bookes of the Trinitie. He interpreted the bookes of *Origen* intituled Of principall beginnings, left commentaries there: he commended the bookes highly, condemned for soles such as not vnderstanding what he wrote, found fault with the woorks, and accused the writer. Wherefore if any be desirous to know the profound skill & great study of *Didymus*, let him peruse his woorks, & there he shall be fully perswaded. The report goeth that *Antonie* a god while ago, in the time of the Emperour *Valens*, coming out of the desert, because of the Arians, into the citie of Alexandria, had conference with this *Didymus*, & vnderstanding of his great skill & knowledge, he said vnto him: Let it not grieve thee at all (*O Didymus*) that thou art bereaued of the cozpozell eyes & carnall sight, for though thou want such eyes as commonly are giuen to flies & gnats for safety, yet had thou greatly to reioyce, that the eyes wherewith the Angels do behold, wherewith God himselfe is sene, wherewith the cleare shining of the celestially godhead is comprehended, are not bigged out of thy head. These as they say, were the woorks of *Antonie* vnto *Didymus*. At that time *Didymus* was a great patron, & defender of the true faith against the Arians: he with them, he dissolued their captious fallacies, and confuted their leud and false arguments.

CHAP.

Cap. 25. after  
the Greeke.

Of *Basilus* Bishop of *Cæsarea* in *Cappadocia*, and *Gregorie* bishop of *Nazianzum*.

When as *Didymus* by the appointment of God himselfe withstood the Arians at *Alexandria*, so in other cities did *Basilus* of *Cæsarea*, and *Gregory* of *Nazianzum*, at whom no fit opportunitie is ministred to discourse. Although the fame of them is rise in many mans mouth, and the great profit that ariseth by their woordes, is of great force, so their praise and commendation: yet seeing that then the Christian faith was greatly furthered by them, as by two great lights, it is our part to say somewhat of them. If in case that any will compare *Basilus* with *Gregorie*, and with long discourse conferre the life and learning of the one with the other, it will be long ere he shall be able to discern whether to preferre of them both. They were both equally matched for right trade of life, for each kind of knowledge, diuine and prophane. Being young men in the flower of their youth, they heard at Athens the famous Heterozitians *Hymerius* and *Proeretus*: afterwards at Antioch in Syria, they frequented the schole of *Libanius*, in the end they excelled in Heterozitiche. When they were thought woorthy men to deliuer vnto the world the precepts of philosophy, were intrusted of many to take that function vpon them: when as also others perswaded with them to become Ratores: they set nought by both those trades, they dispised the manner and guise of Heterozitians, and gaue themselves vnto solitary and monasticall life. Wherefore as long as they had sufficiently profited in philosophy, vnder a certaine reader who then was a professor at Antioch, they provided for themselves the commentaries of *Origen* (who then was famous throughout the world) and learned out of them to expound and interpret the holy and sacred Scripture. Being exercised in them, they valiantly encountered with the Arians: and when as the Arians alleged *Origen*s books, for the confirmation of their hereticall opinion, they refuted their ignorance: and shewed by plaine demonstrations, that they vnderstood not the mind and meaning of *Origen*. For *Eunomius* a fauourer of that sect, and as many Arians were of greatest reputation, and accompted the profoundest clerks, in respect of all the rest, when they disputed with *Gregorie* and *Basil*, proued themselves wiser, and vnlearned persons. *Basil* first of all being ordained Deacon of *Meletius* bishop of Antioch, afterwards bishop of *Cæsarea* in *Cappadocia*, where he was bozne: gaue himselfe wholly to the furtherance and profit of the Church of God. When he feared greatly lest the new deuices of Ariabaine, would creepe throughout the prouinces of Pontus, he got him into those parts in all the hast, and ordained there the exercise of monasticall life, instructed men in his opinion, and confirmed the wauering mind of weaklings in the faith. *Gregorie* also being made bishop of *Nazianzum*, a meane citie of *Cappadocia* (whereof his father had bene bishop before him) did the like vnto *Basil*s doings. As he passed throughout the cities, he confirmed the faint and weak in the faith: by oft visiting of Constantinople, he settled with his graue lessons & great learning, the minds of all them that embraced the faith of *One substance*. Wherefore in a short while after, he was by the voice and consent of many bishops, chosen bishop of Constantinople. When the same of them both was blazed so farre that it came to the Emperors *Valens*, in all the hast he gaue forth commandement, that *Basil* should be brought from *Cæsarea* before him to Antioch. He was no sooner come, but the Emperour charged he should be brought before the tribunall seate of the president. When the president demanded of him, why and wherefore he liked no better of the Emperours religion: *Basil* vntainedly and freely spake his mind of the Emperours opinion, yet highly commended the faith of *One substance*. When the president threatened him with present death: I would to God (saith *Basil*) it would fall out so well on my side, that I might leaue this carcase of mine in the quarrell of Christ, in the defence of my head and captaine. When the president aduised him againe and againe, to remember himselfe better, the report goeth that *Basil* said vnto him: As I am to day, so shalt thou find me to morrow, but I pray God thou alter not thy mind. The lay *Basil* in prison that whole day. In a while after the Emperors *Valens* son, by name *Galates*, of youthfull tender yeares, fell into so dangerous a disease, that the physicians gaue him vp, despairing of his recovery: whose mother *Dominica* the Emperesse told her husband the Emperour, that the same night she was wonderfully disquieted in her sleep with vnglesome shapes & dreadfull visions of diuels and wicked spirits: that the child was visited with sicknesse because of the tumultu & reproch he had done vnto *Basil* the bishop. The Emperour marking diligently the

*Basil* bishop  
of *Cæsarea* in  
*Cappadocia*.

*Gregorius*  
first bishop of  
*Nazianzum*,  
afterwards of  
Constantinople.

*Basil* reuolued  
with the  
Arian president of Antioch.

woordes of his wife, mazed a while, and pondered them with himselfe, at length resolved himselfe what was to be done, sent for *Basil*, and because he would know the truth, reasoned thus with him: If thy faith and opinion be true, pray that my sonne die not of this disease. When *Basil* answered, If thou wilt promise me so helpe as I do, and if thou wilt bringe he churche vnto vnitie and concord, the child no doubt shall liue. When the Emperour would not agree vnto this, let God (saith *Basil*) deale with the child as pleased him. Immediately after this conference, *Basil* was set at libertie, and forthwith the child died. Thus much haue we runne ouer of both these mens doings. They both left behind them many other worthy and notable bookes, whereof *Ruffinus* repositeth himselfe to haue translated some into the Latine tongue. *Basil* had two brethren *Peter* and *Gregory*, he led the solitarie life, after the example of *Basil*: *Gregory* was a teacher, and finished after the decaie of his brother, the commentaries which *Basil* had left vnperfected, vpon the Six daies woordes, the same *Gregory* preached at Constantinople a funerall sermon vpon the death of *Meletius* bishop of Antioch. There are extant many other notable orations and sermons of his.

CHAP. XXII.  
Of *Gregorie* bishop of *Neocaesarea*.

As much that many are deceived, partly because of the name, and partly because of the woordes attributed vnto *Gregory*: we haue to learne that there was another *Gregory* borne in *Neocaesarea* a citie of Pontus, who was the disciple of *Origen*, and far more quicent then the former men we speake of euen now. This *Gregory* is much spoken of, not only at Athens, and at Berytus, but throughout Pontus, and in manner throughout the whole world. As soon as he had left the famous schole of Athens, he gaue himselfe at Berytus vnto the study of the ciuill lawes: & hearing there that *Origen* professed diuinitie at *Cæsarea*, got him thither in all the hast. And when he had bene the auditoz of the heavenly doctrine, he made no account of the Romane lawes, but leaneed thenceforth vnto that. Wherefore hauing learned of him the true philosophie, at the commandement of his parents he returned vnto his native countrey. Being a lay man he wrought many miracles, he cured the sick, he chased deuils away by his epistles, he converted the Gentiles and Ethnicks vnto the faith, not only with woordes, but with deeds of far greater force. *Pamphilus* Martyr made mention of him in his bookes written in the defence of *Origen*, where the oration of *Gregory* in the praise of *Origen* is laid downe in writing. So be short, there were foure *Gregories*: first this auncient father, the disciple sometimes of *Origen*, next *Gregorie Nazianzen*, thirdly *Gregory* the brother of *Basil* and the fourth of Alexandria, whom the Arians after the exile of *Arianasius* chose to their bishop. Thus much of these men.

CHAP. XXIII.

The originall of the *Novatian* hereticks, and how that as many of them as inhabited *Phrygia*, celebrated the feast of Easter after the Iewish manner.

About that time the *Novatians* inhabiting *Phrygia*, changed the daies appointed by the council of Nice for the celebration of Easter, but how that came to passe I will declare as soon as I haue layd downe the cause & originall why so seuer a canon of the *Novatian* church preuailed so much with the *Phrygian* and *Paphlagonian* nations. *Novatius* the priest seuered himselfe from the church of Rome, because that *Cornelius* the bishop excommunicated into the communion after repentance the faithfull that fell from the church, and had sacrificed vnto Idols in the persecution vnder *Decius* the Emperour. When he had deuined himselfe from the church for the aforesaid cause, first he was made bishop by such bishops as were of his opinion: next he wrote epistles vnto all churches euery where, that they should not receiue as mate partakers of the holy mysteries, such as had sacrificed vnto Idols, but exhort them vnto repentance, referring the forgiveness and remission vnto God, who is of power and authoritie sufficient to remit sinne. When the letters were brought into euery prouince, euery one iudged thereof as pleased him best. Because *Novatius* had signified that such as after baptism committed a sin vnto death, were not afterwards to be admitted vnto the communion, the publishing of y canon seemed vnto some too seuer, vnto others but right & reason, available also for y direction of godly life. Where this controuersie was tolled to yro, y letters of *Cornelius* were sent abroad, signifying y there remained hope of pardon for such as had sinned after baptism. They both wrote contrary letters, & conueyed them vnto the churches abroad. And whilest both went about to confirme his opinion with testimonies of holy Scripture,

The conference of *Basil* and the Arian Emperour *Valens*.

Cap. 27 in  
the Greeke.

*Gregorie* b.  
of *Neocaesarea*.  
*Gregoria* b.  
of *Nazianzum*.  
*Gregory* the brother of *Basil*.  
*Gregorie* b. of *Alexandria* an Arian.

Cap. 28 in  
the Greeke.

The Phrygi-  
ans.  
Scythians  
Thracians.  
Paphlagoni-  
ans.

Adultery ab-  
horrible.

A Concell  
of Nouatian  
bishops held  
at Pazarum, a  
peeling vil-  
lage, where  
contrary to  
the Nicene  
Council they  
keepe Easter  
with the  
Jewes.

Cap. 29. in  
the Greeke.

Damasus b.  
of Rome.

Vrsinus a  
Deacon of the  
church of  
Rome, ap-  
pointed into  
the bishoprick.

Cap. 30. after  
the Greeke.

Scripture, every man (as the maner is) looke where affection lea him, there he addeth him  
selfe. For such as were given to sinne, took occasion by the liberty & favour that was granted  
them, went forwards headlong into every shameful crime. The Phrygians are a nation more  
more temperate and modest then others, for they sweare very seldom. The Scythians and  
Thracians are hotter and more prone unto anger. For they that are nearer unto the setting  
of the sunne, are set more upon lust and concupiscence. The Paphlagonians and Phrygians are  
inclined to neither of these perturbations. For at this day they be no running at the  
no such warlike exercise, neither do they vie to pastime themselves with spectacles and  
playes. Wherefore these kind of men in mine opinion, draw nearest unto the apostolic  
tion of *Nouatus* letters. Aulterrie is counted among them for a detestable and horrible  
It is well knowne that the Phrygian and Paphlagonian trade of life is farre modest, and  
more chaste and continent then any other hereticall sect whatsoever. I conieckre that they  
shot at the same modest trade of life, which inhabited the west parts of the world and com-  
to *Nouatus* opinion. *Nouatus* himselfe though he varied from the church of Rome, by reason  
of a certaine severe trade of living: yet altered not the time appointed for the celebration  
of Easter. For he alwaies observed the custome of the west churches, and celebrated it as they  
did. For such as live there since they were Christians kept alwaies that feast after the Equi-  
nodiall spring. And though *Nouatus* himselfe was put to death in the persecution under *U-*  
*lerianus*: yet such as in Phrygia are so called of him, though they be fallen from the faith of  
the Catholike church, were licensed to become partakers of his communion, at what time  
they altered the celebration of Easter day. For in the villiage Pazarum, where the springs of the  
flod Sangarius are found, there was a counsell summoned of set, and the same very obdure  
Nouatian bishops, where they decreed, that the maner and custome of the Jewes, who kept the  
daies of unleavened bread, was to be observed, & that the time appointed by them was not  
to be broken. This haue we learned of an old man who was a priests sonne, & present at the  
Counsell with his father: whereat *Agellus* the Nouatian bishop of Constantinople was not,  
neither *Maximus* of Nice, nor the Nouatian bishop of Nicomedia, neither the bishop of Co-  
stantinople, who was of the same opinion with the rest: for these were they that chiefly lay  
downe the canons of the Nouatian churches. These things were of old in this sort. Not long  
after because of this Counsell (as it shall be shewed in another place) the Nouatian church  
was decuded within it selfe.

#### CHAP. XXIIII.

Of *Damasus* bishop of Rome, and *Vrsinus* his Deacon, and of the great stirre  
and slaughter that was at Rome because of them.

**N**ow let us returne unto the affaires of the West that were done at the same time.  
When the Emperour *Valentinianus* lead a peaceable and quiet life, molesting no kind of  
sect: *Damasus* succeeded *Liberius* in the bishopricke of Rome, at what time the quiet  
state of the Romane church was wonderfully troubled, the cause as I could learne, was as  
followeth. *Vrsinus* Deacon of that church, in the vacancie of the see, made suite for himselfe  
gainst *Damasus* to be chosen bishop. Who seeing that *Damasus* was preferred, & himselfe put  
backe, seeing also that at his canuasse was to no purpose, set from the church to raising of pa-  
nate & particular conuenticles, and perswaded certaine base & obscure bishops to consecrate  
him bishop. Wherefore they created him not in the open church, but in an obde corner of the  
cathedral church called Sicon. This being done, the people was all on an uproise. The tu-  
mult was not touching the faith or heresie, but whether of them both by right should be  
bishop. The heat of thonging multitudes was so grievous, and the contention so great, that  
it cost many their liues. For which schisme and rebellion many both of the laytie and cher-  
gie were grievously tormented by the commandement of *Maximinus* the gouernour, and so  
was *Vrsinus* foiled, and the enterprizes of his faction suppressed.

#### CHAP. XXV.

After the death of *Auxentius* the Arian Bishop of Millaine, when there arose a great schisme  
about the election of a bishop, the which *Ambrose* Lieutenant of that province  
suppressed, he himselfe by the voyce of all that were present, and by the  
consent of the Emperour *Valentinianus* was chosen Bishop.

**A**bout that time another strange act fell out at Millaine. When *Auxentius*, whom the  
Arians chose to be bishop of that see departed this life, al was there on an uproise about  
the election of a bishop, and great strife there was, whilst that some would preferre this  
man, some other that man vnto the bishopricke. The tumult being raised, *Ambrose* Lieutenant  
of the citie, who also was a Confull, fearing greatly lest that schisme should breed mischiefes in  
the citie, came purposely into the church for to appeale the sedition. After that his presence had  
prevailed very much with the people, after that he had given them many notable exhorta-  
tions, after he had mitigated the rage of the heaby and rash multitudes: all on a sodaine with  
one voyce and with one mouth nominated *Ambrose* to their bishop. For in so doing there was  
hope that all would be reconciled, and that all would embrace one faith and opinion. The bi-  
shops that were present, thought verily that the unifoyme voyce of the people was the voyce  
of God himselfe. Wherefore without any further deliberation they take *Ambrose* and baptize  
him (for he was a Catechumenist) and call him bishop. But when *Ambrose* came willingly to  
the baptisme, yet demyed bitterly he would be bishop, they make the Emperour *Valentinianus*  
play to their doings. He wondering at the consent & agreement of the people, iupposed that  
which was done to be the worke of God himselfe, and signified vnto the Bishops that they  
should obey the will of God, and commanded they should create him Bishop: for God ra-  
ther then men preferred him vnto this dignitie. When *Ambrose* was thus chosen bishop, the  
citizens of Millaine, who as yettime were at discorde among themselves, thenceforth embra-  
ced peace and unitie.

#### CHAP. XXVI.

Of the death of *Valentinianus* the Emperour.

**A**fter the aforesaid stirre was ended, when the Sarmatians assaulted the Romaine domi-  
nions, the Emperour raised great power, and made expedition against them. The bar-  
barians vnderstanding of this, and foreseeing their owne weakenes, that they were  
not able to encounter with so great a power, sent embassadours vnto the Emperour, craving  
of him that he would toyne with them in league, and establish peace betwene them. As soone  
as the embassadours had presented themselves before him, he seeing that they were but ab-  
jects and rascals, demanded of them: What be the rest of the Sarmatians such men as you are?  
When the Embassadours had answered: Yea O Emperour, thou seest the chiefest of the Sar-  
matians before thee, *Valentinianus* was wonderfully incensed against them, and brake out into  
vehement language: that the empire of Rome had ill lucke to fall into his hands, vnder whose  
raigne so beggerly and so abject a kind of barbarians could not quiet and content themselves  
with safety within their owne bounds, but they must take armes, rebell against the Romane  
empire, and so boldly proclaim open war. He strained himself so much in exclaiming against  
them, that he opened euery veine in his body, and brake the arteries asunder. Whereof there  
gushed out such a streame of blood, that he died in the Castell commonly called Bergitum. In  
the third Consulship of *Gratianus*, together with *Eccecius*, the sixteenth of Nouember. He liued  
four and fifty yeares, and reigned thirtene. The first day after the decease of *Valentinianus*,  
the souldiers of Italy proclaimed emperour *Valentinianus* the yonger, so called after his fathers  
name, who was of very tender yeares, at Aconicum a citie in Italy. The rest of the Emperours  
vnderstanding of this, toke the matter very grievously, not because *Valentinianus*, who was  
brother to the one, and brothers sonne to the other, was chosen Emperour, but because he was  
appointed without their consent, vnto whom it belonged to create him Emperour. But both  
gane their consents that he should be Emperour, and thus was *Valentinianus* the yonger set in  
the Imperiall seate of his father. We haue to learne that this *Valentinianus* was got vpon *In-*  
*lissina*, whom his father married so; all that *Seneca* his first wife was alide, and for this cause,  
*Inlissina* the father of *Inlissina*, who a good while ago in the raigne of *Constantius* the Emperour was  
Lieutenant of Picenum, saw in his sleepe that his right doe was deliuered of the Imperiall  
purple robe. When that he awoke, he told his dreame to so many, that at length it came to  
the Emperour *Constantius* care. He thereby was giuen to conieckre, that there should one be  
borne of *Inlissina*, which should be Emperour, and therefore he sent from him that should dispatch  
*Inlissina* out of the way. Wherefore *Inlissina* now bereaued of her father, continueth a Virgine. In  
procelle of time she became acquainted with *Seneca* the Emperesse, and had often conference  
with

S. Ambrose  
was chosen  
bishop of  
Millaine an.  
Dom. 378.

Cap. 31. after  
the Greeke.

*Valentinianus*  
died Anno  
Dom. 370.



with her. When that there grew great familiarity betwene them, they used both one bath to bathe themselves. *Seneca* seeing the beautie of this virgine as she bathed herself, was wonderfully in love with *Iustina*. He told the Emperour what a goodly maide she was: that the daughter of *Iustus* passed for beautie all the women in the world: that she herself, though she were a woman, yet was wonderfully enamored with her sweet face. The Emperour printing in his heart the words which seemed onely to pierce but the eare, desired with himselfe how he might compass this beautifull *Iustina* to his wife, not doubting *Seneca*: upon whom he had gotten *Gratianus*, whom also he made Emperour a little before. Whereupon he made a law, that as many as would might lawfully have two wives, and proclaimed it throughout every citie. When the law was proclaimed, he took *Iustina* to his second wife, upon whom he got *Valentinianus* the yonger, and three daughters, *Iusta*, *Gratia*, and *Galla*. Of the which, two led their lives in virginity, the third, *Galla* by name, was married to *Theodosius Magnus*, on whom he got his daughter *Placidia*. For he got *Arcadius* and *Honorius* of *Placidia* his former wife. But of *Theodosius* and his children in another place.

A wicked law.

Cap. 32. after the Greeke.

#### CHAP. XXVII.

After that *Themistius* the Philosopher had made an Oration in the hearing of *Valens*, the Emperour relented from persecuting of the Christians, and how the Gothes in the time of *Valens* embraced the Christian faith.

**V**alens making his abode at Antioch, though he warred but little with foreign nations, (for the barbarians kept themselves within their bounds) yet pursued he continually such as held the faith of *One Substance*, and ceased not dayly to invent new devices and strange torments, wherewith he might plague them: until that his fierce and cruel man was somewhat mitigated with the Oration which *Themistius* the Philosopher pronounced before him: where he admonished the Emperour not to marvell though the Christians differ among themselves in religion: that if Christianity were compared with infinite multitudes of opinions reigning among heathen Philosophers (for there were about three hundred opinions, and great disention about rules and precepts, whereunto every man necessarily addicted themselves) it would seeme but a very small thing: and that God would let forth his glory by the diversity and discord in opinions, to the end every one might therefore the more stand in awe of his maiesty, because it was not easie for every one to know him perfectly. Although he began to be somewhat the milder after these and other such like persuasions which the Philosopher used, yet laid he not aside all his venomous spite and anger: for in feare of death he punished the cleargie men with exile and banishment, so long, until that his mischievous enterprize was stopped upon such occasion as followeth. The barbarians inhabiting beyond *Istrum*, called Gothes, by reason of civill warres, were divided into two parts: the one side was led by *Phrisigernes*, the other by *Athanasichus*. When that *Athanasichus* seemed to get the upper hand, *Phrisigernes* fled for aide against the enemy unto the Romaines. *Valens* the Emperour understanding of this, commanded the souldiers of Thracia to aid the one side against the other. The souldiers putting the enemy to flight, spoiled *Athanasichus* and got the victory. Which was a cause that many of the barbarian nations received the faith of Christ. For *Phrisigernes* to requite the Emperours crueltie shewed unto him, embraced his religion, and persuaded his subjects to the same. Wherefore many Gothes, who then addicted themselves unto the Arian opinion, partly for to feed the Emperours beine, and fully to please him, neuer left it unto this day. When also *Ulphilas* Bishop of the Gothes found out the Gothicke letters, and as soon as he had translated holy Scripture into that tongue, he determined with himselfe, that the barbarians should learne the blessed word of God. Immediately after that *Ulphilas* had instructed in the Christian religion, as well faction of *Athanasichus* as the followers of *Phrisigernes*, *Athanasichus* tormented grievously many that professed the Christian faith, as if his countrey lawes and ordinances had bene corrupted by their meanes: so that divers barbarians of the Arian sect then returned to the right faith, saying that the Sonne of God was but lately created: but these men receiving the Christian faith with simplicitie of minde, liked not to spend their lives in the quarrell. Thus much of the Gothes converted as afore unto the faith of Christ.

Ulphilas translated the Bible into his own tongue.

The difference betweene Arian and the Arian Gothes.

CHAP.

#### CHAP. XXVIII.

How the Gothes being driven out of their owne countrey fled unto the Romaine dominions, who being entertained of the Emperour, fell out to be the overthrow of the Empire, and the destruction of the Emperour himselfe, and how the warres with the Gothes wrought quietnesse to the true Christians.

Cap. 34. after the Greeke.

**I**n a short while after, the aforesaid barbarians being reconciled and at one among themselves, were overcome by other barbarians their own neyghbors called Hunni, and driven out of their owne countrey, so that they were faine to fly unto the Romaine Empire, they craved unto the Romaines, and protested loyalty and subjection. *Valens* hearing of this, not forgetting what was like to ensue thereof, commanded they should courteously be entertained, and herein onely shewed himselfe clement. Wherefore he appointed them certaine countries of Thracia to inhabite, and thought himselfe happy for their coming. He thought to have of them at hand alwayes ready an exercised army and ready host against the enemy: so that the barbarian gard would be a greater terror unto adversary then the Romaine souldier. Whenceforth he neglected the training of Romaine souldiers in feates of armes, and let at nought old weather beaten warriors, valiant and contagious captaines. In stead of the souldiers which were mulctured and picked throughout every village of the feuerall provinces, he required money, commanding that for every souldier they should pay fourescore crowns. This he did when that he had first released them of their tribute. This was the original cause that the Romaine affaires prospered not in a long time after. For the barbarians now possessing Thracia, and enjoying with ease and security the Romaine province, were immoderately puffed up and swollen with prosperity: they took armour against the Romaines which had bin their beare friends, and benighted them diversly: they began to overrun and destroy all the countries about Thracia. When *Valens* heard of this, it was high time for him to leave exiling the true Christians, and to turne himselfe unto these rebels. How mused he, and cast doubts with himselfe, immediately he left Antioch and got him to Constantinople. By this meanes the heat of persecution kindled against the Christians was wholly quenched. When also died *Euzois* the Arian bishop of Antioch, the first Consulship of *Valens*, and the first of *Valentinianus* the yonger: in whose time *Dorotheus* succeeded.

Cap. 35. in the Greeke. Thus dealt the Saxons with the Brittaines.

Cap. 36. after the Greeke.

#### CHAP. XXIX.

How the Saracens under the raigne of *Mania* their Quene, spoke one *Moses* a Monke a goodly and a faithfull man to their bishop, and embraced the Christian faith.

**W**hen the Emperour had left Antioch, the Saracens who before time were fellows, friends, & in league with the Romaines, then first began to rebell: being governed & guided by a woman called *Mania*, (whose husband had departed this life a little before) they took arms against them. Wherefore all the provinces of the Romaine dominions that lay towards the East had then wholly bene overrun by the Saracens, if the diuine providence of God had not withstood their enterprises. The meanes were these. *Moses* a Saracen borne, led in the desert the monastical trade of life: for his zeale and godlines, for his constant faith, for the strange miracles wrought by him, he was famous among all men. *Mania* quene of the Saracens required of the Romaines this *Moses* to be her bishop, & in so doing she would call off arms, and ioyne in league with them. The Romaine captaine hearing of this, thought themselves happy if peace were concluded upon such a condition: and laying al delays aside, they commaund it should be so done. *Moses* therefore was taken from the wilderness and sent to Alexandria for orders. When *Moses* was come in the presence of *Lucius* who then governed the churches of Alexandria, he refused to receive orders at his hands, reasoning with him in this sort: I thinke my selfe unworthy of the priestly order, yet if it be for the profit of the common weale that I be called unto the function, truly thou *Lucius* shalt neuer lay hand upon my head, for thy right hand is imbued with slaughter and bloodshed. When *Lucius* said againe that it became him not so contumeliously to reuile him, but rather to learne of him the precepts of Christian religion, *Moses* answered: I am not come now to reason of matters of religion, but sure I am of this, that thy horrible practices against the brethren prone thee to be alto gether void of the true principles of Christian religion. For the true Christian loveth no man, reuileth no man, slayeth no man: for the seruant of God should be no

*Moses* the Monke reasoned thus with *Lucius* the Arian bishop.

Ge y

slayeth.



fighter. But thy deeds in killing of some, thowowing of others to wild beasts, burning of some others, do cry out against thee: yet are we ever surer of the things we see with our eyes, than of those we heare with our eares. When *Moses* had uttered these and other such like sayings, his friends brought him vnto a certain mountain to be made priest of such as were there ruled. After that *Moses* had thus bin consecrated, the Saracen war ended. *Mania* thenceforth was in league with the Romaines, and married her daughter to capitaine *Villor*. Thus much of the Saracens.

Cap. 37. after  
the Greeks.

## CHAP. XXX.

*When Valens was gone from Antioch, the Catholikes throughout the East, specially of Alexandria, thrust out Lucius, and placed Peter in his roome, who came with the letters of Damasus Bishop Rome.*

About that time, as sone as *Valens* had left Antioch, as many as were troubled with the grieuous storme of persecution, specially at Alexandria, were comforted exceedingly and greatly refreshed, because that *Peter* was come thither with the letters of *Damasus* bishop of Rome, confirming both the religion of *Moses* & the creation of *Peter*. The people boasting themselves vpon the sight of these letters, thrust *Lucius* out of the bishoprick, and placed *Peter* in his roome. *Lucius* being deposed got him in all the hast to Constantinople: *Peter* prolonging his life but a short time did, and left his brother *Timothee* to succede him in the bishopricke.

## CHAP. XXXI.

*After the returne of Valens into Constantinople, being reuiled of the people because of the Gothes, left the city and went against the barbarians. He ioyned with them at Adrianopolis a city of Thracia, and was slaine the fiftieth yeare of his age, & the sixteenth of his raigne.*

The Emperour *Valens* entring into Constantinople, in his first Consulship, & the second of *Valentinianus*, the thirtieth of May, found the citizens in great heavinesse. For the barbarians who lately had ouerrun Thracia, now began to set vpon the suburbs of Constantinople, because there was then no power prepared to repell their violence. When the barbarians were come nigh vnto the wals, the city was wonderfully sore, they lamented their case, & soothwith they flew vnto the Emperour, & charge him that he entertained within his owne dominions, such as now were ready to cut his owne throte: they blame him that he withstood them no soner: they condemned him because he proclaimed not open warres against them. As they run at tilt, & exercised such warlike & triumphant pastime, all with one consent ran vnto the Emperour & cried out against him, that he had set such exercise at nought, saying: give vs armes & we our selues will deale with them. While they exclaim in this sort, the Emperour began to boile within himselfe for anger, he left the city the eleuenth of June, threatening them, that if he returned home againe safe & sound, he would plague the citie of Constantinople, partly because they reuiled him, & partly also for the treason they committed against the Empire, in aiding the rebell *Procopius*. When he had threatened he would utterly destroy the city, make it euen with the ground, turn it to arrable land, for the plough to passe through the bowels therof: he took his voyage against the barbarians, made them recoile farre from the citie: he drove them as farre as Adrianople a city of Thracia, lying in the confines of Macedonia. As he ioyned there with the enemy he was slaine the ninth of August, and the aforesaid Consulship, the fourth yeare of the 389. Olympiade. Yet some say, that as he fled into a certaine village, the which was set on fire by be the barbarian enemy, he was burned to ashes. Some other say he threw aside the imperiall robe, & thrust himselfe among the throng of souldiers, & when the horsemen had yielded without any great fighting, the souldiers after the breaking of the array, as they stood confusedly to haue bene all slaine, the Emperour after thowowing away of the princely habit, when none could discern who he was, also to haue slaine among them unknowne. He departed out of this life the fiftieth yeare of his age, after that he had reigned thirtene yeares together with his brother, and thus yeares after his decease. This booke continueth the history of sixtene yeares.

Anno Dom.  
391.

The end of the fourth booke of Socrates.

# THE FIFTH BOOKE OF THE ECCLESIASTICAL HISTORIE OF SOCRATES SCHOLASTICVS.

The Proöme.

Before we enter into the discourse of our fifth booke of ecclesiasticall history, we desire the reader to be admonished not to blame vs, for that our speciall dist being to deliuer to posterity in writing the ecclesiasticall affaires, we haue also (as farre forth as we could learne) mingled therewithall battels and bloody warres, at seuerall times waged in sundry parts of the world. For this haue we done for diuers causes. first that things done in wars might come to knowledge of posteritie: secondly lest the Reader by continuall consideration of the bishops affaires, and their practices euery where one against another, should be ouercome with tediousnes: but chiefly that it may appeare, how when the common weale hath bene tossed and turmoiled with troublesome dissention and discorde, the Church of God likewise (as infected with the same contagious disease) hath bene altogether out of quiet. For who soeuer with diligent obseruation will remember the aforesaid times, without doubt he shall perceiue, when the common weale was on hurlyburly, the Church in like sort was shaken with the stormes of aduersity. For either he shall find that both at one time were out of square, or that the ones misery ensued immediately after the others misfortune: and sometime when the church began to bary about religion, the common wealth immediately folowed after with rebellion, and some other times on the contrary: so that I am easily brought to beleeue, that the interchangeable course of these calamities, cometh not to passe by hap hazard, but by reason of our horrible sinne: that these mischiefs are sent in stroke of punishments: or as the Apostle writeth: Some mens sins are open before hand, hastening before vnto iudgement, & in some they follow after. For the aforesaid causes we haue mingled tempoall with ecclesiasticall prophane with diuine stories. And though we could not attaine vnto the knowledge of such battels as were waged in the raigne of *Constantine*, by reason it is so long ago: yet haue we enterlaced such as befell since that time, as well as we could learne of aged and long liued men. We haue therefore throughout our history made mention of the Emperours, because that since they beganne to embrace Christian religion, the Ecclesiasticall affaires seemed very much to depend of them: so that the chiefest Councils were in times past and are at this day summoned by their consent and procurement. We haue therefore also remembered paganism and the Idolatrical seruice of the Ethnicks, because it wonderfully molested the quiet state of the Catholike Church. Thus much I thought good to lay downe by way of preface: now to the history.

## CHAP. I.

*How that after the death of Valens when the Gothes marched towards Constantinople, the city went out to meete them together, with a few Saracens, whom Mania the Queene had sent to aide them.*

When the Emperour *Valens* was dispatched out of the way in such sort as no man was certaine of, the barbarians marched apace towards the wals of Constantinople, and began to destroy the suburbs thereof. The people being moued with this, went forth of their owne accord to withstand the barbarian enemy, and euery one took that weapon which came first to his hand. *Dominica* the Emperesse gaue byrre vnto euery one that went forth to battell, out of the Emperours treasury, as the covenant was with the souldiers. *Mania* also the Queene of the Saracens (of who we spake a litle before) being in league with the Emperesse, sent of her subiects to aide them. Thus the people gaue them battell, and drove backe the barbarians farre from the citie.

This fifth booke containeth the history of 11. yeares and 8. moneths ending anno Dom. 397.

1. Timoth. 5.

The councils were summoned by Emperours, and not by Popes.

## CHAP. II.

*How Gratianus the Emperour called home from exile the godly Bishops, banished the Hereticks, and made Theodosius his fellow Emperour.*

Anno 383.

Theodosius was Emperour together with Gratianus & Valentinianus the younger.

**G**ratianus governing the Empire together with Valentinianus the younger, condemned & cruelly which his uncle Valens persecuted against the Christians: called home againe such as he had exiled: made a law that every sect and opinion should thenceforth freely without any molestation frequent their wonted assemblies, except the Eunomians, Photinians and Manichees. And when he foresaw that the Romaine Empire dayly diminished, and the barbarians waxed strong, & multiplied exceedingly, and that he stood in great need of a valiant and worthy man to governe the common wealth, he ioynd with him Theodosius, a noble man of Spaine, trained up in feates of armes, one that was by the unisforme consent and common voice of all men thought fit to rule, yea before Gratian himselfe was created Emperour. He proclaimed him Emperour at Sirinium a city of Illyrium, in the Consulship of Ausonius and Olybrius, the first day of January, and diuideth with him the charge of the battell against the barbarians.

## CHAP. III.

*Of the Bishops which then governed the Church.*

Damasus.  
Cyrill.  
Dorotheus.  
Paulinus.  
Meletius.  
Lucius.  
Timothee.  
Demophilus.

**A**t that time Damasus the successor of Liberius was Bishop of Rome, and Cyrill of Ierusalem. The Church of Antioch as I said before was deuised into three parts, for Dorotheus the Arian bishop which succeeded Euzoim, governed the Arian churches, the rest were partly under Paulinus and partly under Meletius who then was lately come from exile. Of the Churches of Alexandria, the Arians were under Lucius who then was a banished man: such as embraced the faith of One substance had Timothee the successor of Peter to their Bishop. The Arian Church at Constantinople had Demophilus to their Bishop, who was chosen immediately after the decease of Eudoxius. But they that detested his doctrine and opinion, frequented private conuenticles.

## CHAP. IIII.

*How the Macedonians who a little before sent legats vnto Damasus Bishop of Rome for the establishing of the faith of One substance, fell againe into their former error.*

A counsell  
of Macedo-  
nians,

**T**he Macedonians though after their embassie sent vnto Liberius, they had communicated a good while throughout every church without difference and exception, with such as cleaued from the beginning vnto the Nicene Creed: yet when the Emperour Gratianus gave liberty vnto every sect to frequent their ferial assemblies, they leuered themselves from the Church. Wherefore after that a company of them had met at Antioch in Syria, they decreed that henceforth for altogether the clause of One substance should neuer be received: and that they ought no more to communicate with the professors of the Nicene faith. But their wavering mind attained not vnto so prosperous a successe as they hoped it would: for many of their own sect, seeing that they did say and vn say, that they ratified and abrogated the selfe same constitution, condemned them in their own opinions, fell from them, and embraced the faith of One substance.

## CHAP. V.

*Of the stirre at Antioch by reason of Paulinus and Meletius: how that Gregory Bishop of Nazianzum by the consent of all the Catholike Bishops was translated vnto the sea of Constantinople.*

**A**t Antioch in Syria about that time there was raised a great tumult & sedition about Meletius, the occasion was as followeth. We said before how that Paulinus Bishop of Antioch because he was a graue and a godly father was not exiled: that Meletius was first called home from banishment in the raigne of Iulian, afterwards being exiled by Valens, returned in the time of Gratian. After his returne into Antioch he found Paulinus so old that he seemed ready to lye in his graue. Immediately all the friends of Meletius endeouored to loose him fellow bishop with Paulinus. When Paulinus affirmed it to be contrary vnto the canons of the Church, that any being created of Arian Bishops should be made colleague in any Bishopricke,

Bishopricke, the people endeouored to compasse it by force. In the end they make preparation to kill him Bishop in a certaine Church of the suburbs. When it was done, all the citie was on an uprore. In proceesse of time the people were reconciled vpon such conditions as follow. All that stood for the Bishopricke were six in number, whereof one was Flavianus. These being called together, they bound with an oth that none of them should aspire vnto the Bishopricke during the liues of Paulinus and Meletius, and when either of them departed this life, the Bishopricke to remaine vnto the suruiuer of them both. When the oth was ministered, the people were quiet, and thenceforth made no stirre at all. The fauozers of Lucius were offended with this manner of dealing, and fell from the Church because that Meletius being ordered of the Arians was admitted to the gouernment of that see. At that time when the affaires of Antioch were thus out of frame, a Gregorie by unisforme consent of all the Catholike bishops was translated from the Bishopricke of Nazianzum vnto the sea of Constantinople. When Meletius got him in all the hast to Constantinople.

## CHAP. VI.

*How Theodosius the Emperour, after the foiling of the barbarians, came to Thessalonica, where being sicke he was baptized of Ascholius the Bishop.*

**B**y that time Gratianus and Theodosius had gotten the victorie of the barbarians, whereupon Gratianus immediately made expedition into France, because the Germanes had destroyed part of that countrey: but Theodosius after the erection of the signe, in token that the enemies were vanquished, made hast towards Constantinople, and came to Thessalonica. There falling into a dangerous disease, he was very desirous of baptisme, for of old he was trained up in Christian religion, and addicted himselfe wholly vnto the faith of One substance. Being soze sicke and speeding to baptisme, he gave charge that the bishop of Thessalonica should be sent for to minister the sacrament. Being come, first he demaunds of the bishop what faith he was of: When the bishop made answer, that the opinion of Arius prevailed not throughout Illyrium, & that the new found inuention of his pestilent brain was not planted in the churches of that country, but that all the christians throughout those coasts retained and euer obserued that autenticke and ancient faith deliuered of the Apostles, and confirmed by the counsell of Nice: the Emperour with willing mind was baptized of Ascholius, for so was the bishop called. A few daies after being somewhat recovered, he went towards Constantinople the foure and twentieth of Nouember, in his first Consulship and the first of Gratian.

## CHAP. VII.

*How that Gregorie Nazianzen understanding that diuers Bishops did stomacke him, refused the bishopricke of Constantinople. The Emperour sheweth vnto Demophilus the Arian Bishop, that either he should subscribe vnto the faith of One substance, or depart the citie: the which he did.*

**G**regorie being then translated from the city Nazianzum, gouerned a certain little church within the wals of Constantinople. Vnto the which the Emperour afterwards annexed a godly temple, and called it the resurrection. Gregory a famous man excelling in vertue and goodnes all that flourished in his time, when he perceived that some did murmur and objected vnto him that he was a stranger and a forreiner, although he reioyced at the Emperours coming, yet refused utterly to continue longer at Constantinople. The Emperour seeing the church out of square, endeouored with all meanes possible to reduce it vnto peace, to establish unity, and to enlarge the churches. Wherefore immediately he giueth Demophilus the Arian bishop to vnderstand his pleasure, and in plaine words demaundeth of him whether he would embrace the Nicene Creede, set the people at unity, and embrace concord himselfe. When he refused so to do, the Emperour said vnto him: If thou refuse to embrace peace and unity I command thee to avoid the Church. Demophilus hearing this, & knowing that it was not for him to withstand the sentence of the higher power, assembled together a great multitude in the church, stood by in the midst, and brake out into these words: Wherein, it is written in the Gospell, If they persecute you in one city, fly into another. In so much that the Emperour banisheth vs the churches: I would haue you know, that to morrow you must meet to.

Sozomenus lib. 7. cap. 5. saith that the Church was called the resurrection, because the faith which of a long time seemed to be suppressed by the Arians for dead, was then reuived.

Mat. 10.

Ce liij

together out of the city. When he had made an end of speaking he went forth. He understood not that such as by that trade of life which wordlings follow (so) so much we take the words of the Gospel) must see the higher Jerusalem: but he meant it otherwise, and therefore raised conventicles without the walls of the citie. Where departed together with him *Lucius*, who as I said before was banished Alexandria, entreated to live in exile, and then led his life at Constantinople. Wherefore the Arians which held the churches for the space of forty years, refusing the unity and concord which *Theodosius* the Emperour exhorted them unto, departed the city in the first consulship of *Gratian* and the first of *Theodosius*. the five and twentieth of November. When such as were of the faith of *One substance* came in their romes, and took possession of the Churches.

## CHAP. VIII.

*Of the hundred and fifty Bishops which at the commandment of the Emperour Theodosius met at Constantinople, their decrees, and how they created Nestorius bishop of that sea.*

The council  
of Constanti-  
nople An.  
Dom 385.

**T**he Emperour without long deliberation summoned a council of such bishops as were of his faith, to the end the canons of the Nicene Council might be confirmed, & a bishop chosen of Constantinople. And in hope to reconcile the Macedonians with the Bishops which embraced the faith of *One substance*, he cited all the bishops of the Macedonian sed. Wherefore there met there of them which embraced the Nicene Creed, *Timotheus* Bishop of Alexandria: *Cyrillus* bishop of Jerusalem, who then after his recantation added him wholly unto the faith of *One substance*: *Meletius* who was called thither in a while before to the calling of *Gregory Nazianzen*: *Ascholius* Bishop of Thessalonica, with many others, to the number of a hundred and fifty bishops. The chief of all the Macedonian bishops was *Elenius* Bishop of Cyzicum, and *Marcellinus* bishop of Lamplicum. The number of that sect came to thirty six, whereof y greater part came out of Helleipont. The Council met together in y consulship of *Encharides* and *Enagrius* in the moneth of May. The Emperour together with the Bishops of his opinion first used all meanes possible with *Elenius* and the rest of the Macedonians to reconcile them unto the Catholike church: they not onely bzing them in remembrance of the embassy which *Eustathius* together with many others did in their names to *Liberius* late bishop of Rome, but also that not long before without exception they communicated throughout every church with such as professed the faith of *One substance*: and that they behamed themselves neither godly, nor religiously, sithence that aforetime they ratified the selfe same opinion and faith with them, if now again they endeavored to overthrow such things as they had aduisedly decreed before. But neither admonition nor reprehension would preuaile with them. They said flatly, rather then they would subscribe unto the faith of *One substance*, that they would hold with the Arians. When they had made this answer, they left Constantinople, and sent their letters abroad into every city, that they should in no wise consent unto the faith of the Nicene Council. The bishops that were of the other side continuing at Constantinople, consulted together about the election of a bishop. For *Gregory* (as I said before) had refused that sea and returned to Nazianzum. There was at that time one *Nestorius* of noble lineage, whose ancestors had bene Senators, a man he was of good life and godly conversation, who though he were by office a Prætor, yet the people chose him their bishop: in the end, by the consent of a hundred and fifty bishops then present, he was stilled bishop of Constantinople. When was it decreed, that the bishop of Constantinople should haue the next prerogative after the bishop of Rome: the reason was, because that city was called New Rome. Again they ratifie the faith of the Nicene Council: they denie provinces, and ordain Patriarches: they decree that no bishop shall leave his owne diocesse and intermeddle with foreign churches, for unto that time by reason of the great heat & storme of persecution it was sufferable at every ones choice and liberty. *Nestorius* Bishop of Constantinople had that great city together with al Thracia allotted to his iurisdiction. The Patriarchship throughout Pontus was assigned unto *Helladius* bishop of Cæsarea in Cappadocia: after *Basil*: unto *Gregory* the brother of *Basil* beset Nyssa a city also in Cappadocia: and unto *Otreius* the bishoprick of Melitina in Armenia. *Amphilochius* bishop of Iconium and *Optimus* bishop of Antioch in Pisidia took the Patriarchship of Asia. The province of Egypt fell unto *Timothee* bishop of Alexandria. *Pelagius* bishop of Laodicea, and *Diodorus* bishop of Tarsus are appointed ouer the Eastern dioces,

*Nestorius*  
chosen by the  
council: bi-  
shop of Con-  
stantinople.  
The canons  
of the coun-  
cell held at  
Constantino-  
ple.

referring the prerogative of hono: unto the church of Antioch, the which then presently they granted unto *Meletius*. They decreed moreover that if necessity shoold require, a provinciall synode should determine provinciall affaires. The Emperour gave his assent unto all the aforesaid, and thus the Council was dissolved.

The instituti-  
on of provin-  
cial counsels.

## CHAP. IX.

*How the Emperour Theodosius caused the corps of Paulus late Bishop of Constantinople to be brought from exile with great honor: at what time Meletius Bishop of Antioch departed this life.*

**A**bout that time the corps of *Paulus* the bishop (whom as I said before *Philip* the emperours Lieutenant through the procurement of *Macedonius* sent to exile, and caused him to be stilled at Cuculum a city of Armenia) was conveyed by the emperours commandment from Ancyra to Constantinople, and there received with great hono: in the church which beareth his name unto this day: the which church was unto that time frequented of the Macedonians, who seuered themselves from the Arians, but then were thrust out by the Emperour, because they refused to be of his faith and opinion. At that time *Meletius* bishop of Antioch fell sick and died, *Gregory* the brother of *Basil* preached at his funerall. His corpses was caried of his familiar friends into Antioch, and there interred. Again the fauours of *Meletius* would not be under *Paulinus* iurisdiction, but chose *Flavianus* to their Bishop in the romes of *Meletius*. Whereupon the people againe were at discord, and fell to raising of tumults and dissention. And because of that, the church of Antioch was deuised againe, not about the faith, but about their fond contention in choosing of bishops.

## CHAP. X.

*How the Emperour, when his sonne Arcadius was created Augustus, summoned together a Synode of all sects and opinions: He banished all heretickes, the Nouatians onely excepted, because they embraced the faith of One substance.*

**W**hen the Arians were banished the churches, the flame of tumult and schisme flashed about in every congregation. I cannot chuse but wonder at the Emperours aduice & policy therein. For he suffered not this sedition to raigine very long throughout the cities, but with speed he summoned a Council, charging that all sects and opinions whatsoeuer should meet together, supposing verily that by conference and communication had betwene themselves they would at length be brought to establish one faith and opinion. The which dist and good meaning of his as I suppose was cause and director of all his prosperous successes. For then it fell out through the prouidence and procurement of almighty God, that all the barbarians were at peace within his dominions, rebelled not at all, but yielded themselves unto the Imperiall scepter, for example *Athalarichus* the valiant captain of the Gothes came in with all his power, and shortly after died at Constantinople. The Emperour created *Arcadius* his sonne *Augustus* in the second Consulship of *Merogandus*, and the first of *Saturnius*, the sixteenth of Ianuarie. Shortly after all bishops of every sed, out of al provinces came thither in y said consulship, but the moneth of Iune. The Emperour sent for *Nestorius* Bishop of Constantinople, reasoned with him how he might rid the Christian religion of that discord and dissention, how it were possible to reduce the Church unto unity: he said further that the controuersies and quarrels that molested the quiet state of the Church, and rent asunder the members of Christ, were to be sifted out, and the punishments to light upon their pates that were found the authors of schisme, and disturbers of peace and quietnes. *Nestorius* hearing of this, was wonderfull sad and pensine: he called unto him *Agellus* the Nouatian Bishop, who embraced together with him the faith of *One substance*, and opened unto him the mind & purpose of the Emperour. He although otherwise a rare & singular man, yet was he no body in controuersies of religion & disputation of ecclesiasticall matter, but appointed *Sisinnius* a reade of his church, so reason with the in his stead. *Sisinnius* an eloquent man, well experienced in all things, a skilfull interpreto: of holy scripture, a notable Philosopher, knowing full wel that disputations would not only not reconcile schismes, but also fire the

the same matter of contention raining in the rotten bowels of hereticks: therefore he abused *Nectarius* in this sort: that it was best to auoide the strife of logicall disputation, and to lay flat before them the forms of faith established by our ancestors (so) he knew of a surety that the Elders had taken heere lest they should assigne vnto the Son of God a beginning of essence, because they were of opinion that the Sonne of God was coeternall with the Father: & that the Emperour should demand of the ringleaders of hereticks, whether they make any accept of those ancient fathers, who gouerned the Church godly and prudently before the schisme and diuision, or whether they condemned them as aliens and far estranged from the Chyistian faith: If they reiect them, then let them boldly pronounce them accursed: and if they presume so bold an enterprize, then will the common people cry out against them. This being done, the truth after such triall no doubt will preuaile. If they reiect not the ancient fathers, then let vs alleadge their woorks and writings, and confirme the matter in controuersie out of them. *Nectarius* being thus counselled by *Sisinnius*, got him with speed vnto the Emperours pallace, & made the Emperour p[re]s[en]t vnto these circumstances. He thinketh well of the aduice, and compasseth the matter circumspectly. At the first he concealed his will, and required of them to tell him whether they esteemed and allowed of the fathers which gouerned the church before the diuision, or no: When as they confessed as much in effect, and said that they highly reuerenced them so) their maisters: the Emperour demanded of them againe, whether they would be tryed by their testimonies touching the true & right faith: The sects & factions Bishops together with the Logicians then present (so) they had brought with them many well prepared so) disputation) bearing this, knew not what answer to make. They were deuised among themselves, while that some held with the emperour, & some other affirmed that it was altogether contrary to their mind & purpose, so) the diuers opinion they conceived of the ancient fathers distracted their minds one from the other. So that not only the opinion was diuers among contrary sects, but also such as were of one opinion were deuised among themselves. Wherefore their linked malice was no otherwise then the confuse language of those ancient Giants, and the turret of their spiteful inuention was turned downe to the ground. When the Emperour perceiued their manifold dissention, and that they builded not vpon the ancient fathers exposition of the faith, but trusted in their sophistical quirk of Logick, he dealt another way with them, and bad edery sect lay downe their faith and opinion in writing. When the principle of euery sect took pen in hand and wrote his opinion. There was a day appointed so) their purpose. All the bishops being called met at the Emperours pallace. There came thither *Nectarius* and *Agellus* sauoying the faith of *One substance*: *Demophilus* of the Arians: *Eunomius* himself in the name of the other Eunomians, and *Elesius* bishop of Cyzicum so) the Macedonians. First of all the Emperour saluteth them courteously: next he receiued euery ones writing: then he went a side and lockt in himself: fell downe vpon his knees, and prayed vnto God that he would assist him in the choice and reuealing of the truth. Last of al hauing perused euery ones opinion, he condemned and toze in p[ar]ces all such Creedes as derogated from the vnitie which is in the blessed Trinitie: he allowed and highly comended onely of all p[re]sent, the creed containing the clause of *One substance*. This was the cause that the Nouatians were s[er]uozed & thenceforth suffered to celebrate their wonted assemblies within the wals of the city. The Emperour wondering at their consent and harmony touching the faith, made a law that they should enioy their owne Churches with security, and that their Churches should haue such priuiledges as the other Churches of the same opinion and faith were wont to haue. The bishops of other sects because there raigne among them mutuall discorde and dissention, they were set at nought yea of the people committed to their owne charge. Where though at their departure they were all sorrowfull & pensue, yet fell they a comfort of their charge by letters: exhorting th[em] not to shrink at all fr[om] them because many had left them & fell to embracing the faith of *One substance*: For many were called but few chosen. This they uttered not when the greatest part of the people cleaued vnto the higher power, & zealously embraced the faith. Yet so) all this were not they which held the faith of *One substance* void of disturbance & molestation. So) the controuersie that fel out in the church of Antioch deuised such as were of the Councell in two factions, so) the Egyptians, Arabians, & Cyprians held together, & thought god to remoue *Flavianus* out of the bishops sea of Antioch: but the Palestinians, Phoenicians, & Syrians took his part. The issue & end of this controuersie I will lay downe in another place.

CHAP.

## CHAP. XI.

How that *Maximus* the tyrant through wiles slew the Emperour *Gratian*. And how that *Iustina* the Emperesse, the mother of *Valentinianus* the younger, left persecuting of *Ambrose* bishop of *Milaine*, because she feared *Maximus* the tyrant.

When the Councell was held at Constantinople, we haue learned such a boyle as followeth to haue bene in the West parts of the world. *Maximus* a Brittain took arms against the Empire of Rome, and conspired the death of *Gratian*, who now was weakened together with his power, by reason of the battell he waged with the Germans. *Probus* sometimes a Consul, was chiefe gouernour of Italy during the nonage of *Valentinianus*, who with great prudence ruled the common weale. *Iustina* *Valentinianus* the Emperours mother being infected with a sild of Arianisme, while her husband liued could no kind of way molest such as embraced the faith of *One substance*: yet after his decease reuoluing to *Milaine*, and her sonne being of tender yeares, she raised such tumults against *Ambrose* the Bishop, that in the end he was exiled. But when the people, so) the singular loue and affection they bare vnto *Ambrose*, withstood her ad, and hindzed their force that went about to conuey him to exile, tidings came that *Gratianus* through the wiles and sleight of *Maximus* the tyrant was put to death. *Andragathius* the captaine of *Maximus*, hiding himselfe in a chariot resembling the forme of a lictor bozne of *Poles*, gaue his souldiers charge to signifie vnto the Emperours guard, that the Emperesse rode therein, and went to meete the Emperour, who passed ouer *Rhodanus* a flood that runneth by *Lions* a city of France. The Emperour thinking verily that his wife was there indeed, auoied not the conspiracy, but fell vnwares into the enemies hand, as a blind man falleth into the ditch. So) *Andragathius* lighted downe out of the chariot, and slue *Gratianus* presently. He died in the Consulship of *Meroaldus* and *Saturninus*. *Gratianus* the Emperour di- ed An. Dom. 387. *Maximus* the Brittain is made Empe- ror.

## CHAP. XII.

*Theodosius* the Emperour left *Arcadius* his sonne and Emperour at Constantinople, and went towards *Milaine*, to wage battell with *Maximus* the Brittain.

*Theodosius* the Emperour so) the aforesaid cause being wonderfully so)ry, gathered great power to go against the tyrant, and feared greatly lest *Maximus* would conspire the death of *Valentinianus* the younger. When came also legates from the Persians, to conclude peace betwene them and the Emperour, it was the very same time his sonne *Honorius* was bozne by his wife *Placilla* the Emperesse, in the Consulship of *Richomelius* and *Clearchus*: the ninth of September. A little before, when the aforesaid men were Consuls, *Agellus* the Nouatian bishop finished the race of his naturall life. The yeare following being the first Consulship of *Arcadius*, *Augustus* and *Uadon*, after that *Timotheus* bishop of Alexandria departed this life, *Theophilus* succeeded him in the Bishopricke. The second yeare when *Demophilus* the Arian Bishop had changed this life, the Arians sent so) *Marinus* out of Thracia, a man of their owne crede, and appointed him their Bishop. *Marinus* in whole time the Arians were deuised among themselves, (as it shall be shewed hereafter) liued not many dayes after, wherefore they call *Dorotheus* out of Antioch in Syria, and assigne him their Bishop. The emperour leaving his sonne *Arcadius* at Constantinople, marched so)wards to giue battell vnto *Maximus*. As he came to Thessalonica he found the souldiers of *Valentinianus* all dismayed and quite discouraged, because that necessity had constrained them to take the tyrant *Maximus* for an Emperour. *Theodosius* shewed himself openly to favour of neither side. So) when *Maximus* had sent Embassadors vnto him, he neither receiued no) reiected them: yet was he so)ry that the Empire of Rome should be oppressed with tyranny, vnder colour of the Imperiall title. Wherefore he gathered his power together, and made hast to *Milaine*, so) *Maximus* was lately come thither.

CHAP.

Gen. 1.1.

The reule of the Emperour *Theodosius* for the fitting out of the youth.







one image was not in like sort translated, but kept of set purpose to the continuance of their religion. *Helladius* boasted in the hearing of many, how that in the storm he was blown down with his stone hands. These were then the byziles at Alexandria.

## CHAP. XVII.

Of the hieroglyphicall letters found engraven in the temple of *Serapis*, letters they were which signify sense by coniunction of syllable, or knitting of sentence, but were to be construed by the signification of the beasts which they resembled.

In the temple of *Serapis* now overthrowen and risen throughout, there were many engraving resembled the forme of the crosse. The which when both Christians and heathens beheld before them, every one applied them to his proper religion. The Christians said that the crosse was a signe of token of the passion of Christ, and the proper cognizance of their profession: the Ethnicks avouched that therein was contained something in common, belonging as well to *Serapis* as to Christ: that the signe of the crosse signified one thing unto the Ethnicks, and another unto the Christians. While they contend thus about the interpretation of the letters, many of the Ethnicks became Christians, for they perceived at length the sense and meaning of the Hieroglyphicall letters, that they prognosticated salvation and life to come. The Christians perceiving that this made very much for their religion, made great account thereof, and were not a little proud of it. When as by other Hieroglyphicall letters it was gathered that the temple of *Serapis* should go to ruine, when the signe of the crosse therein engraven came to light (by that life to come was foretold) many embraced Christian religion, confessed their sinnes, and were baptised. This much bene- ned of the crosse. But verily I am not of opinion, that the Egyptian priests to let the which should come to passe of Christ, should engrave in stone the signe of the crosse, the misterie of Christs incarnation was hid from the beginning of the world, from many generations, as the Apostle witnesseth, and concealed from the view of all men, much more from the Egyptian priests his ministers) but that in lifting out of the understanding of these characters, it came to passe by the providence of God as to the with the Apostle Saint *Paul*, for he being induced from above with a spirit of wisdom, sentenceth that was engraven upon the Altar unto the unknowne God, and applied it to purpose. Unless that peradventure some man will say, that the word of God was not receivable in the Egyptian priests as it did in *Balaam* & *Caiphar*, for they were constrained by their wills to prophesy of good things, so farre of these things.

## CHAP. XVIII.

How the Emperour *Theodosius* during the time of his abode at Rome, did the world much good, by removing the heathenish denes of the bake-houses and the infamous ringing of bells at the deeds doing in the streets.

The Emperour *Theodosius* although he continued but a little while in Italy, yet he did much good unto the citie of Rome, both by giving that which was taken away that which was ill, for as he showed himselfe to be a good man, so he removed two things, which were great evils unto that citie. The one was in this sort. There was at Rome an huge and great ancient building, where all the bread that served the citie was baked. The house the Romanes called in their owne tongue *Mancipii*, such that for as long as it lasted by great, who in proceesse of time turned those large rooms to bake-houses, by reason the bakehouse that belonged unto that building was under ground, that on every side there were high walls, laueres and tpling holes, and hanging packes: many that resorted thither partly for food and victuals, and partly for the satisfying of their filthy lust. Were craftily spoiled of all they had, and dispatched, so that their friends could never heare tidings of them againe.

A bakehouse under ground.

Endale-houses.

consequence there was devised to throw them downe headlong from those bakehouse laueres into the blind bakehouse. By this meanes many, specially of the strangers which inhabited Rome, were cast away. For being thus caught in the trap, they were constrained to grind in the bakehouse: and most of them were neuer permitted to depart, but continued all their life time in bondage, making their friends beleue they were not in this world. It fell out that one of the Emperour *Theodosius* souldiers was throwne into this hole: being in the close bakehouse, and could not get licence to depart, he drew out his dagger and cut them which stopped his passage, the rest being afraid of their lues, let the souldier go. The Emperour understanding all the circumstance, sent for the millers and bakers, punished the maisters with extreme torment, overthrowen those blind houses, which were receptacles of thieves and harlots, and thus rid he the princely citie of this one shameful dealing. The other was as followeth. If a woman were taken in adulterie, the Romanes used such a kind of punishment as removed not the sinne, but increased the vice. For they shut her up in narrow strewes, and compelled her headly without all shame to play the harlot, yea they procured ringing while the dave was a doing, that the neighbours might understand of it, and that by the sound of the tingling bells, all might be made partie to that filthy and shameful kind of correction. When the Emperour heard of this horrible custome, he thought it in no wise to be winked at, but caused *Sestra* (for so were the strewes called) to be overthrowen and suppressed, and made other lawes for the correction of Adulterers. Wherefore Rome by the benefit of *Theodosius* the Emperour, was delivered from both these beastly & foule abuses. After that he had set other things in order, he left the government of that citie unto *Valentinian*, took thence his voyage together with his sonne, towards Constantinople, & came to his journeyes end at that time when *Tatianus* & *Symachus* were Consuls, the tenth of Nouember.

## CHAP. XIX.

Of the Priests appointed to heare confession, and why striving was forbidden in the Church.

About that time it seemed good unto the Church to take away the office of such priests as were appointed throughout every Church to receive penitents after the confession of their sinnes, unto the company of the faithfull, and that for this occasion. Since the time that the Nouatians deuided themselves from the Church, and refused to communicate with such as fell in the persecution under *Decius*, the bishops added unto the ecclesiasticall canon, that in every church there should a priest be appointed for the admission of penitents: to the end such as had fallen after baptism, should in hearing of the priest appointed for the purpose, confesse their sinne and inquitie. This Canon is as yet of force among other sects: onely the true Christians embracing the faith of *One substance*, together with the Nouatians which therein hold with them, haue banished this penitentiall function out of the Church. Neither did the Nouatians at the beginning allow of this addition: yet the Bishops which now aduaies governe the churches, although they retained this custome of a long time, notwithstanding removed it out of the Church in the time of *Nicetas* bishop of Constantinople, by reason of an haynous offence committed in the Church in such sort as followeth. A noble woman came unto the Priest whose office was to heare penitents, and confessed openly the sinnes she had committed after baptism. The Priest enioyned her to give herselfe wholly to fasting and continuall prayer, that together with her confession in word, she might show forth the workes of repentance inwardly. As she continued a while longer a fasting, she accused herselfe of another crime, and declareth that a certaine Deacon of that Church had abused her body. For which offence by this means come to light, the Deacon was banished the Church, and thereupon there was much ado among the people. They were wonderfully incensed, not onely because of the haynous offence that was committed, but also that thereby the Church was blemished with reproch and infamie. When the priests were sharply rebuked, and the aforesaid crime oblied unto them, *Endemon* minister of that Church, by birth of Alexandria, counselled *Nicetas* the bishop to take away the function of the fasting Priest, and grant free libertie unto every one as his conscience served him, to become partaker of the holy mysteries. For in so doing there was hope that the church should no longer be slandered. In so much as I heard these things of *Endemons* owne mouth, I doubted not to announce it unto this our histozie. For as I have oft admonished the reader, it was ever my desire

Theodosius took away this filthy law, & suppressed the strewes.

The originall of confession.

The removing of confession and striving out of the church. A deacon abused a certaine matron of Constantinople.

and purpose, to learne the bishoppes of such as knewe them very well, and diligently to set out the truth, least that at any time my penne should passe the bounds of a faithful historiographer. I of late reasoned thus with *Eudemus*: Thy advice & counsell, *O* *Pater*, which it shall auale the Church or no, God knoweth: yet I see plainly that thou hast in this occasion, that one may not reprehend anothers vice, neither obserue the advice of *Pater* to do nothing to do with the vnfruitfull workes of darknesse, but rather rebuke them. Of these things thus much shall suffice.

## CHAP. XX.

*How that Arians with Arians, Nouatians with Nouatians, together with other hereticks fell out among themselves. This title is specially handled in the 22. and 23. chapters following.*

I thinke it necessarie to lay downe in writing such things as fell out among others also, I meane the Arians, Nouatians, Macedonians, and Eunomians. For the church being once deuised, rested not upon one schisme and deuision, but men fell out among themselves, one seuered himselfe from another, & upon light and trifling occasion they brake asunder the bond of loue and amitie. Wherefore, how, when, and vpon what occasion they varied, I am now about to declare. First of all we haue to learne, that *Theodosius* molested none of the aforesaid sects, *Eunomius* onely excepted: whom the Emperour exiled, because he raised tumults at his priuate house within Constantinople, published abroad certaine lewd books of his owne, and infected many with the filth of his hereticall opinion. He disquieted not the church, neither constrained them to his communion, but licenced euery of them to frequent several conuenticles, to embrace what opinion liked them best in Christian religion. And as he gave leaue to all other sects for to erect their churches without the walls in the suburbs: so he commanded that the Nouatians (as we sayd before) maintaining together with him the faith of *One substance*, should freely without disturbance and molestation, enjoy and recover their former Churches within the cities. Of whom now occasion is ministred to offer a few lines, the which I will briefly runne over. *Agellus* was bishop of the Nouatian Church at Constantinople the space of forty yeares, that is (as I said before) from the raigne of *Constantine*, vnto the first yeare of *Theodosius*. At his last end he appointed *Sisinius* to succede him in his bishopricke, a priest of his owne Church, and a man very well scene in prophane literature, trained up in philosophie together with *Julian* the Emperour vnder *Maximus* the philosopher. And when the Nouatians charged *Agellus* for appointing them *Sisinius* and not *Marcianus*, who was a godly man, by whose meanes they were rid from trouble and molestation in the time of *Valens*: he for to pacifie their heate, and to satisfie their minde, assigned *Marcianus* a while after. And though he was verie weake, yet went he into the Church, and sayd thus vnto the people: Immediately after my deceale you shall haue *Marcianus* to your bishop, after *Marcianus*, *Sisinius*. When he had said thus, he took his leaue of them, and not long after died. But *Marcianus* being bishop of the Nouatians, their Church was deuised vpon such an occasion as followeth. *Sabbatius* a certaine Iewe embraced Christian religion, whom *Marcianus* preferred to the function of priestshood, notwithstanding his conuersion and preferment, he fauored of the old infection, and addided himselfe vnto Jewish obseruations, neither was he contented onely with this, but weds he would be made a bishop. Wherefore after he had gotten of his side a couple of priests, men of like disposition & aspiring minds, by name *Theodorus* and *Macarius*, he went about to reuine the time and manner of solemnizing the feast of Easter, euen as according vnto our former relation the Nouatians attempted vnder *Valens* at *Pazus*, a pelting village of Phrygia. And though at the first he seuered himselfe from the Church, vnder pretence and colour of the monasticall trade of life, affirming that certaine men were stumbling blockes vnto his conscience, whom he thought vniworthy of the holy mysteries: yet in proceesse of time whilest that he raised priuate conuenticles, his drift was manifestly perceived. *Marcianus* vnderstanding of this, disliked very much with himselfe that he had not taken better aduise in giuing of orders, that he had preferred such vaine glorious persons and aspiring minds vnto the function of priestshood: he fretted within himselfe with anger, and wished that his hands had bene set vpon picking thornes, when they were layd vpon *Sabbatius* head. So he shortly, he summoned a councell of Nouatian bishops at *Angara* the mart towne of Bithynia, abiding vnto *Helenopolis*. He cited *Sabbatius* to appeare before them,

\*Cap. 11. in  
the Greeke,  
Agellus.

Marcianus.

Sisinius.

Sabbatius.

them, and expostulated with him in presence of the councell, the cause that gaue him occasion of offence. As soone as he had pleaded for himselfe, the variance touching the celebration of Easter which lay vpon his stomacke (for he was of opinion that therein it behoued them to obserue the Jewish custome, and the order prescribed by such as afoze that time met for the same cause at *Pazus*) the bishops suspecting that he had enterprised the same in hope of a bishopricke, made him sweare that he would neuer take vpon him to be bishop. When he had taken his oth, they read to him the Canon containing a matter of indifference, that it was not a sufficient cause to part asunder the vnitie of the church about the celebration of Easter: and that their assembly at *Pazus* was no preiudice vnto the generall Canon. They sayd moreover, that the elders which immediately succeded the Apostles, varied among themselves about this feast, yet brake not asunder the bond of vnitie: and that the Nouatians inhabiting the princely citie of Rome, though they neuer retained the manner of the Iewes, but alwayes kept Easter after the *Aequinoctiall* space, yet communicated notwithstanding with such as were of the same faith, & obserued a contrary custome. When they had used these and other such like reasons to the same purpose, at length they concluded, that the canon of Easter was an indifferent matter: that it was lawfull thenceforth for euery one to celebrate that feast euen as he had afozetime determined with himselfe: moreover there was a promise layd downe for the removing of dissention, that if some varied about the celebration of Easter, notwithstanding they should be at vnitie and conoord in the Church of God. These things were then in this sort layd downe of them for the rooting out of variance from among them about the celebration of Easter. *Sabbatius* being bound with an oth, for that the celebration of that feast was variable and diuers, was before hand with them alone for fasting and vigils, for he kept Easter vpon the saturday: yet met he the day following with others in the Church, & was partaker together with them of the holy mysteries. What did he for the space of many yeares, & therefore could not be concealed from infinite multitudes of men. By occasion whereof many simple and ignorant soules, especially in Phrygia & Galatia, hoping verily to be iustificd thereby, became earnest followers of him, and obserued in secret his celebration of Easter. In the end *Sabbatius* raised priuate conuenticles, & forgetting the oth he had taken, was chosen bishop (as hereafter shall more manifestly appeare) of such as addicted themselves to his kind of discipline.

## CHAP. XXI.

*The diuersitie of obseruations in diuers places, touching Easter, fasting, marriage, seruice, with other Ecclesiasticall rites.*

Cap. 22. after  
the Greeke.

Presently me thinkes fit oportunitie serueth to discourse of Easter. For neither had the Elders of old, nor the fathers of late daies, I meane such as fauored the Jewish custome, sufficient cause, as I gather, so eagerly to contend about the feast of Easter: neither weyed they deeply with themselves, that when Jewish formes and figures were translated into Christian faith, the literall obseruation of *Moses* law, and the types of things to come wholly vanished away. The which may evidently be gathered, when as there is no law established by Christ in the Gospel, which alloweth of the obseruation of Jewish rites: nay the Apostle hath in plaine words forbidden it, where he abrogated circumcision, and exhorteth vs not to contend about feasts and holydaies. For writing vnto the Galathians he saith in this sort: Tell me you that desire to be vnder the law, do ye not heare what the law saith? When Gal. 4. that he had discoursed a while therof, he concludeth that the Iewes were become seruants vnto the law, and that such as were called vnto the Christian faith, were thereby made free: he admonisheth vs further not to obserue daies, neither monthes, nor yeares. And vnto the Colossians, he is as plaine as may be, saying, that obseruation of such things was nothing but Gal. 2. a shadow: his words are these: Let no man therefore iudge you in meate or in drinke, in a peece of a holiday, or of the new moone, or of the Sabaoth, which are but shadowes of things to come. And in the epistle to the Hebrewes he confirmeth the same, where he saith: Inasmuch the Priest- hood is translated, of necessity there must be translation of the law. Wherefore neither doth the Apostle, nor the Euangelists presse the Christians with the yoke of bondage & seruitude: but left the remembrance of the feast of Easter, and the obseruation of other holydaies to their free choice and discretion, which haue bin benefited by such daies. And because men are wont to keepe holydaies for to refresh their wearisome bodies, already pining with toyle & labor: therefore

¶ If it

therfore

therefoze it cometh to passe, that euery one in euery place, of a certaine custome do celebrat  
of their owne accord the remembrance of the Lords passion. For neither our *Saints*, nor the  
Apostles haue commanded vs any where to obserue it, neither haue they said it should be a  
law: neither haue the Euangelists & Apostles threatned vs, or enioyned vs a penaltie or pu  
nishment, as y<sup>e</sup> law of *Moses* hath done vnto the Iewes: but onely the Euangelists make men  
tion of this feast, partly to the great shame of the Iewes, who defiled their bodies, and pre  
pared their solemn feasts with blood and slaughter: and partly also to signifye that our Sa  
uiour suffered death for the saluation of mankind, in y<sup>e</sup> daies of vneleuened bread: the buil  
d of the Apostles was not to lay downe canons & decrees concerning feasts and helibies, but  
to become paternes vnto vs of pietie, of good life, and godly conuersation. I am of opin  
ion, that as many other things crept in of custome in sundry places: so the feast of Easter  
haue preuailed among all people of a certaine priuate custome and obseruation, inasmuch  
that (as I sayd before) not one of the Apostles hath any where prescribed to any man as much  
as one rule of it. The successe & euents haue manifestly declared vnto the world, that of ol  
time it was obserued not by canon, but of custome. The greater part throughout the lesser  
Asia haue solemnized this feast of old vpon the fourteenth day of the moneth, without any ac  
count made, or hede taken of y<sup>e</sup> sabbath day. Notwithstanding while they did so, they were  
not at discorde with such as retained a contrary obseruation of y<sup>e</sup> feast, until that *Viktor* bishop  
of Rome through boylng heate & cholour, had excommunicated all Asia, I meane such as ob  
serued the feast of Easter y<sup>e</sup> fourteenth day of the moneth. For which ad *uenens* bishop of Li  
ons a cite of France, inuayed bitterly in his letters against *Viktor*, rebuked him for his foolish  
dealing & furious rage, put him in remembrance that the elders & auncient fathers, who ha  
ried among themselves about the obseruation of this feast, communicated neuer the less one  
with another: & also that *Polycarpus* bishop of Smyrna, which suffered martyrdom vnder *Mar  
tinianus*, communicated with *Anicetus* bishop of Rome, neither fell he out with him at all, as *Cy  
bins* reporteth in the first booke of his ecclesiasticall historie, though he kept the fourteenth  
day of the moneth, as the custome of Smyrna, where he abode, did preuaile. Some (as I sayd  
before) in the lesser Asia, do celebrate that feast the fourteenth day of the moneth: some againe  
inhabiting the farthest parts of Asia Castward, vary in the moneth, yet hold the feast vpon  
the sabbath day: they thinke that y<sup>e</sup> Iewes are herein to be followed, though curiously they mark  
not the time of the feast: these men do solemnize it after the *Aequinoctiall* space, yet do they  
dote the time limited by the Iewes for the celebration thereof: for they thinke that Easter is  
due to be kept when the Sunne is in Aries, after the Antiochians in the moneth Xanthicus,  
but with the Romaines in April. What also therein they followed (as *Iosephus* writeth in his  
third booke of Iudaicall antiquities) not the Iewes of the later age, who foolishly erre therein, but  
the eldste & most auncient. And as these men varied thus among themselves about the obser  
uation of the feast of Easter: so is it manifest that all other countries throughout the world  
parts of the world, whose banks are beaten with the surging waues of the Ocean sea, of old  
tradition, and prescribed custome haue celebrated this feast after the *Aequinoctiall* line. And  
although all these countries, nations and languages thus varied one from other, yet they  
neuer denied the communion of the church, neither brake they asunder the bond of unity.  
Neither is that true which is life in the mouths of malicious men, that the communion was  
mored in the time of *Constantinus Magnus*, peruerced & set quite out of order the manner and  
custome retained about the celebration of this feast. For *Constantine* himselfe wrote by his law  
as varied from others, exhorting the lesser multitude to followe the greater number, which  
epistle of the Emperour, thou shalt find wholly in *Ensebins* third booke of the life of *Constantine*.  
But some portion thereof, which specially concerneth the feast of Easter, is read in this sort.  
In my simple iudgement that is a notable custome, the which all the churches, West, South, and  
North, together with many countries of the East doe retaine: & therefore it cometh to passe, that  
all presently do thinke verie well of it. I my selfe haue presumed so much vpon your discre  
tion, that what custome soeuer is obserued with vni forme consent in the cite of Rome, Italie,  
Africke, & all Egypt, Spaine, Fraunce, Brittain, Libye, & all Greece, in the provinces of Asia,  
Pontus & Cilicia, you most willingly would approue the same: weying with your selves righte,  
that there are not only more churches, but a greater number of people in those parts, & that all of  
duty should wish & earnestly desire, that thing to be most religiously established, which righte  
reason

\* Fu. b. ecc.  
hist. lib. 1. ca. 15.  
saith that  
Polycarpus  
suffered mar  
tyrdom vnder  
Venus the  
Emperour.

The epistle  
of Constantine.  
Euseb. lib.  
3. de vita Co  
stantini.

reason requireth, which also hath no fellowship with the open perurie of stubburne and stiff  
necked Iewes. This is a peece of the Emperours epistle. They that keepe Easter the four  
teenth day of the moneth, bying John the Apostle for their author: but such as inhabit Rome,  
& the west parts of the world, alleadge *Peter & Paul* for themselves, that they should leane the  
feast a tradition. Yet there is none that can shew in writing any testimonie of theirs for con  
firmation & proofe of their custome. And hereby I do gather, that the celebration of the feast  
of Easter came by more of custome, then by any law or canon. Euery sect & religion hath sun  
dry & diuerse rites & ceremonies, yet conceiue they no waye opinion of others therfoze then of  
themselves. For they which are of one faith & opinion, vary among themselves in rites & obser  
uations. Therfoze occasion is now ministred to discourse of the diuersity of ceremonies and  
customes throughout all countries & Christian congregations. The manner of fasting vsually  
obserued before Easter, as it appeareth vnto the whole world, hath diuersly bin obserued.  
Such as inhabit the princely city of Rome, do fast thre weekes together before Easter, ex  
cepting the Saturday and Sunday: Illynum, all Greece together with Alexandria, begin their  
fasting daies sixe weekes before Easter, and that space they fast forty daies fasting 21 Lent.  
Other some contrary to the aforesaid customes, begin to fast seauen weekes before Easter,  
yet in al y<sup>e</sup> while they vse abstinence but only fiftene daies, pausing betwixt euery of them,  
and these few daies they fast forty daies fasting 21 Lent. So that I cannot chuse but marvel,  
that they differing in number of daies, yet all ioyntly do call euery of their obseruations,  
for the daies fasting, 21 Lent. Other some haue deriued the etymology of this word as it plea  
seth them best, according vnto the inuention of their owne baine. Neither is this difference  
onely about the number of the daies, but also a great diuersitie in the kinds of meate. For  
some do abstaine from euery liuing creature, some other of all the liuing creatures save one  
ly upon fish: others together with fish, save vpon the foules of the ayre, affirming as *Moses*  
both writte, that their originall is of the water: others some eate neither nuts, nor ap  
ples, neither any other kind of fruit, nor egges neither: some fast onely vpon drie bread, some  
other receiue no not that. There are some, that when they haue fasted until nine of the clock,  
they refresh nature with diuerse sorts of meates. Other nations haue other customes, y<sup>e</sup> man  
ner & causes are infinite. But in so much there is no man able to shew a president or recorde  
therof in writing, it is plaine that the Apostles left free choice & libertie vnto euery man at  
his owne discretion, without feare, compulsion & constraint, to addie himselfe vnto that which  
seemed god and commendable. We know for most certaine, that this diuersity of fasting is  
rise throughout the world. Againe touching the Communion there at sundry obseruations  
and customes. For though in manner all the Churches throughout the whole world do cele  
brate and receiue the holy mysteries euery sabbath day after other, yet the people inhabi  
ting Alexandria & Rome, of an old tradition do not vse it. The Egyptians adoping vnto A  
lexandria, together with the inhabitants of Thebas, vse to celebrate the Communion vpon  
the Sunday, yet do they not receiue the Communion as the manner is among the Christians.  
For when they haue banqueted and filled themselves with sundry delicate dishes, in  
the euening after seruite they vse to communicate. Againe at Alexandria vpon the Thurs  
day and Friday the Scriptures are read, the Interpreters expound them, all the solemn  
tie for the Communion is accomplished, yet the Communion then not receiued. And this is  
an old and an ancient custome at Alexandria. It is well knowne that *Origen* fasted in those  
daies in the Church, who being a wise and discret docto and expounder of holy Scripture,  
perceiving that the precepts of *Moses* law could in no wise be literally vnderstood, gaue  
footh of the Pascheouer a mysticall & more diuine kind of interpretation: that there was but  
one onely true Pascheouer of Easter, the which our Sauiour effectually solemnized at his nau  
ling to the traie, when he encountered with the power of darknesse, & triumphed over the Diel  
and all his workes. Againe the Readers and Interpreters of holy Scripture at Alexandria be  
they Catechumens or baptized, it fasteth not: when as the custome in other countries and  
Churches, is to admit none into that function vntill he be first baptized. I remember  
my selfe another custome, which preuaileth and is of force in Thebais: that there if he  
which is a Priest, after the receiuing of orders, do keepe company with his wife, the which  
be married being a lay man, he is forthwith deposed of the ministrie: yea when as all the sa  
mous Priests throughout the Easterne parts of the world, and the Bishops also refrain  
the

Lent.

Diuersitie of  
meates in  
fasting.

Gen 1.

The Com  
munion.

Readers.

The lawfull  
marriage of  
Priests.

Baptisme.

The Altar  
standing  
westward.  
Facing  
prayer by  
candle.  
Diuerſitie of  
ſeruite.

An inferior  
Priest with-  
out licence  
doth not  
preach.  
Saturday ſaſt.  
The Noua-  
tian opinion  
retained.  
Second mar-  
riages.

Ad 15.

the companie of their wines at their owne choice, without law or compulsion. For many of them notwithstanding the administration & government of their Bishops, began also on their lawfull wines. The author & ringleader of that custom in the East was Theodorus a Priest of Triuz, a citie of that countrey, the writer of those wanton and lewd books, the which he made in the prime of his flourishing youth, and intituled *Aschopica*. They retain the same obseruation and custome at Thessalonica, Macedonia, and Hellespont in Achaia. I remember they haue another custome in Thessalia, that is, they baptize only on the Easter holidays, and therefore very many die without baptisme. The Church of Antioch in Syria is situated contrary to other Churches, for the Altar stands not to the East, but towards the West. In Hellas, Jerusalem and Thessalia seruice is said with candle light, after the manner of the Nouatians at Constantinople. In like sort at Caesarea in Cappadocia and at Cyprus, the priests and Bishops do preach and expound holy Scripture at evening prayer on the Saturdays and Sundays by candle light. The Nouatians of Hellespont haue not the same order and manner of seruice as the Nouatians of Constantinople, yet for the most part they imitate the chiefe churches among them. So be thot, among the customes and obseruations of all sects and religions, we shall not be able to find two which follow and retain one order of seruice. Wherever at Alexandria the inferior Priest doth not vie to preach: that order first began when Arius turned upside downe the quiet estate of the Church. At Rome they fast euery Saturday. At Caesarea in Cappadocia after the manner of the Nouatians, they receive not into the Communion such as sinne after Baptisme. Even so do the Macedonians in Hellespont, and such as throughout Asia do celebrate the feast of Easter the fourteenth day of the moneth. The Nouatians throughout Phrygia allow not of second marriages: of them as inhabit Constantinople do neither receive it neither reiect it: againe such as are in the West parts of the world admit it wholly. The originals and authors of so great a diversity were bishops which gouerned the Churches at diuerse and severall times. Such as like of these rites, do commend them vnto the posteritie for lawes. But to pen in paper the infinite and diuers ceremonies and customes throughout cities and countries, would be very tedious peece of worke, and scarce, nay impossible to be done. Thus much already layd downe may ſerue a sufficient treatise for to proue that the celebration of the feast of Easter began euery where more of custome then by commandement, either of Christ or any Apostle. Wherefore their talke ſauoereth not of the truth, their report is to no good purpose, which say that the Nicene councell set the manner of celebrating this feast out of square. For the bishops of that assembly endeouored with all might possible to reconcile the lesser number vnto a greater, which varied from them. Neither were the Apostles times without such brawles and dissensions, neither were they themselves ignorant hereof, as it appeareth by the Acts of the Apostles. For when the Apostles vnderſtood of the tumult and ſtirre raised among the faithfull, through the variety & contention of the Gentiles, they all assembled together: they layd downe a certaine holy law, the which they published vnto the world in forme of an epistle, deliuering the faithfull from the heavy yoke of bondage, from the vaine & frivolous contention rising thereof. They haue taught them a ſure and a certaine rule for the direction of god life, preſcribing the onely ſuch things as were necessarie to be obserued. And although the epistle is to be ſene in the Acts of the Apostles, yet there is no cause to the contrary, but that the reader may find it among these our histories. The Apostles, the elders and brethren, vnto such brethren as of the Gentiles inhabit Antioch, Syria and Cilicia, ſend greeting. Whereas we are giuen to vnderſtand, that some which departed from vs haue troubled you with words, & cumbered your minds, ſaying ye muſt be circumciſed and keepe the law, to whom we gaue no ſuch commandement: it ſeemed therefore good vnto vs being gathered together with one accord, for to ſend choſen men vnto you, with our welbeloued Barnabas & Paule, men they are that haue ſeuered their liues for the name of our Lord Ieſus Chriſt. Therefore we haue ſent vnto you Judas & Silas, who by word of mouth can declare vnto you the ſame. For it ſeemed good vnto the holy Ghoſt & to vs, to charge you with no more then with theſe neceſſarie things, to wit: that ye ſhould ſtaine ſo things offered to Idols, ſo ſtrangled & fornication, ye ſhall do well in keeping your ſelues vndefiled ſo theſe things: Farewel. Theſe things were agreeable with the will of God, for ſo the epistle teſtifieth: It pleaſed the holy Ghoſt not to burthen you further, the with the obſeruation of theſe neceſſaries. But ſome neglecting theſe things, account of ſanctification as a thing

(indifferent,

indifferent, yet they contend about holydaies as it were for life & death: they deſpiſe the commandements of God, & eſtablish them Canons of their owne: they ſet at nought, they make no account of the law published by the Apoſtles, & ſo vnauiſeoly they put in practice decrees contrary vnto the will of God himſelfe. Furthermore although I could preſently diſcours ſe more at large of the feaſt of Eaſter, and proue with manifeſt demonſtrations, that the Iewes obſerued not diligently neither as they ought, either the time or the manner of the celebration, & that the Samaritans a ſect of the Iewes, kept it alwaies after the Equinoctiall ſpace: yet becauſe it requireth a ſeueral title and a long treatiſe, I will here cut it off. Why this I will adde, that whoſoeuer they be that are ſo much in loue with the imitation of the Iewes, & ſo curious in obſeruation of types and figures, it becometh them to vary from them, as commonly we ſay) not the breadth of a naille. For if they addid themſelues vnto ſuch preſcribed obſervations, of neceſſitie they muſt not only obſerue daies, and moneths, & yeares, but alſo whatſoeuer Chriſt did after the Jewiſh manner for the fulfilling of the law, or the injuries he vniuſly ſuſtained of the Iewes, or the things he uttered in figures and parables to pleaſe all generally. For example, he taught in a ſhip, he commanded the Paſſouer ſhould be prepared in an upper chamber or parlour, he charged them to loſe the Aſſe that was tied, he gaue the man bearing a pitcher of water in his hand, for a ſigne vnto ſuch as went to prouide the Paſſouer, and infinite other ſuch like examples written in the Goſpell. Yet they that thinke themſelues iuſtified by the obſeruation of this feaſt, endeavour not at all to fulfill any of theſe after the externall manner and literall vnderſtanding. Not one of them euer preached out of a ſhip vnto the people: not one celebrated the Paſſouer in a parlour: not one firſt tieth a ſhe Aſſe, then loſeth her againe: not one of them appointed the carriage of a pitcher of water for the fulfilling of all circumſtances appertaining vnto theſe myſteries. They thinke that theſe things belong rather vnto the Iewes then vnto the Chriſtians. For the Iewes retain ſuch ordinances more with the outward and corporeall obſervation, then with the inward & ſpiritual vnderſtanding. Wherefore they are beſo accuſed, becauſe they thinke that Moſes law conſiſteth rather in figures and types, then in truth & the things themſelues. Such as fauour the Iewes although they conceiue theſe things after a myſticall and diuine kind of interpretation, yet raiſe they a ſoule ſtirre about daies and moneths, and tread vnder ſote the inward and high knowledge ingrafted within them, and therefore of neceſſitie, they are in this point to be condemned alike with the Iewes: for they purchaſe vnto themſelues the ſentence of curſe and condemnation. But of theſe things enough and enough.

#### CHAP. XXII.

Of the ſtirre betwene the Arians at Constantinople, and how they were called Phaſhyriani.

Now let vs returne vnto our former purpose and diſt mentioned a little beſore, that is, to diſcours how the Church being once deuiced, reſted not with the firſt diſenion, but ſuch as were ſeuered into ſundry ſects and ſchismes, fell from their ſellowes and vpon light and trifling occasions, diſagreed among themſelues. The Nouatians (as I ſayd be- fore) were deuiced about the obſeruation of the feaſt of Eaſter, neither yet were they content with one diſenion. For throughout ſundry prouinces, they ſometimes ſarred, & ſome times ioyned together, not onely about the moneth, but alſo the day of the weeke, and other ſuch like matters of ſmall importance. The Arians were deuiced vpon ſuch an occaſion as ſolloweth. Continually arguing and bwoching of intricate quirks brought their diſputations to very abſurd and horrible opinions. Whereas the church beleueth that God is the father of the ſonne, who is the word, they call into controuerſie whether God might be called a ſonne beſore the ſon had his being. And becauſe they were of opinion that the word of God was not begotten of the father, but had his being of nothing, erring in the chiefe & principall, no mar- uel though they plunged into abſurd opinions. Dorotheus who they had tranſlated thither ſo Antioch, ſaid that the father could be neither in eſſence nor appellation, if the ſon had no being. Marinius who they had called out of Thracia beſore Dorotheus time (ſomaking that Dorotheus was preferred beſore him) ſuppoſed now that it was high time for him to worke his ſeate, ſet himſelfe oppoſite, & maintained the contrary opinion. Wherefore they were deuiced, vpon occaſion of the vaine & frivolous queſtion propoſed among theſe, they parted companies: Dorotheus with his ſollowers continued in their former homes, Marinius with his traine erected the chappels,

Cap. 22. after  
the Greake.

Nouatians.

Arians.



chappels, and there had private meetings, their conclusion was that the father was one father, yea before the sonne had his being. These followers of *Marinus* were called *Marinians*, because that one *Theophilus* a waterer boye in Syria, was an earnest maintainer of this side. Of that opinion was *Selenas* bishop of the Goths, a mungrell, by father a Phrygian, and therefore was he able to preach in the church in both those languages. This sect also not long after was divided: for *Marinus* contended with *Agapius*, who was himselfe but lately advanced to the bishopricke of Ephesus. The controuersie was not of religion but of primacie, they strone whether of them should be chiefe. The Goths went of *Agapius* side. Wherefore many clergie men under these bishops iurisdicions, perceiving the ambition, the rancor and malice of these proud Prelats, forsooke quite the Arian opinion and embraced the faith one *One substance*. The Arians being divided among themselves the space of thirty and five yeares, in the end as many as were Plathyrians, through persecution which prevailed with them, made an end of bawling, in the Consullship of *Theodosius* the yonger, and *Plinius* the Pretor. Who after their reconciliation and agreement, made a law, that the question which was the principall cause of that strife, should neuer againe be called into controuersie. Yet for all they could do, that decre of theirs could take no place, for at Constantinople, for in other cities where the Arians do raigne, the strife is rise. So farre of the diuision among the Arians.

## CHAP. XXIII.

*How the Eunomians were at discord among themselves, and called after sundry names. Likewise of the Macedonians*

Cap. 24. in the Greeke.

Eunomians.

Theophrosius.

Eutychius.

Macedonians.

Socrates where and when he flourished.

This booke is commonly called Anacrotus.

Cap. 25. after the Greeke.

Eugenius.

The Eunomians were also divided. For *Eunomius* himselfe first fell from *Endocius* who had chosen him bishop of Cyzicum, the occasion he took, was because he would not admit his master *Aetius* lately excommunicated into the Church. Others also called after his name, parted themselves into sundry sects. And first of all one *Theophrosius* a Cappadocian, trained up in captious fallacies and quirks of logicke under *Eunomius*, had a long pradicaments and perihermenias at his fingers ends, wrote booke, and entitled them exercises of the mind. Wherefore he was hated of his owne sect, and counted of them an Apostate he raised thenceforth private conuenticles, and left behind him an heresie, entitled with the appellation. Again at Constantinople one *Eutychius* upon light and trifling occasion fell from the Eunomians, & unto this day frequenteth seuerall meetings. The followers of *Theophrosius* were called Eunomothephronians, and such as were of the sect of *Eutychius*, were termed Eutychians. What vaine and fond things they bawled about, I thinke it not needfull to lay downe in writing, least we should digresse from the history we haue in hand. For in so much they haue corrupted baptism, I must in no wise runne that ouer with them. They baptize not in the trinitie, but in the death of Christ. Among the Macedonians also at a certaine time there arose a schisme: for *Eutropius* a Priest of the Macedonians, gathered a leuerall companie, of such mates as he thought good to follow his taile. *Carterius* likewise of the same sect, divided himselfe from him, & of these there arose other schismatickes through out other cities. I of mine owne part, in so much I leade my life here at Constantinople, where I was borne, bred and brought up, no maruell though I write moze at large of the famous acts done within this cite: partly seeing that I saw most of them with mine eyes, partly also, inasmuch they are moze famous, and thought farre worthier of memorie, than many other acts. These sects and schismes raigned not at one, but at sundry times, whereuer is disposed exactly to learne the severall names of all sects, let him peruse the booke of *Euphrasius* bishop of Cyprus, intituled *Ancyrotus*. So farre of these things.

## CHAP. XXIII.

*How Eugenius the traitor and rebell procured the death of the Emperour Valentinianus the younger, and in the end was slaine of Theodosius the Emperour.*

The state of the common wealth was then very troublesome, & occasion was as followeth. In the West empire there was one *Eugenius*, a Grammarian & a Scholemaster, he left schole & became a Courtier: first he was appointed to guard the Emperours person,

next he was made his treasurer. And because he was a politike man, therefore was he preferred unto honors, yet prosperitie puffd him up with pride, and caused him to worke treason the more. After of his aduice and counsell, one by birth of the lesser Galatia, by office a capitaine, in condition barbarous, and in behaviour cruell. They both conspired the Emperour *Valentinianus* death, and wrought meanes to allure the eunuchs of the Emperours chamber on their side. These men gaying after promotion & dignities, being promised faire, fell upon the Emperour as he slept, and stilled him to death. *Eugenius* hauing got the supremacy in the West parts of the world, behaved himselfe after the wonted guise of tyrants, *Theodosius* the Emperour vnderstanding of this, was sorry at the heart: he thought it high time for him now to make expedition for the second battell, for the first he had waged with *Maximus*. Wherefore gathering together a great army, and creating Emperour his sonne *Honorius* in his third Consullship & the first of *Abundantius*, the tenth of Ianuary, he took his journey towards the West parts of the world, leaving both his sonnes the Emperours at Constantinople. As he went to wage battell with *Eugenius*, many of the barbarian nations inhabiting the countries beyond Istrum, came of their owne accord to aide the Emperour against the tyrant. So shortly after he came into Fraunce with great power, for there the tyrant had gathered infinite multitudes of souldiers and fortified himselfe. The campe was pitched & the battell was fought by a certaine river called Phrigidus. And as the battell was doubtfull where the Romaines dealt hand to hand with the Romaines, so among the barbarians which came to aide the Emperour *Theodosius*, *Eugenius* had the upper hand. The Emperour seeing the barbarians foiled and ouerthrowne, was wonderfull pensive, and fell downe prostrate upon the ground, prayed vnto God for aide and assistance, and obtained his sute. For *Macarius* his capitaine put on venturous & valiant courage, got him to the side where the barbarians were foiled, came to the standard, loyned with him the chiefe captaines, encountered with the enemy, brake the aray, and in the end made them to flie which before pursued the flight. Immediately after this there ensued another strange act. For there arose such blustering blasts of wind as turned the darts of *Eugenius* the usurpers souldiers to light in their owne sides, and vane with forcible and violent sight the arrowes of the Emperours souldiers to pierce the armed pelts of the rebels. Of such force and efficacy were the Emperours prayers. Wherefore the variable course of that bloody battell being brought to that passe, the rebell came growling at the Emperours fate and craved for mercy, but as he knued the souldiers of *Theodosius* came and stroke his head off his shoulders. These things were done the first of September, in the third Consullship of *Arcadius*, and the second of *Honorius*. *Arbogastes* the author of so great a slaughter, two daies after the end of the battell, seeing that by night there was no way possible for him to saue his life, ranne vpon a naked sword and dispatched himselfe.

## CHAP. XXV.

*How immediately after this battell the Emperour Theodosius sickned, and departed this life afore the triumphes were fully ended.*

The Emperour *Theodosius* by reason of the trauell and great toyle he had taken about these warres, began to be very ill at ease. And when that his disease gave him to vnderstand that the mortall race of his natural life was then to be finished, care & doubt apprehending vnto the gouernment of the common weale troubles him moze then the frailtie departure of the feare of death, yea when he considered wisely himselfe how many calamities he commonly happen vnto the Empire when the Emperour and the people be parted asunder. Wherefore he sent in post hast for his sonne *Honorius* to Constantinople, purposing to establish through him peace and tranquillitie in the West parts of the world. At the coming of his sonne to Millaine, the father was somewhat recovered, and began to celebrate exercise of triumph for ioy of the victorie gotten of the tyrant. In the morning he felt himselfe so well, that he honozed the triumph with his presence. In the afternone he was so suddenly taken with his disease, that he was not able to go and behold the solemnitie, but charged his sonne to see all the royaltie accomplished, and the night following departed this life. It was when Obrys & Probins were Consuls, the seventeenth of Ianuary, the first yeare of the two hundred ninth & fourth Olympiad. This *Theodosius* the Emperour liued threescore yeares, and threynine & fourth Olympiad. His booke containeth the history of sixtine yeares and eight moneths. The end of the first booke of Socrates.

Theodosius died Anno Domini 397.





# THE SIXT BOOKE OF THE ECCLESIASTICAL HISTORIE OF SOCRATES SCHOLASTICVS.

*The Proeme of Socrates, signifying that now he beginneth the historie of his time.*

This sixt booke continueth the historie of twelue yeares and sixe moneths, ending Anno Domini. 412.

He beginneth the historie of his time

**I** have perfozmed (most holy *Theodorus*) in the former five booke the *hystorie* I made, and the taske you have enlogned me as touching the continuance of the ecclesiasticall hystorie from the raigne of *Constantine* vnto these our daies, after my slender skill and the simple talent bestowed vpon me. But I would haue you know befoze you reade them, that I haue not rashly aduised my selfe vnto losse of stile, neither vnto a glorious shew of gyltlesnes: soz to peradventure in running after woordes and phrases, I might haue mist my way, and failed of my purpose & intent: which if I had purposed, yet was it not in my power to lay down that forcible kind of stile bled of auncient wryters, wherewith they amply and richly, extoll and debase at their pleasure. Againe such penning pzoiseth very little the vulgar and ignorant sort of people, who desire not so much the fine and elegant phrase, as the furtherance of their knowledge and the truth of the hystorie. Wherfoze least that our rie should halt of both sides, & displease the learned in that it doth not counteruaile with all skill and pzoound knowledge of auncient wryters: the vnlearned, in that they can not comprehend the substance of the matter by reason of the painted & rhetorical picked sentences. I haue tied my selfe vnto such a meane, as though the handling be simple, yet the effect is some found and quickly vnderstood. Furthermoze now entering into the end of our sixt booke, I must needs tell you the truth, that I am even in a manner vnder the same take penne in hand to paint forth vnto the posteritie the famous acts of those flourishing daies, least it fall out that we lay downe in writing such things as may seeme some kind of men, or (as commonly we say) least truth be constrained to trie her friends, as we publish not with praises and commendations the names of such as they haue well, or extoll not vnto the skies of their noble and famous acts. The fauozers of *Idol* and patrons of clergie men will blame vs soz not intitling the Bishops, most goodly, most holy, and such like epithetons. Other sorts of men, somewhat moze curious then the first, will misconstrue our meaning soz not calling the Emperours, Lords, and most vertuous, with other such like honorable titles usually giuen the of men. But seeing that I am able to pzooue and iustifie out of auncient wryters, that the seruant in their booke hath called his Lord, & spaike no otherwise then after his christened name, I will lay aside these losse titles, and tie my selfe as my bounden dutie requireth, vnto the truth of the hystorie: & keeping my selfe within the compasse and limits of faithfull Hystorographers, which couet a simple and plaine kind of stile, I will now to the matter, and write of such things as I haue partly seen, and partly learned of such as saw them with their eyes, the which I haue better liking of, because the reporters varied not among themselves. I had much adoe and great labour in setting out the truth, because that sundry men of diuers sorts made relation thereof both in word of some affirmed that they had bene present, some other that they had occasion to hear of all circumstances.

## CHAP. I.

*How that after the death of Theodosius the Emperour, his sonnes parted the Empire. Of the which *Probus* flourished. And how that *Arcadius* meeting the army at the gates of the cite had *Rufinus* a Magistrate of his slaine at his feete by the souldiers.*

**W**hen *Emperour Theodosius* had departed this life, in the consullship of *Probus* the seventeenth of January, his sonnes took in hand the gouernment of the Romaine empire. *Arcadius* ruled the East & *Honorius* the West. When was *Darius*

bishop of the princely city of Rome: *Theophilus* of Alexandria: *John* of Jerusalem: *Flavianus* of Antioch: and of Constantinople otherwise called new Rome, *Nectarius* was bishop, as I remembred in the former booke. The eight of Nouember, he being Consul himself, the corpes of *Theodosius* was brought to his graue, and solemnely interred with noble funerall by his sonne *Arcadius*. Whortly after being the eight and twentieth day of the same moneth, the Emperour *Theodosius* army which ouerthrew *Eugenius* with all his host, was come thither. When the Emperour *Arcadius* went forth as the manner is vnto the gates of the cite to meet the army, the souldiers presently laid hands vpon *Rufinus* the Emperours Embassador, and beheaded him, soz he was suspected of treason, and the report went of him that he pzocured the Hunnes a barbarous nation to invade the Romaine dominions. For at that time they destroyed Armenia with other countreyes of the East. The same day when *Rufinus* was beheaded, *Marcianus* the Nouatian bishop departed this life, in whose come *Sisinnius* (of whom we spake befoze) succeeded.

## CHAP. II.

*The death of Nectarius Bishop of Constantinople, whom John Chrysostome succeeded.*

**S**hortly after, *Nectarius* bishop of Constantinople departed this life, in the Consulship of *Celsus* and *Atticus*, the eight and twentieth of September. Immediately there was much ado about the election of a Bishop. And when some thought on this man, some on that man, after long abusement and deliberation, in the end it seemed god vnto them to send for *John* a priest of Antioch: soz the report went of him, that he was a pzoound Interpreter, and a notable *Exegetician*. Wherfoze not long after the Emperour *Arcadius* with the generall consent both of Priest & people sent for him. And to the end his consecration might be of moze authority, by the commandement of the Emperour there was present among many other bishops, *Theophilus* bishop of Alexandria, who went about by all meanes to discredit *John*, and to pzeferre vnto the bishopricke one *Isidorus* a priest of his owne Church. *Theophilus* made very much of this *Isidorus*, because that soz his sake he had taken a perillous peece of worke in hand. And what the same was I am now about to declare. When the Emperour *Theodosius* waged battell with *Maximus* the tyrant, *Theophilus* sent presents by *Isidorus* vnto the Emperour, together with two letters, charging him withall to present him that had the vpper hand with the gift and one of the letters. *Isidorus* being carefull of his badnesse, went diligently about this feat, got him to Rome and harkneth after the victorie. But his fetch was not long ere it was found out: soz his Reader that kept him company stole away his letters. Whereupon *Isidorus* being afraid to be taken with the manner, took his hailes in all the hast to Alexandria. This was it that made *Theophilus* to labour so earnestly for *Isidorus*. But all that were of the Emperours court pzeferred *John* to the Bishopricke. And afterwards when as many charged *Theophilus* with vainous crimes, and presented vnto the bishops then present libels and articles against him, some for this thing, & some for that: *Entropius* one of the Emperours chamber hauing gotten the articles & enditements, shewd them to *Theophilus*, bad him chuse whether he would create *John* Bishop, or stand at the bar and answer to the crimes that were laid to his charge. *Theophilus* was so afraid with this, that by and by he consented to the making of *John*. He was consecrated to execute the priestly function of a Bishop, and called in the sea of Constantinople, the five and twentieth of February, the Consulship following when as the Emperour *Honorius* gouerned the common weale of Rome, and *Enrichianus* the Sena- tor in the Emperours stead ruled Constantinople.

## CHAP. III.

*The lineage and education of John Chrysostome Bishop of Constantinople.*

**I**s so much that *John* was a famous man, partly soz the booke he penned and left vnto the posterity, partly also soz the great perils and persecution which befell vnto him: it seemeth very necessary vnto vs not to run ouer with silence, but briefly to rehearse such things as of him might largely be intreated, and so to declare out of what country he came, what parents he had, how he came by Priesthood, and wherfoze he was thereof depzied, last of all how that after his death he purchased moze fame and renowne then ener he did in his life time. *John* was bozne in Antioch a city of Celsyria, his father was called *Secundus*, his mother *Antheusa*.

The country and parents of Chrysostome.

*thus*, he descended of the noble race of Senators, he was the disciple of *Libanius* the Sophist, and the auditor of *Andragathus* the Philosopher. When that he had purposed with himselfe to apply his mind vnto the law and publike affaires of the common weale, and perceived how lewd and vnrighteous a trade of life they led which busie themselves therein, he left that troublesome trade, and transfozmed himselfe vnto a quiet and solitary kind of life. The example of *Enagrus* as I thinke allured him therunto, who being brought vp vnder the same teachers and scholemasters, addicted himselfe a little before vnto a solitary life, void of all trouble and inolestation. Immediately he changed both habite and behauior, and gaue himselfe wholly to the study of sacred Scriptures: he deuised with himselfe how by all meanes possible he might become a profitable member in the Church of God: he perswaded *Theodorus* and *Maximus* his fellow students, who together with him frequented the schoole of *Libanius*, to forsake that trade of life, which was wholly set on lucre and gaine, and to follow that which was satisfied with a little: of these men one was afterwards bishop of Mopsistia a citie in Cilicia, the other was bishop of Seleucia in Isauria. These men being then wonderfully inflamed with godly zeale and desire of vertue, learned the monasticall trade of *Diodorus* and *Carterius* who then were ouersers of the religious conuenticles, but afterwards *Diodorus* being made bishop of Tarsus wrote many booke, and while he addicted himselfe onely vnto the bare and naked letter of holy Scripture, he erred souly in the sence and mysticall vnderstanding thereof: but of these things so much shall suffice. *Iohn*, when that he had of a long time accompanied *Basill*, who then was made Deacon by *Meletius*, but afterwards bishop of Cæsarea in Cappadocia, was made Reader in the Church of Antioch by *Zeno* bishop of Ierusalem. Being Reader he wrote that booke which he intituled against the Iewes. In a while after *Meletius* made him Deacon, at what time he wrote the booke intituled of priesthood, with the also which he made against *Stagirus*. Whereouer the booke of the incomprehensible nature, with the tract he made of closely kept women. In proceesse of time when that *Meletius* had departed this life at Constantinople (the election of *Gregory Nazianzen* had giuen him thither) *Iohn* forsooke the Melitians, left also the communion of *Paulinus*, and for the space of whole thre yeares he led a solitarie life seuered from all the troublesome affairs of the world. Againe in a while after that, *Enagrus* who succeeded *Paulinus* in the see of Antioch, made him Priest. His manner of liuing & behauior before he was made bishop, that I may be few words, was in such sort as followeth. He was a man by reason of his inuicellous great temperance, in life very austere, and as one that knew him from his youth by did report, more ruled by choler then giuen to courteous ciuillitie. A man he was of no great foresight, he made no account of the world, and because of his plaine and simple meaning, he was some decciued. He was very copious & free of speech with all such as had conference with him, and as he was very painfull, to the end by teaching he might reforme the manners & liues of his auditors: so againe of such as were not acquainted with his behauiour, he was accounted in his exhortations very arrogant and insolent.

## CHAP. IIII.

How that by the procurement of his Deacon *Serapion*, *Iohn* was greatly hated of his clergy.

A Bishop.

*Iohn* being thus conditioned, & preferred vnto the bishopricke of Constantinople, purposing to reforme the liues of his clergy (for so he had determined with himselfe) practised greater severity towards them then right and reason did require. So that immediately after his falling in the Bishops sea, because of his great austeritie he was hated of his clergy: many of them were offended with his dealing, and began to settle themselves out of his danger, as one that was altogether out of square. And in few words to bitter the truth, *Serapion* deacon of that Church made him incur all that displeasure, who in presence of all the clergy said thus vnto him: O bishop, thou shalt neuer be able to rule all these as thou wouldest, unless thou make the all tast of one whip. The which saying of his procuree great hatred vnto the Bishop. The Bishop shortly after thrust many out of the Church, some for one thing & some for another. They as it commonly falleth out where such lordly Prelates put such deuises in use, conspired against him, and of spite discreditd him with the common people. The reports that went of him, to wit, that he would neuer eate or drinke with any man, & being invited to a banquet that he would not come, perswaded the hearers. So that the flanders raised of him increased more and more. The reason why he would not feed in company with other men, there

was no man that knew certainly. Some that endeavored to excuse him therefore, affirme of the cause of his seuerall and priuate feeding to be infirmities, that he was a sickly man, & could hardly away with whatsoeuer was laid before him. Other some affirmed, that it was because of his strict and austere kind of life. But howsoeuer it went, these excuses were not of force sufficient to wipe away the hainousnesse of the crimes wherewith he was charged of the adversaries. But the people were wonderfully affectioned towards him, and loued him entirely, because of the notable sermons he made in the open audience of the Church, wherefore they made no account of the accusations & flanders that were laid to his charge. The sermons he made being penned of swift scribes, as he uttered them out of the pulpit, what they were, how excellent, & with what force they perswaded, I need not presently to rehearse, in so much they are extant abroad in the world, for every man to peruse, & thereof to gather great profit.

## CHAP. V.

How he reprehended not onely the clergy (but also such as were of great honour among the laytie. And of *Europius* the Eunuch.

As long as *Iohn* inuayed onely against the Ecclesiasticall order, the conspiracie and flanders raised of him preuailed not very much: but when that he fell a ranting of the Magistrates, then heaped he on his owne head great spite and malice. And first many reports and flanders were bruted abroad of him, next they were increased, for a tale is not toise told but is twice as long: at length his auditors conceived an ill opinion of him: last of all the inuettue he made against *Europius* augmented the slander. For *Europius* the Eunuch and chiefe of the Emperors chamber, made great sute vnto the Emperour, for to haue a law made by the Emperours, that none might take the church for his sanctuary, but that such as fled thither for refuge might be pulled out by the eares. The tast of which law he himselfe first tried: for as soon as the new found law was enacted and published abroad in the hearing of all the people of Constantinople, *Europius* incurred the high displeasure of the Emperour, and took the Church for his sanctuary. *Iohn* the Bishop seeing *Europius* lie along at the foot of the altar, and as it were belotted or amazed for feare, sitting in his pulpit where he was wont to preach, to the end his voice might be the more audible, made a whole sermon in dispraise and reprehension of him. Wherefore many mistooked of him very much, that he not onely not pitied the man lying in that lamentable plight, but also inuayed against him bitterly. The Emperour commanded *Europius* who then was Consul, for certain hainous crimes to be beheaded: that his name should be blotted out of the Catalogue of Consuls, and that the title of his honor or dignity, should onely be giuen vnto his colleague and fellow Eunuch *Theodorus*. The report goeth moreover, that *Iohn* the Bishop rebuked freely after his wonted guile *Gaius* the captaine, because that he went about to beg of the Emperour one of the Churches within the citie for the Arians his fellow hereticks. Againe for other matters he inuayed freely against other magistrates of the common weale, which turned in the end to his great displeasure. *Theophilus* also bishop of Alexandria immediately after he had consecrated him bishop, began busily to deuise how he might worke him mischief. And as in presence he practised privately by word of mouth: so in his absence he wrote and signified by letters vnto such as dwelled in foreine countreys, what he wished might be brought to passe. The wonderful boldnesse and liberty of speech that *Iohn* used, fretted *Theophilus*, & vexed his mind: neither onely that, but also because his malicious practices took no prosperous successe, for he had purposed to place *Sidorus* a priest of his Church in the bishops see of Constantinople. Thus went the affaires of *Iohn* the bishop who was continually hated ever since he began to enioy the bishopricke. But of him we shall haue occasion to speake more hereafter.

## CHAP. VI.

The tyranny of *Gaius* the Goth, the sedition raised by him at Constantinople, and of his end.

Now I go about to declare a certaine history of that time, which is worthy of memory among all posterity in time to come: I will declare how the citie of Constantinople it selfe and the prosperity of the Romaine Empire were deliuered out of extreme perill and bitter ouerthrow by the wonderfull prouidence of almighty God. Now hearken to the circumstance. One *Gaius*, by birth a barbarian, yet a subject of the Empire of Rome, was so trained

Here is a lesson for them that pull down sanctuaries.

trained by in warlike exercise and feats of armes, that at length through the daily trouble purchased by valiant actes, he was of the Romaines made capitaine both of horsemen and footmen. When he had got unto his person such honoz, and so great a power at his beck and commandement, he sought himselfe, & could not moderate the aspiring pride of his swelling samacke, but devised every way, and rolled as commonly we say every stone, so to bring the Romaines under his girde. And therefore he sent forth all the Goths out of their country, determining with himselfe to entertaine and stay with him as many as were fit for feats of armes. Tribigildus tribune of the souldiers in Phrygia being somewhat a kinne unto him, and also of his conspiracie, laboured at the Phrygian nation: *Gaius* then made earnest suite unto the Emperour in his owne behalfe, that he would make him Lieutenant of Phrygia. The which *Arcadius* the Emperour without foresight of that which was like to ensue, granted unto him with a willing mind. He immediately (as it was thought) went to give battell unto Tribigildus, but as truth was, to play the tyrant, and brought at his taile thousands of the barbarous Goths. He was no sooner entred into Phrygia but all the countrey yielded unto him. The Romaines were in a wofull plight, partly because that so great a multitude of barbarians followed after *Gaius*, and partly also because that the Easterne parts of the Empire were in great danger of invasion. When the Emperour yielding unto the necessity of the time, advised himselfe, dealt subtilly with the barbarian, sent unto him Embassadors, and sought by all faire means to pacifie him. And when that he requested the Emperour to send unto him *Saurinus* and *Aphellanus* who were Consuls and head Senators, whom he suspected to be the hinderers of his enterprised conspiracie, the Emperour though unwilling, yet because of the time yielded unto his request. They being of a noble and valiant courage, desirous also of death in the quarrell and defence of their country, obeyed the Emperours commandement. To be short, they met the barbarian in a plaine grasse, where they used to lust and runne at rile a good way of Chalcedon, and ready they were to endure what torment soever were laid upon them. But he did them no harme, so he dissembled his drift and got him to Chalcedon: there *Arcadius* the Emperour met him. The Emperour and the barbarian being together in the temple where the cozps of *Euphemus* the martyr lieth interred, swore one to the other that neither would conspire nor procure the others death. But although the Emperour a man both goodly & zealous, made great accompt of his oath and kept it inviolably: yet *Gaius* so loved himselfe, broke the league, & ceased not to proceed on in his former treason and conspiracie: but devised with himselfe how he might set the citie of Constantinople on fire, and overturn the whole Empire of Rome. Wherefore Constantinople by reason of the infinite number of barbarians which abode there, became in manner a barbarian citie: of the citizens and inhabitants, there was no other accompt made then of captives and bondslaves. The citie was in so great danger, that a wonderfull great Comet reaching in manner from the heave unto the earth (the like whereof was never remembered to have bene seene before) prognosticated the same. *Gaius* first of all laying shamefastnesse aside, and staining his face with impudencie, purposed in his minde to rife the shops of the bankers and exchangers. But when as the report thereof presented his leud purpose, and the bankers removed their exchanging tables, & conveyed away their money: he endeavored to compass another mischievous act: so he sent in the night season a multitude of barbarians to fire the pallas of the Emperour. At what time it appeared unto the whole world how carefull God was over that citie. For an infinite number of Angels resembling men of monstrous bodies, all in glittering armour, were seen of these rebels that went about to set the pallas on fire: the barbarians supposing they had bene a great armie and a mighty host, were astonished and ran away. *Gaius* hearing of this, thought it a thing incredible. He knew so certaintly that so great a power of Romaine souldiers could not possibly be there, so they were appointed severally throughout every city. The night following he sent thither others, and that not once nor twice: when as the souldiers being often sent of him reported the same (so the Angels of God were alike in the sight of the traitors) at length he went thither himselfe with great power to know the certaintly of the wonderfull sight. He perceiving of a surety that it was an armie of souldiers, hiding themselves in the dark time, and withstanding his violence in the night season, went about to compass a crafty feat as he thought, whereby he might greatly hurt the Romaines, but as the event declared, it availed them very much. He fained himself to be possessed of a diuell, and therefore he got him

Tribigildus.

Phrygian subdued.

Gaius a pernicious person, and a traitor-breaker.

A comet.

Constantinople was saved by Angels.

to the Church of Saint John the Apostle, which was not farre from the citie, there so to pray. The barbarians went forth with him, conveying armour privily in tuns and vessels, covering them also with other sleights and devises. When the watch and porters of the citie gate perceived their wile and treason, they commanded them to carrie forth no weapons: the barbarians hearing this drew their swords and dispatched them every one. Immediately all the citie was on an uprore, & death seemed to stand at every mans doore. Yet so al that, the citie was safe, the gates on every side being shut and well fortified. The Emperour aduising himselfe in time, proclaimed *Gaius* a traitor and an open enemy: he commanded that the barbarians which remained in the citie should be slaine every one: this was the day after the death of the porters: the souldiers within the wals of the citie nigh the Gothe church (so) there all the barbarians were assembled together dealt hand to hand with the barbarians, let the Church on fire, and slue many of them. *Gaius* hearing that as many of his coplices as he left behind within the citie were executed, and perceiving that his traitorous conspiracie had no prosperous successe, left his hypocriticall prayers & got him to the coasts of Thracia. And coming in to Cheroneus he took shipping thence in all the hast to Lamplacum, so to subdue from that place forward, all the westerne parts of the world. When the Emperour had prevented him in those countreys by sending thither great power both by sea and land, it fell out that God of his providence shewed there his wonderfull power the second time. For when the barbarians wanted ships, they fell a framing of new vessels, and so to transport souldiers in them. The Romaine nauy came thither, and arrived at the very pinch, as commonly we say, in the nick, so they had wind & saile at will, the Westerne Zephyrus blew on their side. And as the Romaine power conveyed themselves thither with ease and pleasure: so the greater part of the barbarian nauy, both horse and man, ships and all were tossed to and fro, scattered one from the other, and suncke in the deepe gulphes of the surging seas. Divers also of the Romaines were drowned alike. And thus there was then an infinite number of the barbarians destroyed. But *Gaius* removing thence, taking his flight by Thracia, lighted by chance in to the hands of the Romaine souldiers, who dispatched both him and also as many barbarians as were in his company. Thus much by the way of *Gaius*. If any be disposed to know all the circumstances of that warre, let him reade the booke of *Eusebius Scholasticus* intitled *Gaius*, who at that time was the disciple of *Troilus* the Sophist. This man being present in the warre, wrote in Hexameter verse all that therein was done, and divided it into foure books. And because the acts thereof were fresh in memory, his Poeme was of great price and estimation. *Ammianus* also the Poet of late daies wrote the same argument in verse, the which he read in the hearing of the Emperour, about the eleventh Consulship of *Theodosius* the Yonger, the which he enjoyed with *Faustus*, and therefore was highly commended. This warre was ended in the Consulship of *Stilichon* and *Aurelianus*. The yeare following *Phrygius* was made Consul, who though he were a Goth bozne, yet was he greatly beloved of the Romaines, and behaved himselfe so valiantly in that battel, that the Romaines thought him worthy the dignity of a Consul. The same yeare and the tenth of Aprill the Emperour *Arcadius* had a sonne, to wit, the good *Theodosius*. So farre of these things.

## CHAP. VII.

Of the schisme betweene *Theophilus* Bishop of Alexandria, and the religious men inhabiting the desert: and how *Theophilus* condemned the bookes of *Origen*.

While the common weale of the Romain Empire was tossed with these troublesome stormes of rebellion, such as were promoted unto the reverend fusion of piety had were at dissention among themselves, to the great slander of Christian religion. Then was one set against the other, the original of which pestilent schisme came from Egypt, the occasion was as followeth. There was a question broched a little before, whether God were a body, made after the likeness of forme of man: whether he were without body, & not only without the forme of man, but also (to utter the whole in one word) void of all corporal shape: Whereof there arose sundry contentions & quarels, whilst that some affirmed this, other some that. Certaine of the rudest and unlearned sort of religious men thought that God was corporal, & that he was of the forme & figure of man, but the greater part condemned them with their heretical opinion, affirming that God had no corporal substance, that

Gaius was slaine Anno Dom. 404.

The heresie of the Anthropomorphites began Anno Dom. 403.

he was bolde of all bodily shape. Of the which opinion was *Theophilus* bishop of Alexandria, so that in the hearing of the whole congregation he inueyed bitterly against such as attributed vnto God the forme of man, prouing that he had no body at all. The worshippers of *Agypt* vnderstanding of this, left their religious houses, came to Alexandria. Focked about *Theophilus*, condemned him for a wicked person, and sought to bereaue him of his life. *Theophilus* being made priuy vnto their conspiracie, was wondrous peniue, deuised with himself how he might escape their hands and save his life. As soone as he came into their presence, he saluted them curteously and said thus vnto them: When that I fasten mine eyes vpon you, I thinke I do see the lively face of God. With these wordes the rash heat of the unruly monkes was delayed. Againe they reply in this sort: If that be true that thou sayest, that the countenance of God is no otherwise then ours, accurse then the workes of *Origen*. For diuers of his books do impugne our opinion. But if thou refuse to do this, assure thy selfe to receive at our hands the punishment due vnto the impious and open enemies of God. Say saith *Theophilus* I will do that which shall seeme good in your eyes. I pray you be not offended with me, for I hate the bookes of *Origen*, and thinke them worthy of great reprehension which allow of them. When he had thus appeased the monkes, he sent them away quietly. This question peradventure had laine in the dust vnto this day, had it not bene blowne vp and reuined vpon another occasion, in such sort as followeth. The religious houses in *Egypt* were ouersene of foure worthy men, *Dioscorus*, *Ammonius*, *Eusebius* and *Enthyrius*. These men were naturall brethren, and by reason of the goodly stature of their tall bodies, they were called Longe. When they were of great fame for their doctrine and goodly trade of life, and therefore at Alexandria they were much spoken of. *Theophilus* bishop of Alexandria lousd them entirely, and made much of them. Wherefore one of them whose name was *Dioscorus*, he in manner constrained to leaue the desert and made him Bishop of Hermopolis, other two he intreated to leade their liues with him. The which he could hardly with faire meanes obtaine, yet as bishop he compelled them. These men making a vertue of necessity, for that they could not otherwise chuse, applied themselves about the ecclesiasticall affaires: yet it grieved them very much that they could not at their pleasure adde themselves vnto the solitary life, and the wonted exercise of true philosophy. When that in pprocesse of time their conscience was pricked, perceiuing that the bishop was set vpon heaping and hoarding of money, and that all his labors tended to gathering, they would no longer dwell with him, but got them into the desert, affirming the solitarie life to be far better then the trade and conuersion vnto the cities. *Theophilus* al that while not knowing y cause that moued them to depart, intreated them earnestly to continue with him: but as soone as he vnderstood they abhorred his manner of liuing he was wonderfully incensed, and promised to worke them a displeasure. When they had made light of his threats, and departed into the desert, *Theophilus* as it seemed being pnone of nature to anger and reuenge, bestirred himselfe against them, and endeouored by all meanes to worke them mischiefe. Wherefore he began to spite *Dioscorus* their brother whom he had made bishop of Hermopolis, for it grieved him to the guts that the worshippers made so much of *Dioscorus* and reuerenced him so highly. And knowing that he could no kind of way molest those godly men, unless that he alienated and withdrew the minds of such monkes as were subiect vnto their gouernment from fauoring of them, he wrought such a kind of feat as followeth. He called to memory that in conferring with them, they had affirmed that God was without body, and boide of humane forme or figure: for had he the shape of man, he would follow necessarily, that he could suffer after the maner and guise of man: and that *Origen* with other ancient writers had exquisitely listed out the truth thereof. But *Theophilus* although he was himself of that opinion yet to the end he might reuenge him of his enemies, sticke not to oppugne their sincere opinion and sound doctrine: yea he perswaded many monkes, simple and plaine soules, such as were idiots, and diuers also of them which were altogether vnlearned, to cleaue vnto his side. He sent vnto y religious houses of the desert that they should obey neither *Dioscorus* nor his brethren, in so much their opiniõ was that God had no body. For God (saith he) as holy Scripture doth witnesse, hath eyes, eares, hands and feet, euen as men haue. *Dioscorus* and his followers (saith he) are of a wicked opinion: they deny with *Origen*, that God hath eyes, eares, feet and hands. With this subtile and crafty drift he allured to his side many religious men: so that there arose much ado and great dissent among

Feare maketh  
*Theophilus*  
to forget him  
selfe.

This Bishop  
hath more  
followers in  
the world.

*Theophilus*  
hat more  
fellowes in  
the world.  
Theophilus  
himselfe of  
his enemies  
persecuted  
his owne opi-  
nion. This is  
a sin against  
y holy Ghost.  
This heresie  
was the origi-  
nall that  
God the Fa-  
ther hath bin  
painted like  
man.

among them. Such as were not bewitched, but guided themselves aright cleaued vnto the opinion of *Dioscorus* and *Origen*: but the simpler sort, which indeed were the greater number, being kindled with the fire flame of contention, and set against their brethren, fell for altogether from their sound opinion. Wherefore they were deuised, and reuiled each other for lewd & impious persons. The confederates of *Theophilus* called their brethren *Origenists* and wicked men: againe, the complices of *Theophilus* were called *Antibromorphites*, by interpretation such as attribute to God the forme of man: so that there arose no small bickering among y monkes, nay it fell out to be a deadly battell. *Theophilus* perceiuing that his fetches framed at length after his will, went with great power towards the mount *Nirra*, where their religious houses stood, and aided the monkes both against *Dioscorus*, and also against his brethren. The religious men being beset with great danger, had much ado to saue their liues.

Anthropo-  
morphites be  
those hereticks  
which attri-  
bute corpo-  
real substance  
vnto God the  
Father.

## CHAP. viii.

Of the conuenticles and hymnes which both the Arians and professors of One substance song in the night season, and their skirmishing: also how the singing of Antemes was first ordained by Ignatius the disciple of Saint Iohn the Euangelist and Apostle.

*Iohn* Bishop of Constantinople was altogether ignorant of the aforesaid great stir and contention raised in the deserts of *Egypt*: he was a man that excelled in those dayes for the gift of vtturance, and was also of great estimation. He himselfe augmented evening prayer, & meant such seruice as usually is said in the night, & that vpon such occasion as followeth. The Arians as we said before, had their conuenticles without the wals of the city in the suburbs. Wherefore when the festiual meeting throughout euery weeke was come, I mean the Saturday and the Sunday, vpon which dayes the Christians are wont solemnly to assemble in the Church, they (I mean the Arians) gathering themselves together in the porch of the city gates, song interchangeably such songs as they had made themselves, and fauored off the Arian opinion, and this they did almost throughout the whole night. First of all they are wont at the dawning of the day to go out at the gates, and to sing Antemes like such lewd songs through the midst of the city, vntill they came to the place of their assembled congregation. But in so much they ceased not to sound out contumelious sentences against such as fauored y faith of One substance, (for among diuers others this was one: Where be these fellows which affirme this to be but one power?) *Iohn* fearing lest any of the simpler sort should be snared, and lest these opprobrious rimes would be stumbling blocks & occasions to fall from the faith, ordained of the contrary certain of his owne people, which in like sort should occupy themselves in the night in singing of hymnes, partly for to quell the insolency of the Arians, and partly also to confirme their owne side in the faith. And though the meaning of *Iohn* was good, and his dytt available, yet the end proued very troublesome and perillous. For when the hymnes extolling the faith of One substance, purchased greater maiesty and reuerence, because of the melodious concent and sweet harmonie in the night season, (for there wereouer candlestickes after the manner of crosses, deuised for the bearing of the tapers and ware candels, all which *Endoxia* the Emperesse found vnto them) the Arians flocked together, burned with emulation, and for to reuenge themselves, set vpon their aduersaries. And because that a litle before their side had preuailed & got the vpper hand, they were then swollen with pride, and eagerly bent to take arms, & made no accompt at all of such as fauored the faith of One substance. Wherefore without further deliberation, on a certaine night they made an vprore. In this skirmish *Brys* an Eunuch of the Emperesse, and a fauorer of the hymnes that were song in the commendatio of the clause of One substance, was stricken on the forehead with a stone: diuers of the common sort were slain of either side. The Emperour vnderstanding of the stir, was wonderfully incensed, gaue the Arians straight commandment they should openly sing no more hymnes. These things were then in this sort. Now let vs recorde whence the hymnes that are song interchangeably in the Church, commonly called Antemes had their originall. *Ignatius* bishop of Antioch in Syria, the third bishop by succession from *Peter* the Apostle, who was conuerfant and had great familiarity with the Apostles, saw a vision of Angels, which extolled the blessed Trinitie with hymnes that were song interchangeably: and deliuered vnto the Church of Antioch the order and manner of singing expressed in the vision. Whereof it came to passe, that euery Church received the same tradition. So much of Antemes.

Chrysostome  
made Antemes  
Anno Dom.  
404.

Ignatius the  
disciple of S.  
Iohn was the  
first author of  
Antemes.



Of the Monkes that were called Longe, and how that about them Theophilus Bishop of Alexandria pursued Iohn bishop of Constantinople with deadly hatred, and sought to depose him: how Epiphanius bishop of Cyprus, being wonne through the wiles of Theophilus, called a Councell at Cyprus, condemned the workes of Origen, and reprehended Iohn for perusing of them.

Shortly after the Monks left the desert, and came together with Dioscorus & his bzethym unto Constantinople. There came thither also with them Isidorus the great friend some time of Theophilus, but then his deadly foe, & so became upon such an occasion as followeth. Theophilus conceiving great displeasure against one Peter head priest in the Church of Alexandria, determined to banish him the church: he charged him that he had received into the communion a woman of the heretical sect of the Manichees before he had converted her. But when Peter avouched that he both withbzethw her from the hereticall opinion, and admitted her also into the Church with the consent of Theophilus, making him priue thereunto: Theophilus made y dealing, as if Peter had done it in spite of him. For he said that he knew nothing of it. Wherefore Peter called Isidorus to witnesse, that Theophilus the bishop knew of the womans admission. Isidorus then was at the princely city of Rome, for Theophilus had sent him unto Damasus bishop of Rome, for to reconcile unto him Flavianus bishop of Antioch. For as many as were of Meletius side fell from Flavianus, because he kept not his oth, as we said before. Isidorus then immediately after his returne from Rome, being called of Peter to beare witness, affirmed plainly that the woman which had bene of the Manichees opinion, was received by the consent of Theophilus the bishop, and that he himselfe had ministered the communion unto her. Theophilus hearing this, fretted within himselfe for anger, and thrust them both out of the Church. This was the cause that made Isidore to accompany Dioscorus into Constantinople: that both in presence of the Emperour and Iohn the bishop, the sleights and wiles which Theophilus practised against them might be revealed. Iohn understanding these circumstances of them, entertained the men with great reverence, made them partakers of their common and publike prayers, but he would not receive them into the communion, before that first he had thoroughly examined their cause. When these things were thus come to passe, it was falsly reported unto Theophilus, that Iohn both received them into the communion, and was also ready to take their part. Wherefore Theophilus endeavoured with might and maine, not only to reuenge him of Dioscorus and Isidorus, but also to thrust Iohn besides his Bishopricke, and thereupon he sent letters unto the bishops throughout euery city, where he concealed his princely dist, pretending onely unto them, that he misliked with the workes of Origen, whence Athanasius before his time borrowed testimonies to the confutation of the Arians. Whereupon he reconciled and linked himselfe with Epiphanius Bishop of Constantia, a citie of Cyprus, with whom afozetime he had iarmed and bene at variance. For Theophilus had charged him a litle before, that he thought of God basely and abiectionly, attributing to him the forme of shape of man. And though Theophilus was of this opinion, and accused them which beliened that God had the figure of man: yet for the hatred and spite he owed unto others, he denied openly in word, that which he beliened secretly in mind: and linked unto him Epiphanius in the league of friendship, who lately had bene his foe, but then as it were repented him of his folly, joined with him in one faith and opinion of God. Through his aide and furtherance he purposed to summon a Councell at Cyprus, for the condemning and rooting out of Origen's workes. Epiphanius being a vertuous and a godly man, was easily perswaded thereunto by the letters of Theophilus. To be short, the bishops of that isle assembled together, and decreed that thenceforth none should reade the workes of Origen: moreover they wrote unto Iohn Bishop of Constantinople, exhorting him to abstaine from perusing the bookes of Origen, requesting him also to summon a Councell, and to ratifie the same with vniuersall consent of them all. When Theophilus had shamed Epiphanius (a man of great fame and renowne) to his side, and perceived that his fetches now framed according unto his owne desire, he dealt more boldly, and summoned a synod within his owne prouince, where (euen as Epiphanius had done before) he condemned the workes of Origen, which had departed this life about two hundred years before him: this was not his princely dist, but he purposed verily to reuenge him this way of

\*Cap. 10 in the Grecke, Epiphanius sometime thought that God had a body.

A Councell held in Cyprus, where of spite through the procurement of Theophilus the bookes of Origen were condemned. A Synode at Alexandria to the same purpose.

Dioscorus and his bzethym. Iohn made small account of the things which Epiphanius and Theophilus had signified unto him by their letters, for he occupied himselfe to the furtherance & profit of the churches, and therein he excelled: as for the conspiracie and mischief intended against him, he made very light of it. As soon as it was openly knowne and manifestly perceived, that Theophilus bent all his might to depose Iohn of his Bishopricke, diuers that bare Iohn ill will, fell a devising and a forging out of false crimes and accusations against him. Many of the clergie, sundry also of the magistrates which were in great fauour with the Emperour, supposing now they had gotten fit opportunity to reuenge them of Iohn, determined with themselves partly by writing of letters, and partly also by sending of messengers, to summon together at Constantinople a Councell of Bishops.

## CHAP. X.

Of Senerianus and Antiochus the Syrians how, and upon what occasion they fell from Iohn.

Cap. 11. after the Grecke.

Another thing gaue occasion to increase the hatred and ill will owed unto Iohn, in such sort as followeth. There were two bishops by birth Syrians, which flozished at one time, the ones name was Senerianus, the others Antiochus: the one was Bishop of Gabale in Syria, the other of Ptolemais in Phoenicia: both excelled in the gift of utterance, but Senerianus although he were learned, yet pronounced he not the Grecke tongue distinctly neither skillfully, for he spake Grecke as a Grecian, yet pronounced it like a Syrian. Antiochus coming from Ptolemais to Constantinople, continued there a while, and preached with great diligence: after that thereby he had got unto himselfe good store of money, he turned home to his owne Church. Senerianus hearing that Antiochus had got much money by preaching at Constantinople, was very desirous to do the like himselfe. He exercised himselfe diligently, he patched together a great company of holome sermons, & came to Constantinople. Being there friendly and lovingly entertained of Iohn, he applied himselfe craftily for a while to please Iohn, and got great fauour by flattery. He was much set by & in great estimation: and as he was highly commended for preaching, so in like manner purchased he unto himselfe great credit with the chiefe magistrates and with the Emperour. In the meane space because that the bishop of Ephesus was departed this life, Iohn of necessity was constrained to take his voiage into Ephesus for to chuse there a bishop. After his coming thither when that some would haue this man, and some that man preferred to the same, and thereupon fell to bitter words and contention, whilst that euery one would haue his friend aduanced to the dignity, Iohn perceiving that they were all set on tumults, and that by no meanes they would be ruled by him, endeavoured to end the quarrell without offending of either side. He assigned one Heraclides a deacon of his Church, yet borne in Cyprus to be bishop. With that both parts were pleased, and gaue ouer contention. Iohn was faine for this matter to continue a great while at Ephesus. In his absence Senerianus had brought his auditors at Constantinople to beare him far better god will then ouer they did before, neither was Iohn ignorant of this, for it was told him quickly. When Serapion, of whom I spake before, had signified unto Iohn, that Senerianus had deuided the churches, he forthwith was kindled with the flame of contention. Wherefore when as he had not fully ended all such things as he determined with himselfe (for he had depriued both the Nouatians, and such as celebrated the feast of Easter the fourteenth day of the month, of many Churches) he returned to Constantinople, and applied himselfe after his vsual manner unto the oversight of the Ecclesiasticall affaires. The insolent disdain and haughty stomache of Serapion was intollerable, for he boldened himselfe upon Iohn, and inueyed continually without all modestie and chamefaddnesse against all men, which turned to the increase of the spite and hatred borne unto Iohn. Whereupon when Senerianus one a certain time came to the place where Serapion sat: Serapion gaue him not the honoz and reverence due unto a bishop, neither rose vp, thereby declaring that he regarded not the person of Senerianus. This contempt & disdain of Serapion was not taken patiently of Senerianus, for he exclaimed against him in these wordes: If Serapion dieth a Christian, then was Christ neuer incarnate. Serapion toke this as a fit occasion ministered unto him, made Iohn to become his foe: whilst that he concealed the first sentence, to wit, If Serapion dieth a Christian, and repeated the later, to wit, that Christ was neuer incarnate, affirming that he heard it of Senerianus owne

An old custome to take money for preaching, if the gaine were not sweete I warrant you at this day the custome would be lest.

Heraclides brother of Epictetus.

Seuerall functions haue seuerall reuerence.



owne mouth. And to the end he might iustifie the report, he brought forth men of his owne degree and calling to testifie that they heard the words. To be short, Iohn without any more ado banished *Senerianus* the citie. *Endoxia* the Emperesse understanding of the circumstance, found great fault with Iohn, caused *Senerianus* to be sent for out of Chalcedon in Bithynia, who came immediatly. Iohn kept himselfe out of his company, and would not be brought by any mans perswasion to become friends with *Senerianus*. At length when that *Endoxia* the Emperours mother, in the Apostles Church, had throwne her sonne *Theodosius* the Emperour (who though he were then of tender yeares, yet governed he the common wealthe with good successe, and prosperous oversight) at the feet of Iohn, and craved of him with solemn protestations, that of all loue and friendship he would not deny her request: with much ado he was won to embrace *Senerianus* again. But though outwardly they bare a show and countenance of friendship, neuertheless inwardly they continued their spite and hatred one towards the other. The cause that deuised Iohn and *Senerianus* was in such sort.

## CHAP. XI.

Cap. 12. after the Greeke.

How that Epiphanius coming to Constantinople, celebrated the communion, and gaue orders without the licence of Iohn, therein to gratifie Theophilus.

Shortly after, Epiphanius the Bishop came from Cyprus to Constantinople at the request of Theophilus, and brought thither with him the decrees of the bishops, wherein he had not excommunicated Origen, but onely condemned his bookes. Wherefore after his coming into the Church of Saint Iohn, which was not farre from the walls of the citie, he celebrated the communion, made a Deacon, went forth out of the Church, and came to Constantinople. When that Iohn had inuited him, requesting he would take a peece of a lodging with him, he for to sad the humour of Theophilus, refused his courtesie, and toke by an Inne by himselfe. After that he had called together the Bishops which then by chance were at Constantinople, he read in their hearing the decrees, wherein he had condemned the workes of Origen. Of the bookes I haue nothing to say, but thus much, that it pleased Epiphanius and Theophilus to condemne them. Of the Bishops, some for reuerence of Epiphanius subscribed vnto the decree, some other denied it utterly. Of which number Theotimus bishop of Scythia made Epiphanius this answer: I of mine owne part, do Epiphanius will not so much inuere the man, who is departed to rest many yeares ago: neither dare I presume once to enterprise so hainous an offence, for to condemne the bookes which our ancestors haue not condemned, specially seeing I vnderstand not as yet, neither read any parcell of the doctrine therein contained. And when that a certaine booke of Origen was brought forth, he read it, & shewed there the interpretation of holy Scriptures agreeable vnto the faith of the catholicke church: last of all he concluded with these wordes: They that reprehend these things, do no lesse then mislike with the matter whereof these bookes do intreat. This was the answer of Theotimus vnto Epiphanius, a man he was of great fame both for sound doctrine, and godly conuersation.

Theotimus  
Bishop of  
Scythia.

Cap. 13. in the Greeke.

In the margin of the Greek copie there was written as followeth: We haue to learne that the first generall Councille condemned both Origen and his workes. But this historie, as I haue before shewed,

## CHAP. XII.

A kinde of Apologie in the behalfe of Origen.

As for much that many were brawne headlong through the procurement of malicious flatterers, much like a blast of hurlwind, to reuile Origen, it shall not be amisse to say somewhat of them. Obscure men, odde fellows, such as haue no pith or substance in them, to the end they might become famous, go about most commonly to purchase vnto themselves glory and renoume by disparaging of such men as far excel them in rare and singular vertues. Which sort of backbiters first I remember *Methodius* Bishop of Olympus, a citie of Lycia: next *Eulalius*, who for a while was bishop of Antioch: thirdly *Apollinaris*: last of all this Theophilus. This masse of railers (if I may so terme them) fell a slandering of Origen, neither yet all for one thing. One charged him with this, another with that, whereby they all severally declared vnto the world, that they allowed wholly all such things in him as they had not reprehended by name. For in as much as they blamed him severally for several doctrine, it appeareth they toke that for truth in him which they concealed and misliked not withall: and they appeared in very deed that which they denied not in word. *Methodius* though at first beginning he inuere bitterly against Origen, yet afterwards as it were by way of recantation, he extolled him

vnto the skies, in that dialogue which he intituled Zeno. Their reuiling in mine opinion increased the renoume & fame of Origen. For while they had charged him with hainous crimes as they thought, and yet finding no fault with him as touching the blessed Trinitie: they are witnesses themselves that he was of the right and sound faith. And as these men being not able inly to accuse him, beare witness with him of his true belife: so *Athanasius* bold of all partiality, a zealous maintainer of the clause of One substance, alleuoging him for a witness of his faith in the orations which he wrote to the consolation of the Arians, citeth his wordes for testimonies among his wordes, and saith thus of him: That notable man, and painfull writer *Athanasius* Origen, confirmeth in plaine words the faith and opinion we haue of the Sonne of God, in that he toucheth him to be coeternall with the Father. Wherefore such as go about to reuile Origen, they vnwares do slander *Athanasius*, who highly commendeth him. Thus much by the way of Origen, and now againe to the story.

*Athanasius*  
testimony of  
Origen.

## CHAP. XIII.

How that Iohn sent for Epiphanius to come vnto him, and charged him that he had behaved himselfe contrary to the canons of the Church: after they had brawled a while together, Epiphanius returned homewards.

Cap. 14. after the Greeke.

Iohn at the first toke not the matter very grieuously, though Epiphanius contrary to the canon had made a Deacon in his Church, but requested him to accept as a simple lodging a peece of the Bishops pallace. Epiphanius answered him in this sort: I will neither ly with thee, nor pray together with thee, vntill thou both banish *Dioscorus* with his brethren out of the city, & also subscribe with thine owne hand, vnto the decree which condemneth the workes of Origen. When that Iohn paused vpon the matter, and said that he ought not rashly, neither without good aduiselement determine any thing of that matter, aso that he had generally examined, & that narrowly, the whole circumstance: the aduersaries of Iohn set Epiphanius on therwise on worke. For at the celebration of the blessed and holy Communion in the Church commonly called the Apostles, they set Epiphanius in the midst: they cause him in the open audience to condemne the workes of Origen, to excommunicate *Dioscorus* and his brethren, last of all to rebuke Iohn for taking of their part. When Iohn heard of this, he sent vnto Epiphanius, who the day following was at Church, this message by *Serapion*: Epiphanius, thou doest many things contrary to the Canons: first in that thou hast presumed to make ministers within my Diocese: secondly in that thou hast ministred the communion of thine owne head without any licence: againe in that thou didst refuse it when I requested thee, and now thou doest it of thy selfe. Wherefore take heed lest the people stomacke thy dealing, and be set on an vtore: if ought come amisse, thou hast thy remedy in thy hand. Epiphanius receiuing this message, was stricken with sudden feare, lest the Church, inuere bitterly against Iohn, and toke shipping towards Cyprus. The report goeth, that as he went downe to the roade to take shipping, he prophesied thus of Iohn: I hope thou shalt neuer die a bishop, and that Iohn answered him thus againe: I hope thou shalt neuer come alieue into thy country. Whether they that told me these things, reported truly, I am not able to say: but sure I am that it fell to either even as each one wished to the other. For neither came Epiphanius alieue to Cyprus, (he died one the seas by the way) neither did Iohn a Bishop, for he was deposed and banished the Church, as hereafter shall more manifestly appeare.

The message  
which Chry-  
stostome sent  
vnto Epipha-  
nius.  
The conten-  
tion between  
two ancient  
fathers Epi-  
phanus bi. of  
Constantia in  
Cyprus, and  
Iohn Chryso-  
stome Bishop  
of Constanti-  
nople.

## CHAP. XIII.

How that after the departure of Epiphanius, Iohn made a Sermon against all women, which made both the Emperour and the Emperesse to summon a Council at Chalcedon, where Iohn was deposed: In his absence the people made much ado, and to appease them Iohn is called home to Constantinople againe.

Cap. 15. after the Greeke.

As some as Epiphanius had hoised by saile, report came vnto Iohn that *Endoxia* the Emperesse had bolstered Epiphanius against him. He being very hoat, and a hasty man of nature, ever ready, for his gift of utterance did so serue him, immediatly went by into the city, made a whole sermon in the dispraise of all women. The multitude toke it in the worst part, as if thereby he had determined secretly to pay home the Emperesse. The sermon was borne away of illwillers, and brought to the Emperour: the Emperesse also hearing thereof,

*Chrystostome*  
made a ser-  
mon against  
all women.

com.

complained vnto the Emperour, that therein he was contumeliously dealt withall, and that the reproch thereof rebounded also vnto him. Wherefore he woeketh through Theophilus to summon a councell against John. *Seuerianus* likewise went about the same, neither was the dealing of John towards him as yet gone out of his stomacke. Shortly after Theophilus came thither, who called together at the Emperours commandement many bishops out of diuers cities. But aboue all other men, they came thither apace, which for diuers quarrels owed John a displeasure. They also came thither whom John had depozed and put by their bishopricke, for he had depozed many of the Bishops in Asia, in the voyage he made to Ephesus, at what time he made *Heracles* bishop. herfore with one consent they met at Chalcedon a city of Bithynia. At that time *Cyrinus* an Egyptian borne, being bishop of Chalcedon, inueyed bitterly against John in pzenence of all the Bishops: he reprozed of him that he was a wicked man, that he was an arrogant and sullen bishop. The rest of the bishops were glad of that. But *Marius* bishop of Mesopotamia trode against his wil on *Cyrinus* foot, and hurt him soe. The buse so increased, & pained *Cyrinus* so much, that he could not go with the rest of the bishops to Constantinople, but taried behind at Chalcedon: the rest sailed to Constantinople. When as none of the clergy of Constantinople went forth to meet Theophilus, neither exhibited vnto him the accustomed honoz and reuerence, (for then all began to hate him) the mariners of Alexandria, who then by chance were there, & had brought cozne to Constantinople, went to mete him & receiued him with glad some thouts. He went not to the house of prayer, but vnto the emperors pallace called *Placidia*. When the aduersaries of John went about to forge many false accusations against him: they bzabble no longer about the books of *Origen*, but they take other abominable matters in hand. When these things were thus a doing, the bishops assbled together in the suburbs of Chalcedon in a place called *Oke*: immediatly they cite thither John for to answer vnto such crimes as he was charged withall. Beside him they charge *Serapion*, *Tyrrus* the much priest, & *Paulus* the reader (for they were also accused) to appeare befoze them. When John had excepted against such as had cited him thither, as his open enemies, he appealed fro th vnto a generall Councell: they without any other circumstance called him foure times: and seeing that he would not come, but sent them still the same answer, they pzoceed against him, they condemned & depozed him of his bishopricke, for no other crime, but because he being cited would not appeare. When tidings therof about euentide were brought to Constantinople, the whole cite was on an bpzoze. Wherefore they watched all night, they would not suffer him to be thrust out of the Church, they exclaimed that his cause ought to haue bene heard in a greater assemblie of bishops. But the Emperours commandement was, that as soon as he were remoued, he should be conueyed to exile. This being known for certainty, John the thir day after his depozition, about none, unknowing to y malititude for he was loth there should be any ado for his sake) yalbed himself voluntarily into the hands of his aduersaries, and so went away. The people were all set on fire sedition, and as it commonly falleth out in such hurlyburles, many of them which afozetime pursued him with deadly hatred, then changing their mind, pitied his case: many others who lately desired to see his depzuation, reported that he was craftily dealt withal, and falsly accused. Many cryed out against the Emperour, and exclaimed at the Councell: but aboue all others they inueyed against Theophilus, who was knowne to haue bene the authoz of all that trecherie and malicious standers raised of John, for the conspiracy and wait he laid for John could no longer be concealed. And though it was diuersly found out, yet specially in that he communicated with *Dioscorus* & his brethren called *Longe*, immediatly after the depozition of John. *Seuerianus* also as he preached in the Church, thought now he had fit oportunitie giuen him to inuey against John: he said plainly though John were conuicted of no crime, yet was he iustly depozed for his insolent & wanty behaviour: that all sins were to be forgiven, yet as holy Scripture bare witnesse, that God rewarded the proud. With the hearing of these and such like contumelious wylzales, the people was the moze incited to contention. Wherefore the Emperour in al the hast caused John to be sent for, & to returne to Constantinople, *Brys* being the messenger, he was an eunuch of the Emperesse: found him at *Preneum* a mart towne ouer against *Nicomedia*, & brought him to Constantinople. But though he was thus called home fro exile, yet purposed he with himselfe not to tread within the cite, afoze he were pzooued and found innocent by the councill of the bigger Judges: therefore he continued awhile in the suburbs called *Marians*. When that

The councell  
of Chalcedon  
for the depozing  
of Chry-  
solome.

Chrysolome  
ex. d.  
\*Cap. 16. after  
the Greeke.

Chrysolome  
returneth fro  
exile.

and forthwith fell a reuiling of the *Magistrates*. Wherefore of necessity he was constrained to come home: the people went forth to mete him, they bring him to the Church with great reuerence, they request him to continue their bishop, & the next day after the usual manner to pray for the peace and prosperous estate of the Church of God. When that he refused so to do, and pleaded for himselfe, that it must not so be afoze his cause were heard of indifferent Judges, and the depozers had changed their mind and absolved him: they were the moze determined, for they longed to see him stalled againe in the bishops sea, and preach afresh vnto the people. So he thort, the people compelled him so to do. When that John was placed in the bishops seate, and prayed after the accustomed manner, for peace vnto the people and congregations throughout the world, he was constrained also to preach. Who which thing mini- stred occasion vnto the aduersaries to accuse him againe, although for a while they suffered it to lie for dead.

## CHAP. XV.

How that when Theophilus would haue *Heracles* matter heard in his absence, and John resisted it: the citizens of Constantinople and Alexandria went together by the eares, so that Theophilus with other bishops were faine to leave the cite and flee away.

Cap. 17. after  
the Greeke.

In the meane space Theophilus went craftily about for to call into question the consecrating of *Heracles*: to the end he might thereby, if it were possible, find matter to charge John afresh, and so to depose him the second time. *Heracles* though he was not pzeient, yet they pzoceed against him: they lay to his charge, that he had iniustly punished certaine persons, imprisoned them, and last of all led them through the open streets of Ephesus to be ignominiously derided. When John made answer, that of right no man ought to be iudged in his absence, without the pzenence of the party, and y hearing of his owne cause: the people of Alexandria bzged very earnestly that the accusers of *Heracles* were to be heard although he himselfe were absent. Hereupon there rose great strife and contention betwene the citizens of Constantinople and the inhabitants of Alexandria. And while they skirmish one with the other, many were soe wounded, & diuers also presently dispatched. When the heate of this combat was past, and the truth came to light, Theophilus got him in all the hast to Alexandria, the other bishops ran likewise away, few onely excepted which held with John, and repai- red euery one to his owne bishopricke. After that these things were thus come to passe, euery man was ready to speake ill of Theophilus. The hatred grew & increased against him daily, because he ticked not studiously to peruse the woakes of *Origen* secretly, though openly he condemned them. And being demanded why he made so much of the books he had lately con- demned: his answer was, that the bookes of *Origen* were like medowes clad with euery kind of flowers: therefore (saith he) if I find in them ought that is good, I cull it out, if otherwise briers or brambles, I let nought by them, because of their prickles. This was the answer of Theophilus when he called not to remembrance the saying of the wise man: that the woordes and counsels of sages resemble very much picking thornes: and that such as are touched therewith, ought not to kicke against the pizke. The aforesaid causes made Theophilus to be hated of all men. *Dioscorus* bishop of Hermopolis, one of those religious men which commonly were called *Longe*, departed this life shortly after the departure of Theophilus into Alexan- dia, and enioyed an honorable funerall at the Church called the *Oke*, where the Councill was summoned for the hearing of Johns cause, John gaue himselfe wholly to teach and preach vnto the people: he made *Serapion*, who had pzooued vnto him great hatred, bishop of *Hei- cles* a cite of Thracia.

## CHAP. XVI.

How the picture of *Endoxia* was erected all of siluer, with playes and spectacles: John reprehended the authors that did the whole, and was therefore banished.

Cap. 18. after  
the Greeke.

Shortly after such things as follow ensued. A siluer picture (conuered with a mantill) of *Endoxia* the Emperesse was set up vpon a pillar of requarble. The place of this erected pillar was not very nigh the church called *Wildome*, neither very far off, only the broad way went betwene the picture and the Church. There were common playes & shewes (as is the manner was) celebrated, John supposing verily that these things requered to the great

banter

A council  
assembled at  
Constantino-  
ple for the  
deposition of  
Chrysostome.

stander and infamie of Christian religion, not forgetting his wonted audacitie & libertie of speech, prepared himselfe for the authoꝝ thereof: and in steede of the exhortation he should haue vsed to the perswasion, or rather the reformation of the princes & magistrates, he began with nipping taunts at such as had caused those vanities to be solemnized. The Emperour likewise applying these things to her selfe, supposing that all was uttered to her disgrace and reproch, procured another Council of bishops to be called together against him. *Iohn* standing of this, made that famous and notable sermon in the Church, which began thus in this sort: *Herodias* rageth afresh, stomaketh anew, danceth againe: seeketh as yet the head of *Iohn* in a platter. This sermon made the Emperesse mad, set her on fire against him. Not long after the bishops met there together, *Leontius* bishop of Ancyra in Galatia the lesser: *Ammonius* bishop of Laodicea a citie in Pisidia: *Briso* bishop of Philippis in Thracia: *Acacius* bishop of Bercea in Syria, with diuers others. The accusers which lately charged *Iohn* with heinous crimes, are now brought forth befoze these bishops. *Iohn* trusting to the iust dealing of the bishops, requireth of them that the accusations may indifferently be examined. By that time the feast of our Saviours natiuitie was come, on which day the Emperour went not to the Church after the wonted maner, but sent *Iohn* this message: that he would not communicate with him, befoze he had cleared himselfe of the crimes layd to his charge. And when as the accusers came to mistrust themselves, & that *Iohn* through the vprightness and equitie of his cause boldned himselfe, the bishops then present affirmed they ought not to examine any other offence, saue onely whether he of himselfe had taken possession of the bishopricke after he was deposed, without the sentence and admission of a Council. When *Iohn* made answer, that he had the consent of fiftie bishops which communicated with him, *Leontius* replied against him: But moze (saith he) in the councill withstood thy admission. Againe when *Iohn* sayd that the canon which contained such a clause appertained not vnto their Church, but was to be executed where the Arians did raigne (for such as assembled at Antioch to rote out the faith of *One substance*, laid downe y<sup>e</sup> canon against *Athanasius*) they neuertheless making no account of his answer, proceeded and gaue sentence against him, not weying with themselves, that such as were authoꝝ of this canon were also depozers of *Athanasius*. These things were done a little befoze Easter. When also the Emperour sent vnto *Iohn*, that he had no authority to go into the church, inasmuch he was deposed and condemned in two feuerall Councils. Wherefoze *Iohn* gaue ouer executing of the ecclesiasticall function, and refrained from going into the church. Immediately also such as fauoured him departed the church, they haue Easter in the common bathes called Constantianz, together with many bishops, priests, and other ecclesiasticall persons, who thencefoze because of their feuerall conuenticles were called *Iohannites*. For the space of two moneths *Iohn* was neuer seene abroad, vntill that by the Emperours commandement he was brought to exile, and so at length being banished the church, he was bereaued of his countrey soile. The same day certaine of such as were called *Iohannites*, set the church on fire. With that the easterne wind being by, blew the flame into the senators court, and ceased not burning, vntill all was consumed to ashes. This was done the 20. of Iune, in the first Consulship of *Honorius*, the which he enioyed together with *Arifacius*. For which conspiracy and treason, what heauy penalties and grievous punishments *Opratus* gouernour of Constantinople, in religion a pagan, & therefore a soze plauer of Christians, made them endure, I thinke it best to ouerskip them with silence.

## CHAP. XVII.

How that after the deposition of *Iohn*, *Arifacius* was made bishop of Constantinople. Of *Cyrinus* bishop of Chalcedon, that was payned with the sore foot, and of the death of *Eudoxia* the Emperesse.

Cap. 19. after  
the Greeke.

*Arifacius* an old man, aboue the age of fourtoze yeares, who sometime gouerned the bishopricke of Constantinople befoze the daies of *Iohn*, was shortly after made bishop of that see. In his time when as the Church enioyed great ease and quietnesse, by reason of his singular modesty and meke behauiour, *Cyrinus* bishop of Chalcedon, whose sote *Heremias* bishop of Mesopotamia had trode on, and hurt against his will, had such infirmities successe, that his sote rotted of the brylle, and therefore of necessitie he was constrained to saw it of. Neither suffered he that once, but twise & oftner to. For y<sup>e</sup> putrefaction ran downe his whole bodie, & fell at length into his other sote: then was he faine to lose both. I haue therefoze

*Cyrinus* was  
plagued for  
rotting of  
Chrysostome.  
Great haile  
in token of  
Gods wrath.

foze remembꝛed these things because it was rise in euery mans mouth that *Cyrinus* suffered this plague of punishment for rotting of *Iohn*, & terming him (as I sayd befoze) a stinking bishop. Againe when as great battle (the bignesse whereof was not remembꝛed to haue bene befoze) fell into the suburbs of Constantinople the 30. day of September, and the Emperour sayd of consilship, the report likewise went that it was a token of Gods wrath for the depozition & banishment of *Iohn*. The death of the Emperesse which followed immediately after, confirmed this rumoz, for she departed this life the fourth day after the fall of this haile. Some there were also which sayd that *Iohn* was iustly depozed: because that in the voyage when he made *Heracles* Bishop of Ephesus, he thrust many out of their churches, namely the Nouatianz, such as celebrated the feast of *Calster* the fourteenth day of the moneth, with many others both in Asia and Lydia. But whether *Iohn* was iustly depozed, as they sayd which bare him ill will: whether *Cyrinus* was plagued for his opprobrious languages & slanderous reports: last of all, whether the haile and the death of the Emperesse were signes of Gods high displeasure for banishing of *Iohn*: or whether they happened for some other causes, God alone knoweth, which searcheth the secrets of mans hart, & pronounceth hereof the right sentence of iust iudgement. I of mine owne part committed to writing such things as then were rise in euery mans mouth.

## CHAP. XVIII.

How that after the decesse of *Arifacius*, *Atticus* was chosen Bishop of Constantinople.

Cap. 20 after  
the Greeke.

*Arifacius* continued not bishop very long, for the yeare following, to wit, in the second Consulship of *Stilicon*, but the first of *Anthemius*, and the eleuenth of November, he departed this life. When that the election of a bishop fell out to be a troublesome peece of worke, and the contention endured a very long time: the next yeare after in the first Consulship of *Acadius*, and the first of *Probus*, *Atticus* a goodly man, by birth of *Sebastia* in Armenia, by oꝛder a religious man, trained in the monasticall discipline from his youth by, of meane knowledge, yet of singular wifdomme naturally ingrafted in him, was chosen bishop of Constantinople. But of him moze hereafter.

*Arifacius*  
*Atticus*.

Cap. 21 in  
the Greeke.

## CHAP. XIX.

How that *Iohn* Bishop of Constantinople died in exile.

*Iohn* being banished his Church, and bereaued his countrey soyle, died in exile at *Comanum* situated vpon the sea *Euxinus* the fourteenth of November, the seuenth Consulship of *Honorius*, and the second of *Theodosius*: a man he was (as I sayd befoze) moze led with heate of burning choler, then ruled by ciuill curtesie: & because he was a man of wonderfull boldnesse he vsed libertie of speech and had tongue at will. I cannot verily but wonder at him, why he aduising himselfe so much to temperance, taught in some sermons that temperance was in manner to be let at nought. For when as by the councill of bishops there was admission left, and pardon granted for such as had once fallen after baptism to be receiued againe after repentance into the church, he sticke not to say, If thou fall a thousand times, and repent thee of thy folly, come boldly into the Church. For which doctrine, besides that he was disliked of many his familiars, yet was he railed of *Sisinnius* the Nouatian bishop, which wrote a booke against that saying of his. But these things were done a little while ago.

*Chrysostome*  
died in exile  
Anno Dom.  
421.

The saying  
of *Chrysostome*.

## CHAP. XX.

Of the conference had betwixt *Iohn* Bishop of Constantinople and *Sisinnius* the Nouatian.

Cap. 22 in  
the Greeke.

Here occasion is offered to say somewhat of *Sisinnius*. A man he was (as I haue remembꝛed oftentimes befoze) very eloquent & a profound philosopher: & as he was a skillfull disputer, so was he also a cunning interpreter of holy scripture: so that for his notable wit *Euphemius* the heretike refused oftentimes to reason with him. He was no spare man of diet, but liberall and a great spender, yet with good order and temperance. He was riotous, & to excede in sensuality, partly in that he arrayed himselfe in white, and partly for learning himselfe twise a day. When he was demanded on a certaine time, why he being a bishop, bained himselfe twise a day, his answer was: because I cannot do it the third time. At another time going of reuerence to visite *Arifacius* y<sup>e</sup> bishop, one of *Arifacius* familiars asked of him why he vsed such attire as was vncomely for a bishop, and where he found written that

Ecclesiastes 9.  
Like 9.

that a priest ought to weare white: Tell thou me (saith he) first where it is written that a Bishop should weare blacke. And when as the other mized what answer he should make, *Sisinius* pmented him & sayd: Thou art not able to shew me that a bishop ought to go in black, but I am able to alledge *Salomon* for my selfe, where he saith: let thy garments be white. Againe our *Sanctour*, as we reade in the Gospell wore white, and moreover he shewed unto his Apostles, *Moses* and *Helias* clad in white. With these and other such like answers he brought all that heard him into great admiration. When that *Leontius* bishop of Ancyra in Galatia the lesser, had depnted the Nouatians of a certaine Church, and then as it fell out, remained at Constantinople, *Sisinius* went unto him, requesting him to restore them their Church againe. *Leontius* in a great chafe made him this answer: It is pittie that you Nouatians should enjoy any church, inasmuch you take away repentance, and deprive men of the benefits which God hath bestowed upon them. After that *Leontius* had vttered these with other such like sentences, to the reprehension of the Nouatians, *Sisinius* replied: No man repenteth more then I. Why sayth *Leontius*, and how dost thou repent? Because sayth *Sisinius* that ever I saw the. Againe when *John* the Bishop had taunted him, and sayd that one citie could not holde two bishops, his answer was, No more it doth. *John* taking this answer in ill part, sayd againe, I see thou wilt be bishop alone: Not so (saith *Sisinius*) but with thee alone I am not bishop, though others do so take me. *John* being grieued with this answer, told him againe: I will say bid thee to preach, for thou art an heretike. *Sisinius* replied merily in this sort: When wilt thou the a good turne, if thou ease me of so great a labour. *John* was somewhat pleased with this answer, and sayd: Say then wilt I not say thee from preaching, if it be a grieue unto thee, he witty & so pleasant was *Sisinius* in his answers. But it were too long to rehearse all his witty and sage sayings. Wherefore I thinke it sufficient in these few lines to declare what kind of man he was. Yet thus much further I am able to auouch, that by the report of all men, he excelled for learning all the bishops which succeeded him, count all one after another: and therefore was he much made off, & in great estimation, yea the chiefe Senators made great account of him, & had his vertues in admiration. And though he wrote many books, and furnished them with rhetoricall phrases and poetick sentences, yet was he commended more for pronouncing the for penning. For he had a notable grace in his countenance, voice, behaviour, and looke, with all other his bodily gestures, for the which he was honored of all sects and religions, but above all others of *Atticus* Bishop of Constantinople. So saith by occasion of *Sisinius*.

## CHAP. XXI.

Of the death of Arcadius the Emperour.

Shortly after the death of *John*, the Emperour *Arcadius* departed this life, a quiet and courteous man he was, who in the later end of his life was thought to be a very good man, upon such an occasion as followeth. In Constantinople there is a great palace called *Carya*, and in the porch there stands a hazell tree, on the which report goeth, that the Martyr was hanged. Wherefore there was a Church erected at that tree: the Emperour passing by was desirous to see it, went in, & after he had sayd his prayers, came forth againe. All the parish ran forth to see the Emperour: some left their houses, & toke up their stonewall in the open street, thinking verily to see the Emperours face as he passed by with all his retinue: other some followed the Emperour out of the Church, untill that both men, women, and children, had all gone out of the house which adioyned unto the Church. They were no longer gone, but the house where they had stoked together fell downe. Quaintly the same of the Emperour was spread abroad with great admiration, that so great a multitude of people was saved by the meanes of his prayers. The end of that was in this sort. *Arcadius* leaving behind him his sonne *Theodosius* of the age of eight yeares, departed this life, in the Consulship of *Bassus* and *Philip*, the first of May, the second yeare of the two hundred and seuenth Olympiad. He reigned together with his father *Theodosius* the space of three yeares, and beginning with the one & thirty yeares of his age, he reigned fourty yeares after the decease of his father. This toke continueth the history of twelue yeares more moneths.

Arcadius the  
Emperour  
died Anno  
Dom. 413.

The end of the sixt booke of Socrates Scholasticus.

THE

# THE SEVENTH BOOKE OF THE ECCLIASTICALL HISTORIE OF SOCRATES SCHOLASTICVS.

## CHAP. I.

How that after the death of *Arcadius* the Emperour, who left his sonne *Theodosius* of the age of eight yeares, *Anthemius* the Lieutenant took the government of the Empire.



After the decease of *Arcadius* the Emperour, being in the moneth of May, and the Consulship of *Bassus* and *Philip*, his brother *Honorius* took the rule of the west parts of the Empire, & *Theodosius* his younger, the sonne of *Arcadius* being eight yeares old, governed the East parts of the world by the direction of *Anthemius* his chiefe Magistrate. This *Anthemius* was nephew to *Philip*, which in the time of *Constantinus* thrust *Paulus* the Bishop out of the Church, & placed *Macedonius* in his roome. The same man compassed the citie of Constantinople with a strong wall: he seemed and was indeed a man accounted among the wisest sort of that age: he neuer toke any thing in hand without gods aduilement: he would conferre with some of his familiars of the busines he went about, but above all others he used the aduice of *Troilus*, the Sophist, a man very wise, of great experience and singular policie: he was nothing inferior to *Anthemius*, & therefore *Anthemius* retained him of his counsell in all his affaires.

## CHAP. II.

Of *Atticus* Bishop of Constantinople.

When the Emperour *Theodosius* went on the eight yeare of his age, the third yeare of *Atticus* bishop of Constantinoples consecration (which he enjoyed with great commendation) was expired: a man he was (as I sayd before) of meane learning, yet in life good, & of great wisdom, and therefore the churches in those dayes increased and flourished exceedingly. He reconciled not only such as were fauours of his own faith, but also made hereticks to haue his wisdom in admiration: whoso he would in no wise molest, but when he had rattled them, againe he would shew himselfe loving & amiable towards them: he was a painefull student, for he bestowed great labors, & spent the greater part of the night in reading ouer the works of auncient writers, so that there was no ground of philosophy, nor quick in sophistrie that could blanke or astonish him. He was gentle & courteous unto such as conferred with him, and with the sorrowfull he seemed to sorrow himselfe. In few words, he became (as the Apostle writeth) all vnto all men. First as soone he was made priest, the sermons which with great labour he framed together, he learned without booke, & pronounced in the Church. In pprocess of time by daily exercise and diligence, he so bottoned himselfe, that he preached extempore, his manner of teaching was very plain. His sermons were so simple, that the auditors thought them not worthy the bearing away, neither the writing in paper to the knowledge of the posteritie following. Thus much of his conditions, behaviour, learning, & gift of utterance, now to the history of that time.

## CHAP. III.

Of *Theodosius* and *Agapetus* Bishops of Synada.

*Theodosius* bishop of Synada a city of Phrygia Pacatiana, was a soe scourge vnto hereticks: for in that city there were many of *Macedonian* sect: he banished them not only the towne, but also the country. Neither did he this according vnto the rule of the Catholick Church, which accusometh not to persecute men, neither with zeale of the right and sincere faith, but in hope of filthy lucre & foule gain, for to wzing money from the hereticks. Wherefore there was no way I might grieue the *Macedonians* left vnassayed: he maintained his owne clergy against them: there was no device but he practised for to afflict them with: he ticked not to bring them in fetters, to hold up their hands at a barre, but above all others, he plagued their bishop *Agapetus* with sundry griefes and vexations. And when as he perceived

1. Cor. 9.

*Theodosius*  
a courteous  
bishop.

by iiij



Agapetus a  
Macedonian  
fell to em-  
brace the  
faith of one  
substance.

ned that the chiefe Magistrates within that prouince were not of authority sufficient, and that their commission extended not to the punishment of the Macedonians, he got him in all the hast to Constantinople, and sued out a commandement from the Lieutenant of that prouince for the sharpe correction of them. Whilst that Theodosius the bishop made friends at Constantinople for the furtherance of his suite, Agapetus whom I termed the Macedonian bishop, was conuerted, & fell to embrace the right and sound faith. For after he had assembled together all the clergie and laytie within his iurisdiction, he perswaded them to receive the faith of *One substance*. This being done, he went with speed together with a great multitude, nap with the whole city, into the church, where after prayers and solemne seruice, he got him into the seate of Theodosius. Immediately after the linking of the people together in the bond of loue and vntye, thenceforth he maintained the faith of *One substance*, so that he obtained the gouernment of the Churches belonging vnto the diocesse & citie of Synada. Shortly after Theodosius came home to Synada, & brought with him authority from the Lieutenant, whereof he bragged not a little, and being ignorant of all the things that were done in his absence, straight way he got him into the Church, where he found but smal welcome, for at the doores were made fast against him, and after that he understood of their dealing, againe by post he came to Constantinople. Where he bewailed his state before Atticus his bishop, & opened vnto him, how that he was iniuriouly thrust beside his bishopricke. Atticus understanding that all fell out to the great profit and furtherance of the Church of God, began to pacifie him with mild and curteous languages, exhorting him thenceforth to embrace a quiet life doye of all trouble and molestation, and not to pferre his owne priuate gaine and lucre before the profit and commodity of the whole Church. He wrote moreover vnto Agapetus, willing him to enioy the bishopricke, and not to feare at all the displeasure of Theodosius.

## CHAP. IIIII.

How a lame Iew being baptized of Atticus the Bishop, recovered againe his liuemes.

A Iewe trou-  
bled with  
the palsey.

The gift of  
healing in  
the dayes of  
Socrates.

Then as the aforesaid circumstance which fell out in the dayes of Atticus was a great furtherance to the church of God: so likewise miracles with the gift of healing which raigned in those times, turned to the glory of God, and the profit of his people. For a certain Iewe being held the space of many yeares with a palsey, was faine to creep his bed, who hauing tried all the salues and medicines, & all the practises and prayers of the Iewes, was not a totte the better: at length he fled for refuge vnto the baptisme minister in the church of Christ, perswading himselfe for iuretie, that by the meanes of this, being the true phisicke of the soule, he might recouer the former health of his body. Atticus was immediately made priuy vnto this his deuout mind and goodly disposition: he instructed the Iewe in the principles and articles of Christian religion, layd before him the hope that was to be had in Christ Iesu, and bids that Iewe, bed and all should be brought vnto the font, and place appointed for the ministration of baptisme. This Iewe being grievously taken with the palsey, was no sooner baptized in the faith of Christ, and taken out of the font, but his disease left him, so he recovered his former health. This gift of healing being wrought by the power of Christ, preuailed in the world among the men of these our dayes. Many of the Gentils hearing the fame of this miraculous power, received the faith and were baptized: but the Iewes, although they sought after signes & wonders, yet could they not with signes be brought to embrace the Christian faith.

## CHAP. V.

How that Sabbatius a Iew borne, being Priest of the Nouatian Church, fell from his owne selfe.

Sabbatius a  
Nouatian  
Priest.

Albeit Christ the sonne of God, bestowed the aforesaid graces & benefits vpon mankind of his singular loue and goodnesse, yet the greater part making no reckning thereof, (more is the pity) wallow still in the puddle of sinne & incredulitie. Neither were the Iewes onely they which made light account of the signes and wonders wrought among men: but others also which are proud of their rites, yea and are proud to be no lesse then plaine Iewes in faith and religion. Sabbatius of whom I spake a little before, could not quiet himself with the inferiour degree of priesthood, but counting to cline vp vnto the ronne of a Bishop, took occasion then of the Jewish obseruation of the feast of Easter, and seuered himselfe from

from the Nouatian Church. Wherefore as he frequented Generall and priuate conuents from his Bishop Sissinius, in a certaine place of the citie called the dry hillcock, where now the market of Arcadius is kept, he presumed so painous an offence, that hanging might seeme to be to small a punishment for his labour. For on the day appointed for the celebration of the communion, as he read a certaine pace of the Gospell which began with these wordes: The feast of sweete bread drew nigh, which is called Easter, he added of his owne that which was neuer found written, or euer heard of before, in these wordes: Cursed be every one that keepeth Easter without sweet bread. Which wordes stucke in the minds of many men, so that vnder so of the simpler sort of the Nouatian laity being thus dazled from the faith, aduised themselves vnto his fond opinion. But this his crafty and subtle soggery fell other wise out then he hoped, for such as presume to corrupt the word of God haue euer an ill end and vnfortunate successe. For shortly after, when as he kept the feast of Easter according vnto the corrupt opinion conceived in his mind, when as many flocked vnto him after the wonted manner, and solemnized throughout the whole night the accustomed vigils, they were all set on a furious and freneticke kind of tumult. They imagined with themselves that they saw Sissinius their bishop set vpon them with an infinite multitude of men. Wherefore the thong being great, and as it is very like in the night season, being shut vp in a narrower ronne, smothered one another, so that there died about thyscore or ten persons. This being done, many thinking from Sabbatius, but diuerse others neuertheless cleaued earnestly vnto the foolish and fond opinion they had conceived of that celebration of Easter. But how this Sabbatius forsooke himselfe a little before, and aspired vnto the calling of a Bishop; we will declare hereafter.

The corrup-  
ters of Gods  
word haue ill  
ends.

## CHAP. VI.

Of such as were the captaines and ringleaders of the Arian opinion.

Dorotheus an Arian Bishop, whom we haue remembred before to haue bene translated by the Arians from Antioch to Constantinople, departed this life when he had liued a hundred and ninetene yeares, the first of Nouember, in the seuenth Consulship of Honorius, and the second of Theodosius Augustus. After his decease the Arian sect chose Barbas to their Bishop, in whose time the Arians had amongst them two notable men, by whose means their heresie beganne to reuiue againe: the ones name was Timotheus, the other was called Georgius, but by iells both: Georgius excelled in prophane literature, Timotheus of the contrarie gave himselfe wholly to the reading of the word of God. Georgius was neuer seene without Aristotle or Plato in his hand, Timotheus againe was a great man in Origen, and as he expounded holy Scripture, he shewed himselfe to be well seene in the Hebrew tongue. Timotheus was afozetime of the Plathyrian sect, and Georgius was made by Barbas. I my selfe by conferring with Timotheus, perceived how ready he was to satise and resolute euery doubt that was demanded of him, and plainly to set wide open the obscure places of holy Scriptures: he was euer wont to cite Origen for witness, to testifie that his sayings were no other then true. Wherefore I cannot verily but maruell, why these two men continued Arians, seeing that the one was a great reader of Plato, the other euer a perusing of Origen. For Plato affirmed that the second and third cause (so he was wont to terme them) had no beginning of essence: Origen likewise confesseth euery where the Sonne to be coeternall with the Father. And although they persueued in their Church, yet publicly and by little and little they reformed the Arian opinion, and purged their doctrine of many pernicious and pestilent blasphemies of Arius. Of these men so farre. Shortly after when Sissinius the Nouatian Bishop had departed this life in the aforesaid Consulship, Chrysanthus (of whom I mind to speake more hereafter) was chosen to be their Bishop.

Barbas.

Georgius.  
Timotheus.

## CHAP. VII.

How that Cyrillus succeeded Theophilus in the Bishopricke of Alexandria.

Shortly after Theophilus Bishop of Alexandria being fallen into a lethargy, departed this life the ninth Consulship of Honorius, the first of Theodosius, and the sixtenth of October. Then there arose a great stir and contention about the election of a bishop. Some would haue



Cyrillus bish  
of Alexandria  
an. Dom. 418.  
The Bishop  
of Alexandria  
both a bishop  
and a magi-  
strate.

hane *Timotheus* the archdeacon, some other would haue *Cirillus*, *Theophilus* brothers son preferred to be bishopricke. While the people were thus at variance, though *Abudarius* captain of the garrison in Alexandria labored for *Timothee*, & furthered his sute: yet thre dayes after the decease of *Theophilus*, *Cyrillus* was chosen bishop and enjoyed the bishopricke: and withall he challenged vnto himselfe moze authority then euer *Theophilus* had before him. From that time forth the bishop of Alexandria besides the ouersight and iurisdiction of his clergy and ecclesiasticall matters, toke also the government of tempoal affaires. Wherefore *Cyrillus* immediately after he had shut vp the Nouatian Churches within Alexandria, not onely riden them of all the treasure, but also bereaued *Theopemptus* their bishop of all his substance.

## CHAP. VIII.

*Of Maruthas Bishop of Mesopotamia, and how that by his meanes the faith of Christ tooke great increase in Persia.*

Anno. Dom.  
418.

Idigerdes  
king of Persia.

The Magicians  
do iulter.

Ablatus bi-  
of Persia.

It fell out in those daies that the faith of Christ floshed in Persia, & that vpon such an occasion as followeth. Betwene the Romans and the Persians commonly do passe many Embassadors, sundry causes constraining each of them to send in Embassie vnto the other. What very instant did require that *Maruthas* bishop of Mesopotamia (of whome I made mention before) should be sent from the Emperour of Rome vnto the king of Persia. The king perceiving by him that he was a goodly man, had him in great reuerence, was ruled by him as by a rare and singular man. This grieved the Magicians which were much made of & in great credit with the king of Persia. For they were wonderfully afraid, lest the king through the counsel of *Maruthas* would become a Christian. *Maruthas* by the means of prayer, had rid the king of his continuall headach, which the Magicians & Sozcerers could not do. Wherefore they deuise a certaine sleight for to delude the king withall. And because the Persians worship the fire for their God, the king is alwaies accustomed in a certaine house to adoze fire which continually burned: vnder the ground they conuey a man, whom they make to roze and cry out as followeth wher the king is at his prayers: The king must be thrust out of his kingdome: he becometh himselfe lendly in taking the Christian priest for a goodly person. *Idigerdes* (so) so was their king called hearing this dreadfull voice, although he reuerenced *Maruthas*, yet purposed he to send him away. When *Maruthas* being a right goodly man, gaue himselfe wholly to prayer, whereby he found out the fraud and deceit of the Magicians. Wherefore he reasoned thus with the king: We no longer deceived the king, but get thee into the house, cause the earth to be digged vp, & thou shalt easily perceiue their guile: for the fire speaketh not, it is a certain deuice inuented by men for thy purpose. The king yieldeth vnto the counsell of *Maruthas*, goeth again vnto the house where the fire continually burned. When the voice was heard the second time, he commanded the earth should be cast vp, & there was he found which spake, & cried out, whose clamour they toke to be the commandement of God himselfe. The king when he espied their leud treachery was exceeding wroth, and gaue charge that every tenth of the Magician kindred should be executed: he turned him to *Maruthas*, & willed him to build Churches where it pleased him best. Vpon this occasion it fell out that the faith in Christ floshed exceedingly in the kingdome of Persia. For that time *Maruthas* left Persia, and toke his way to Constantinople. Shortly after he went again in Embassie into Persia: by that time the Magicians found out other deceitfull deuices, & afresh they fall a fogging, to the end the kings mind might be alienated from him. Ofset purpose they infected the ayre of a certaine place where the king was wont to frequent, with a stinking sauour, and withall they flattered the Christians that it was scattered by them. But the king hauing iust cause to suspect the Magicians for their former wiles, made great inquirie who should play so stuttish a part at length by long sitting it was knowne that the Magicians themselves had caused this corrupt odour for the nonce to be spred all ouer the place: wherefore againe he executed many of them, but *Maruthas* he had in great estimation. Wherefore he loued the Romans entirely, embraced them in league of peace & friendship. The king was almost become a Christian, when *Maruthas* together with *Ablatus* the Persian bishop published vnto the world another experiment of trial of the Christian faith: for they both being continually giuen to watch & pray, cast a diuell out of the kings sonne which tormented him out of measure. But death preuented him & abridged the reines of his moztall race ere he could fully be instructed in the Christian faith.

after his decease his sonne *Barbaranes* enjoyed the crowne, in whose daies (as it shall be here after moze plainly declared) the league betwene the Romanes & the Persians was broken.

## CHAP. IX.

*The succession of Bishops in the Churches of Antioch and Rome.*

About that time when *Flavianus* bishop of Antioch had departed this life, *Porphyrinus* was chosen in his room. And after *Porphyrinus*, *Alexander* was made bishop of that see. In the Church of Rome, when that *Damasus* had governed the Ecclesiasticall affaires the space of eightene yeares, *Siricius* succeeded him in the bishopricke. Againe after *Siricius* had continued there the tearme of fiftene yeares and departed this life, *Anastasius* was chosen the thirde yeares after his decease. *Innocentius* (who first drove the Nouatians out of Rome, and depriued them of many Churches) was made Bishop of that see.

## CHAP. X.

*How that Alarichus tooke Rome, and made it subiect vnto the barbarians.*

It fell out in those daies that Rome was taken of the barbarians. For one *Alarichus* a barbarian being in league with the Romanes, and sometime ayded the Emperour *Theodosius* in the warre against the tyant *Eugenius*, and therefore was advanced into great honors by the Romanes, when he could not patiently content himselfe with the prosperous saile of fortune, although he aspired not vnto the Imperiall scepter, yet left he Constantinople, and passed in all the haile into the West parts of the world. He was no sooner come into Italy, but he subdued vnto him all that countrey. As he went towards on his iourney, the Thessalians withstood him about the entrie of the riuer Peneus, the ready way by Mount Pindus vnto Nicopolis a citie of Epirus: the field being there pitched, the Thessalians slew about thre thousand men. After that the barbarians which accompanied *Alarichus* ranlacking and spoiling both toowns and countrey as they went, toke at length the citie of Rome. They ranlacked the city: they defaced and fired many worthy monuments: they violently spoiled the citizens of their money, they executed many of the Senators with sundry kinds of torment. *Alarichus* to the end he might bring the Royall post and maiestie of the Imperiall scepter into contempt and derision, proclaimed Emperour one whose name was *Attalus*: this man by his procurement walked abroad the space of one whole day guarded with a troope of souldiers, the next day after, in the attire and habite of a seruant. When these things preuailed then in such sort as you heare, *Alarichus* took his hieles and ranne away: for the report that was bytred abroad of *Theodosius* the Emperours great power, reaching to giue him battell, astonished his mind, & put him in great feare. Neither was it a fable or a fogged rumor, but a most certaine truth, that the Emperours host made expedition to wage battell with him. He when as he could in no wise away with the same, betooke himselfe to flight. The report goeth that as he went towards Rome a certaine monke met him, who admonished him not to delight himselfe with perpetrating of such baineous & horrible offences, neither to reioyce in committing of slaughter and bloodshed. Whom *Alarichus* answered in this sort: I God knoweth, do take this voyage against my will. There is one which molesteth me daily, may he compelleth me by force, and sayth thus vnto me: Go on thy iourney, destroy the citie of Rome. So farre of *Alarichus*.

## CHAP. XI.

*Of the Bishops which in those dayes governed the Church of Rome.*

After *Innocentius*, *Zosimus* governed the church of Rome the space of three yeares. After his decease *Bonifacius* was bishop thre yeares, whom *Gelsinus* succeeded. This man banished the Nouatians out of Rome, depriued them of their Churches, and constrained *Rufinulus* their bishop pually to raise private contributions. For vnto that time the Nouatians flourished at Rome, enjoyed there many Churches, and had vnder them great congregations. But then they began to be hated out of measure, when as the Bishop of Rome (no other wise then the Bishop of Alexandria) passing the boundes of his peculiar order, presumed now to challenge vnto himselfe secular power and authority.

tie. Wherefore those Bishops permitted not such as held with them the faith of *One substance*, freely to frequent their wonted assemblies: and although they commended them for their some consent as touching the faith, yet they deprived them of all their substance. But the Nouatians which inhabited Constantinople were not so dealt withall. For the bishops of Constantinople besides that they embraced them for their uniformity in faith, they suffered them (as I sayd before) to haue their churches within the citie.

## CHAP. XII.

Of Chrysanthus Bishop of the Nouatian Church in Constantinople.

After the decease of *Sisinius*, *Chrysanthus* sonne of *Marcianus*, who was the predecessor of *Sisinius* in the Nouatian bishoprick, was in manner compelled to be their Bishop. This man almost from his youth by was a souldier in the Emperours court: after wards in the raigne of *Theodosius Magnus*, Lieutenant of Italy: againe the Emperours vicegerent in the Isles of Brittain, where he purchased vnto himselfe great commendation for his politike gouernment. Being well stricken in yeares, he came to Constantinople, and labouring to be gouernour or magistrate rather in that citie, then in farre & forreine countries, he was constrained against his will to be bishop of the Nouatians. For when *Sisinius* being at the point of death, made mention of him as a fit man to succede him in the rōme: the Nouatian people taking the censure of *Sisinius* as a canon or law, compelled him to be their bishop. But when *Chrysanthus* had conueyed himselfe out of the way lest he should take vpon him that burden, *Sabbatius* thinking verily that now he had found fit opportunitie for to crape into the bishops seat: despised the dearefull protestations he had solemnly vowed, and the oath he had taken: got him a company of obscure bishops to consecrate him, & forth he steps a Bishop. One of the consecrators was *Hermogenes* whom he himselfe had alsoe time excommunicated for the blasphemous booke which he published vnto the world. But all the fetches of *Sabbatius* framed not aright. For the people detesting his corrupt and intolerable ambition (there was no way vnassayed of him for to attaine vnto the bishoprick) sought out both coast & country for *Chrysanthus*: when they had found him lurking in Bithynia, they forced him thence and called him Bishop. He was a man that excelled all others, not onely in politike wisdom, but also in modest behauiour: by his meanes the Nouatian churches in Constantinople flourished exceedingly. He was the first that of his owne substance gaue gold vnto the poore: he took nothing laue onely two loues euery Sunday of the blessed bread: he was a man that was very diligent in his ecclesiasticall function: he took *Ablabius* the Rhetorician a very wise man of the Nouatian church, out of *Troilus* the Sophists schole, and made him minister. Wherein extant notable and excellent sermons of this *Chrysanthus*, *Ablabius* was afterwards made Bishop of the Nouatian Church at Nice, where also he professed Rhetorike.

## CHAP. XIII.

Of the stirre at Alexandria betwene the Christians and the Iewes: of the contention betwene *Cyrillus* the Bishop and *Orestes* the Lieutenant.

About that time the Iewes were banished Alexandria by *Cyrillus* the Bishop, vpon this occasion as followeth. The people of Alexandria aboue all other men are proud in schisme and contention: for if that any quarell at any time rise among them, immediately hainous and horrible offences are wont to ensue, the tumult is neuer appeased without great bloodshed. It fell out that the great throng and multitude of people contented among themselves, not about any necessarie matter, but who could approach nearest vnto the dauncers, which leud custome is now crept into all cities. For a great multitude assembled together on the Saturday to pastime themselves with the beholding of a certaine dauncer. And because the Iewes spent not that day in the hearing of their Law being their Sabbath day, but gaue themselves wholly vnto the hearing of comedies and enterludes, to the beholding of shoues and spectacles, that day was the occasion of great schisme and disturbance among the people. And though the tumult was partly appeased by the Lieutenant of Alexandria, yet neuertheless the Iewes gaue not over their quarell, nor the spite they owed vnto the one part of the faction. For the Iewes as they were assembles found deadly foes vnto them as professed the Christian faith: so then aboue all other times they were increased against them.

Dauncing vied in Alexandria on the Saturdays.

them because of the dauncers. Wherefore when as *Orestes* the Lieutenant of Alexandria had nailed vpon the theater the writ of politike gouernance (so to do the people of Alexandria hearme the publicke proclamations of the Lieutenant) some of *Cyrillus* the Bishops familiar friends stepped forth to examine what the Lieutenant had written. Of which number one was *Hurax* a scholemaster and professor of grammer, a diligent auditor of *Cyrillus* the Bishop, and one that was greatly delighted with his sermons. The multitude of the Iewes seeing this *Hurax* vpon the stage, exclaimed immediately against him, that he came thither for no other cause, but only to set the people together by the eares. *Orestes* although heretofore he enjoyed the authority of Bishops because that the credit and power which the Emperours granted the Magistrates and Lieutenants was by reason of them abridged and cut short: yet then he spited him aboue all other times, because that *Cyrillus* would pise into his writings, & curiously sift out the contents and meaning thereof. Wherefore he caused *Hurax* openly to be apprehended in the midst of the theater, and to be punished extremely. *Cyrillus* vnderstanding of this, warned the chiefe of the Iewes to appeare before him, & told them plainly, if they would not giue over their rebellion & traitorous conspiracie against the true Christians, he would punish them according vnto their deserts. The Iewes stomacking the Bishops threats, fretted the more, and boiled within themselves for anger, they fell to deuising of sleights for to mischief the Christians, which in the end caused all the Iewes to be banished Alexandria: the circumstance was in such sort as followeth. The Iewes after consultation laying downe a signe for each of them to know the other, to wit, the carrying of a ring made of the rinde or bark of the palme tree, purposed to set vpon the Christians in the night time. Wherefore on a certaine night they sent abroad throughout the whole citie such as should cry fire, fire, and where should it be but in the Church called Saint Alexanders. The Christians hearing of this rose vp, left their houses, ran to saue their church from burning, some out of this street, & some out of that. When the Iewes stepped forth sodainly from vnder the penthouses, set vpon the Christians and slew them. And as they endeavored to keepe their hands that their rings might not be seen: so they dispatched out of the way as many Christians as met them. When the day appeared and the sunne was vp, the authours of this horrible murder were knowne well enough. *Cyrillus* vnderstanding of the circumstance, was wonderfully incensed against them: got him straight with great power into the synagogues of the Iewes (so to were their churches called) and executed presently some of the Iewes, some other he banished the citie, other some he bereaued of their substance. Wherefore the Iewes which inhabited Alexandria since the raigne of *Alexander* king of Macedonia, were then banished the citie and dispersed ouer all countries. *Adamantius* a phisition, one of the scattered Iewes, got him vnto *Adrianus* Bishop of Constantinople, became a Christian, and dwelt afterwards in Alexandria. *Orestes* the Lieutenant of that citie took in very ill part that deed of *Cyrillus*: & was very sozie that so noble a citie should be deprived of so great a multitude of men. Wherefore he certified the Emperour of all the doings there. *Cyrillus* likewise painted forth in paper the traitorous conspiracie of the Iewes, and sent it in writing vnto the Emperour: yet neuertheless he laboured to become friends with *Orestes*, so that citizens of Alexandria did aduise him. But whif *Orestes* would not as much as once heare the motion of reconciliation betwene them, *Cyrillus* reached into his hand the new testament, supposing verily he would reuerence the booke, and remember himselfe the better. When that the mind of *Orestes* could not be turned, neither any good made found in him, but that deadly enmity grew betwene them, such a calamitie ensued thereof as I mind hereafter at large to declare.

## CHAP. XIII.

How the monks inhabiting the mount Nitria came to the citie of Alexandria to defend *Cyril*, and of the stirre they made against *Orestes* the Lieutenant.

Quere of the monks inhabiting mount Nitria, being hotly disposed, as they lately were, when as *Theophilus* the Bishop had armed them against *Diogenes* & his brethren, gaue themselves contentiously to partaking, & purposed of their own accord to maintain the quarrell of *Cyril*. Wherefore to the number of fifty monks leauing their monasteries, came to Alexandria, compassed the Lieutenant as he rode in his chariot, assaulted him, called him a sacrificer,

Temporall and worldly Magistrates are grieved that the Church should haue any authority or preeminence.

Adamantius.

Ammenius  
the Monke  
wounded  
the Lieuten-  
ant of  
Alexandria  
with a stone.

sacrificer, an Ethnick, with sundry other contumelious languages. He supposing that himselfe that Cyril had wrought this conspiracy against him, cried out that he was a Christian, and that Atticus bishop of Constantinople had baptized him. But when as the Monke heard not his words, one of them whose name was Ammonius, took the Lieutenant on the head with a stone. The Lieutenant being soze wounded with the blow, soz the blood ran about his eares, the sergeants and such as garded the person of the Lieutenant seeing the blood about his eares, fled away, few onely excepted, and held downe their heads among the multitude. In the meane while the people of Alexandria came about them, & in the Lieutenant behalfe set upon the Monkes: in the end these Monkes ran all away Ammonius onely excepted. Him they take & brought before the Lieutenant. He openly accozding unto the lawes, reasoneth with him of the matter, pronounceth against him the sentence of iustice, and tomented him as long as breath remained in his bodie. All these circumstances shortly after were opened unto the Emperours. Cyril also certified them of the same matter though in another sort. He took the corpes of Ammonius and buried it in a certaine church, calling him not Ammonius but Thammusius. In the Church he extolled the noble courage of this man, the great combat he endured for godlines, and commanded he should be called a martyr. But the more & grauer sort of Christians allowed not of Cyrils doings herein, for they knew that Ammonius died not in toment because he would not deny Christ, but suffered due punishment by his rash enterprises. Wherefore Cyril himselfe suffered at length this painous offence by little and little to fall into obliuion. Neither was the contention and quarell betweene Cyril and Orestes put up as yet, for there ensued another calamitie not much unlike this, the which I am now about to declare.

## CHAP. XV.

Of Hypatia a woman which excelled in Philosophie.

Hypatia a  
woman of  
great learn-  
ing.

There was in Alexandria a woman whose name was Hypatia, the daughter of Theophrastus Philosopher, who profited so much in profound learning, that she excelled all Philosophers of that time: and not onely succeeded in Plato his schole, the which Pythagoras continued, but also expounded unto as many as came to heare her the precepts and doctrine of all sorts of Philosophers. Wherefore as many as gaue their study to the knowledge of philosophicall discipline flocked unto her lessons from every countrey. Whereupon her graue courage of mind, the which she gathered out of the fountaines and bowels of philosophicall literature, for her modest and matronlike behaviour, she sticked not to present herselfe before princes & magistrats. Neither was she ashamed to come into the open face of the assembly. All men did both reuerence & had her in admiration for the singular modesty of her mind. Wherefore she had great spite and enuy owed unto her, and because she conferred and had great familiaritie with Orestes, the people charged her that she was the cause why the Bishop and Orestes were not become friends. To be short, certaine heady and rash covetous bzaines whose guide & captain was Peter a reader of that church, watched this woman coming home from some place or other: they pull her out of her chariot: they hale her into the Church called Caesarium: they stripped her stark naked: they raze the skin, and rend the flesh of her body with sharp thels, untill the breath departed out of her body: they quarter her body: they bing the quarters unto a place called Cinaron and burne them to ashes. This painous offence was no small blemish both to Cyril and to the Church of Alexandria. For the professors of Christian religion should be no fighters, they ought to be far from committing of murder and bloodshed, with other such horrible offences. These things came thus to passe the fourth yeare of Cyrils consecration, the tenth consullship of Honorius, and the seventh of Theodosius, in the moneth of March, and on the ember dayes.

## CHAP. XVI.

How the Iewes conspired against the Christians, and were foiled.

Shortly after the Iewes for their horrible practices against the professors of the Christian faith, suffered punishment due for their desert, in a certaine place called Linnest, betwene Chalcis and Antioch in Syria. At the time of their playes & enterludes they committed many absurd and shamefull acts: at length through frensie & furious motion they re-

moved reason out of her seat, and like mad men they contumeliously berided in their playes not onely the Christians but also Christ Iesus himselfe: they scoffed at the cross, and mocked as many as put their trust in him that was crucified thereon. The manner was as followeth. They lay hold on a child of the Christians, they naille him to a tree, and lift him up on high. When they had so done, first they beride and laugh at him: immediately after, like mad men they scourge him as long as breath remained in his body. For this cause there was great contention betwene them and the Christians. Whereupon the Emperours were certified what an horrible act the Iewes had committed, who wrote againe unto the Lieutenant and Magistrates of that prouince, that they should make diligent search and inquisition for the authors and workers of so great a mischief, and punish them severely. Wherefore the Iewes inhabiting that region, for the shamefull act they had committed in leet, were punished in earnest.

The Iewes  
crucified a  
boy in derisi-  
on of all Chri-  
stians.

## CHAP. XVII.

Of Paulus the Nouatian Bishop, and the miracle wrought at the baptizing of the deceitfull Iew.

About that time Chrysanthus the Nouatian bishop, after he had gouerned such congregations as were vnder him the space of leuen yeares, departed this life in the Consulship of Monaxia and Plyntha, the sixe and twentieth of August, whom Paulus succeeded. This Paulus a good while ago was schoolmaster and reader of the Latine tongue, afterwards he left that kind of study, and framed himselfe to the Monasticall life. He founded a monasterie for such men as gaue themselves to the studie of vertue and godlines, not unlike unto the monasteries of the monkes inhabiting the desert. I knew the man my selfe to be such a one as Erasmus sayeth the religious men living in the wilderness ought to be. For he imitated his precepts, he gaue himselfe to continuall fasting: he spake little: he accustomed to abstaine from living creatures, and oftentimes from wine and oyle: he was very carefull in relieuing the poore: he visited continually such as lay in fetters and close prison: he was a great suter unto temporal magistrats for the afflicted and succourlesse, which alwaies with willing minds granted him his request, for the great reuerence, and singular opinion of godlines they conceived of him. But what neede I vs many words in the recitall of his vertues: one notable deed of his I am now about to declare, which shall suffice in steade of many, and worthy it is to be printed in Marble, to the memozy of all posterity in time to come. A certaine dissimbling Iew fainting he would embrace the Christian faith, was often baptized, through the which wiles he got much money. After he had guilefully deceiued many men of sundry sects and opinions, for he had bene baptized of the Arians and Macedonians, having no more whose eyes he might blear, at length he comes to Paulus the Nouatian Bishop, and protesteth unto him that gladly he would be baptized, & praieth him that he may obtaine it at his hand. Paulus liketh well of his sute, but he said unto him, that he would not baptize him also he had learned the articles and principles of the faith, and given himselfe to fasting the space of many dayes. The Iew against his will being constrained to fast, called vpon them every day to be baptized. Paulus seeing that he was so earnest to be baptized, thought best not to displease him with delay, but made all things ready for baptism. When he had prouided for him a white garment, and caused the font to be filled with water, he sent for the Iew thither to be baptized. But all the water by a certaine diuine power and secret operation which the outward eye could not attaine unto, was sodainly dried up. And when as neither bishop nor such other as were present perceived the manner how it was gone, but thinking that it ran through the holes in the bottome of the font (where at other times they were wont to let the water go) they stopped all the holes and chinks on euery side, & filled the font afresh. But when the Iew was brought the second time, and hanged his head ouer the font, the water againe vanished away euery drop, Paulus seeing this, said unto the Iew: Man thou dissembled egregiously, or else thou hast bene baptized unwittingly. In the end when as the rumor and report of this miracle caused many to run unto the place, one by chance among the rest knew the Iew by his fauour, and affirmed that he saw him baptized of Atticus bishop of Constantinople. This miracle was wrought vnder the hands of Paulus the Nouatian Bishop.

*How that after the decaſe of Iſdigerdes king of Perſia the league was broken betweene the Romaines and the Perſians, and how the Perſians in the end were ſoyled and the citie preferred.*

**A**fter the decaſe of Iſdigerdes king of Perſia, which in all his life time perſecuted not the Chriſtians inhabiting his dominions, his ſonne *Baratanes* being crowned in his fathers ſtead, was giuen thereunto through the perſuaſion of Magicians and ſoothſayers, ſo that he bred the Chriſtians out of meaſure, and puniſhed them with ſundry torments after the manner of Perſia. Wherefore the Chriſtians which dwelt in Perſia were constrained to fly vnto the Romaines for refuge: they humbly craue of them that they wold pittie their caſe, that they wold not ſuffer them in ſuch ſort lamentably to be oppreſſed. *Atticus* the Biſhop entertained thoſe ſuters courteouſly: furthered their ſute as much as in him lay, and opened vnto the Emperour *Theodoſius* their caſe. The Romaines at the ſame time were offended with the Perſians for another matter, the quarrell was as followeth. The Perſians had boyled in the Romaines certaine ſearchers and diggers of gold mines, theſe men they wold not onely not deliuer backe againe, but ſpoyled alſo the Romaine merchants of their wares and merchandiſe: the refuge of the Chriſtians augmented the unkindneſſe, and increaſed the hurt. For immediatly after their flight the king of Perſia ſent Embaſſadoers requiring them backe againe as fugitiue perſons. The Romaines becauſe they ranne vnto them for ſaſe, wold not reſtoze them: nay they purpoſed not onely to aide them which were ſimple ſuters, but alſo with all might poſſible generally to maintaine the quarrel in the behaſe of Chriſtian religion. Wherefore they chuſe rather to wage battell with the Perſians, then ſuffer the Chriſtians ſo miſerably to periſh. So be ſhort, the league was broken and open wars proclaimed, but in mine opinion it ſhall not be amiſſe briefly to run ouer ſome things thereof. The Emperour of Rome firſt of all ſent an hoſt of armed ſouldiers a part one from the other againſt the Perſians, whereof *Ardaburius* was generall. He paſſing through Armenia, entred with him into the Perſian dominions, and deſtroyed the prouince called *Azazena*. *Narſeus* the king of Perſias captaine went forth to meeete him with great power of Perſian ſouldiers: they lay together: the field was fought: *Narſeus* was ſoyled and fled away to ſaue his life. Afterward when he ſaw his time he determined to enter vnloked for into the Romaine dominions through *Melopotamia*, where there was no power to reſiſt them, and purpoſed to reuenge him of the Romaines. But the Romaine captaine was quickly made priuy vnto the policy and fetch of *Narſeus*, for he ſacked and riſed *Azazena* with all ſpoyle, and got him in poſt back to *Melopotamia*. Wherefore though *Narſeus* had gathered a wonderfull great power together, yet could he not inuade the Romaine countries. When he came to *Niſibis* a citie of Perſia, yet ſituated iuſt in the miſt betweene the Romaine and Perſian dominions, he ſent vnto *Ardaburius* that he wold gladly come to parle with him, touching the time and place, when and where the battell ſhould be fought. *Ardaburius* answered the legates in this ſort: Tell *Narſeus* from me, that the Emperours of Rome vſe not to wage battell at *Narſeus* his pleaſure. Wherefore the Emperour of Rome vnderſtanding that the king of Perſia had gathered a great army together for to wage battell with him, put his whole truſt and confidence in God: and ſent of the contrary a great hoſt againſt him. And hereby it will evidently appeare vnto the whole world, that the Emperour enioyed immediatly a ſingular benefit for caſting his care and affiaunce vpon God. For when as the citizens of Conſtantinople were very ſad and heauy, miſtruſting the doubtfull end of the variable chanches incident to wars, a company of Angels appeared vnto certaine in *Bithynia*, whom neceſſarie affaires constrained to trauell into Conſtantinople, and willed them to ſalute the citizens of Conſtantinople, and bid them be of good cheare: exhorting them to pray and put their truſt in God: that the Romaines ſhould ſoile the enemy and become conquerors, and that God had ſent them as gouernours and ſoueraigne captaines of the warres. This being heard, not onely the city was recreated, but alſo the ſouldiers hearts were lighted and the more encouraged to fight. When the camp was remoued, and the warres tranſlated out of Armenia into *Melopotamia*, the Romans got the Perſian ſouldiers into the citie of *Niſibis*, & there beſieged them: they ſet to & wals wooden turrets reſembling ladders rolled vpon wheeles and winded vp: they ſue many of them

which fought on the wals, defended their citie, and withſtood their ſcaling. *Baratanes* king of Perſia vnderſtanding that his countrey *Azazena* was deſtroyed, and that his ſouldiers were ſhut vp of the Romaines, and beſieged within the wals of *Niſibis*, went himſelfe with all his power againſt the Romaines. But becauſe he feared greatly the force of the Romain ſouldiers, he craued aide of the Saracens, whoſe gouernor then was *Alamundarius* a man of balliant courage and noble proweſſe, which brought with him an infinite multitude of Saracens, and encouraged the king of Perſia, and promiſed mozeouer that in a ſhort while after he wold not onely conquer the Romaines, but alſo take *Antioch* of Syria and deliuer it into his hands. But his promiſe was not perſoformed, it ſucceeded not according vnto his deſire, for God vpon a ſodain ſo terrified and aſtonied the Saracens, that they imagined the Romain ſouldiers were vnto wares come vpon them: and whiſt that they beſtirred themſelues for feare, and knew not whither to fly, they caſt themſelues headlong as they were in an armie into the river *Euphrates*. Where the number of one hundred thouſand was drowned. Such a miſſortune befall vnto the Saracens. The Romans which laid ſiege to *Niſibis*, hearing that the king of Perſia was coming againſt them with a great number of Elephants, were wonderfully afraid, gathered together all the engines they had prepared for ſiege, burned them, and returned backe to their countrey. But what battels were afterwards fought: how *Arcebius* another captaine of the Romans, due a mighty Perſian dealing with him hand to hand: how *Ardaburius* diſpatched through wiles and ſtratagemes ſeuene of the nobility of Perſia, and how *Vitellius* a third captaine of the Romans, ſoyled the remnant of the Saracens power: I thinke it my duty to overſkip them with ſilence, leſt I ſeeme to make too long a digreſſion from the purpoſe.

## CHAP. XIX.

*Of Palladius the poſt, and his ſwiſtneſſe.*

**T**he aforeſaid netes were quickly brought vnto the Emperour *Theodoſius*, but how he could ſo ſone vnderſtand of matters done in countreys ſo far diſtant, I am now about to declare. He had a man whoſe name was *Palladius*, one that had rare gifts both outwardly in body, and inwardly in mind. He was able in three daies to ride in ſuch poſt, as was to be wondered, vnto the furtheſt places and boundes of the Romaine and Perſian dominions, & backe again in ſo many daies to Conſtantinople. Mozeouer he went with marvellous great ſpeed throughout the world whither ſoeuer the Emperour ſent him, ſo that a wiſe man ſaid once of him: This fellow with his celerity maketh the Empire of Rome, which is very wide to be narrow and ſtraight. When the king of Perſia heard the ſame of him, he could not chuſe but wonder, ſo far of *Palladius*.

## CHAP. XX.

*How the Perſians were againe utterly ſoyled by the Romaines.*

**T**he Emperour of Rome abiding at Conſtantinople, and vnderſtanding for truth of the viſdome that was giuen him, behaued himſelfe ſo graiouſly, that he deſired greatly the enioying of peace and quietneſſe, although his ſouldiers had ſuch proſperous ſucceſſe in all their aduentures: Wherefore he ſent *Helion*, one that was in great credit with him, in embayly vnto the king of Perſia to conclud a league betweene them. *Helion* coming to *Melopotamia*, & the place where the Romaines had trencched themſelues, ſent *Maximian* a balliant man, and fellow captaine with *Ardaburius*, as Embaſſado: to intreate for peace. As ſone as he had preſented himſelfe befoze the king of Perſia, he ſaid that he came not from the Emperour, but from his captaines, to ſee whether it wold pleaſe him to make truce: that the Emperour was ignorant of all the circumſtance and events of that warre, and if peradventure it were told him, he wold make ſmall account of it. The king as he purpoſed with himſelfe to receiue this embayly with moſt willing mind, (for his army was almoſt famiſhed to death) the ſouldiers who they call *Immortall* (their number mounted to 10. thouſand of moſt ſtrong and balliant men) came and perſwaded him that he ſhould not confirme any league, becauſe that they firſt of all had aſſaulted and ſodainly ſet vpon the Romaines, who now as they thought, were vnprouided. The king yielded vnto their aduice and counſel: deliuered the embaylador in the meane while to be kept in hold: and ſent thoſe *Immortall* ſouldiers to aſſaile the Romaines. They went on their volage, & diuided their company into two armies, purpoſing



to beset and compass some part of the Romaine host. The Romaines when as they might but one onely army of the Persians, set upon them: for the other had not as yet appeared, but suddenly rushed in upon the Romaines. But as they skirmished together, a Romaine captain that was set by *Procopius* for the purpose, looking downe (as God would) from the top of a hill, beheld his fellow souldiers in great perill, went behind the Persians and kept them in: that they which a litle before beset the Romaines, were now beset themselves. Wherefore the Romaines when as in short space they had foiled the foemen, they turned themselves back towards them which rushed upon them through wiles, and in like sort dispatched them every one. Thus it came to passe, that they which called themselves Immortall, proued themselves mortall: and thus Christ reneged him of the Persians, because that they had executed many godly men and holy saints which serued him deuoutly. The king of Persia understanding of this slaughter and ouerthrow, fained he knew of nothing: accepted of the Embassage, and reasoned thus with the Embassador: It is not for the Romaines sake that now I assent vnto peace, but onely to gratifie and pleasure thee, whom I haue tried by experience to be for policy and wisdom of the chiefest among the Romaines. To conclude, by this meanes the way which the Romaines held with the Persians, in the quarell and defence of the persecuted Christians, were ended in the thirtieth Consulship of *Honorius*, & the tenth of *Theodosius*, the fourth yeare of the thre hundred Olympiad: and also the fire flame of persecution kindled there against the Christians, was wholly quenched.

## CHAP. XXI.

*Of the pietie and compassion which Acacius Bishop of Amida had on the captiues of Persia.*

**A**cacius Bishop of Amida, was renowned and much spoken of for a notable work of mercie which he wrought in those dayes. When the Romaine souldiers purposed in wile to restore againe vnto the king of Persia, such captiues as they had taken at the winning of *Azazena*, being in number about seven thousand (to the great griefe of the king of Persia) all which were almost starued for fode: *Acacius* lamented their state and condition, called his clergie together, and said thus vnto them: Our God hath no need either of dishes or of cups, for he neither eateth nor drinketh, these be not his necessities. Wherefore seeing the Church hath many precious Jewels both of gold and siluer, bestowed of the free will and liberality of the faithfull, it is requisite that the captiue souldiers should be therewith redeemed and deliuered out of prison and bondage, and that they also perishing with famine, should with some part thereof be refreshed and relieved. When he had said these and other such like reasons, he commanded that the treasure should be cast and translated, he made money thereof, and sent the whole price partly for to redeeme the captiues out of prison, and partly for to relieve them, that they perished not with famine. Last of all, he gaue them their collage, to wit, necessary prouision for their voyage, and sent them backe to their king. This notable act of the renowned *Acacius* brought the king of Persia into great admiration, that the Romaines endeavored to win their aduersaries both with wars and with wel doing. The report goth moreover that the king of Persia desired greatly the sight of *Acacius*, and coveted the presence of his person: and that the Emperour *Theodosius* commanded *Acacius* the bishop to gratifie the king therein. When that so famous a vidoze was giuen from above, many notable wilters labored in paper, and published vnto the world the pieties and vertues of the Emperour, extolling his name vnto the skies. The Emperesse also being the daughter of *Leontius* the Athenian Sophist, instructed of her father, and trained by in all kind of literature, set forth a Poeme of the same argument in heroical verse. When the Emperour toke her to his wife, *Atticus* the Bishop which christened her, in stead of *Athenais* called her *Endocia* at the time of baptisme.

*Acacius b. of Amida.*

*Endocia the Emperesse was learned.*

## CHAP. XXII.

*A discourse in commendation of Theodosius the younger.*

**A**lthough many wilters, as I said before, published abroad the praises of the Emperour, of which number some endeavored by that meane to creepe into his fauor, & to be desired thereby to blaze abroad in the world the fame of their skill and knowledge, yet

the learning which they had gotten with long study should be troden in the dust of oblivion: I of mine owne part, though I desire not to be knowne of the Emperour, neither court arrogantly to giue the world a taste of my learning, haue determined with my selfe simply without the glorious and painted shew of Rhetorike, to publish abroad the vertues of the Emperour. For if that I should passe them over with silence, being as they are both noble and fruitfull, containing many examples for the amendment of life, I should in my opinion assure not a litle the posteritie in time to come. First of all though he was boyne and brought up in the very palace of the Emperour, yet notwithstanding he was nothing giuen vnto light and idle behauiour: but so wise and discreet, that he seemed vnto such as had conference with him, to be a man of great experience. Again he was a man of such hardines and sufferance both inwardly in mind, and outwardly in body, that he could endure with great patience the pinching cold of winter, and the parching heate of sommer. He was wont often to fast, but specially on the Wednesdayes & Fridayes. This did he to the end he might liuely express the Christian trade of liuing. His palace & court seemed no other then a religious house, for at the dauning of the day his maner was to sing hymnes and psalmes interchangeably together with his sisters. He was able to repeat holy scriptures out of the booke: he reasoned of them with the Bishops, as if he had bene a priest of great continuance: he was more earnest and far more diligent in gathering together the bookes of holy scripture and the workes of the ancient fathers, then we reade of old *Ptolomeus Philadelphus*. Furthermore he excelled all men in patience, curtesie and clemency. The Emperour *Julian* though he professed the study of philosophy, yet could he not put by the hatred of such as reuiled him at Antioch, but punished extremely one of them whose name was *Theodorus*. But *Theodosius* laid aside the subtilties and quirks of *Aristotle*, and practised daily in life the profession and study of true philosophy. He learned to bide anger: to take griefe and sorrow patiently: to reuenge him of none that did him injury, nay there is not the man that euer saw him angry. When that one of his familiars had demanded of him, why he neuer executed any that had done him injury, his answer was: I would to God it lay in me to reuaine them that be dead. Vnto another that demanded of him the like, he said: It is no hard matter to bereaue a man of his life, but when he is gone, there is no man be he neuer so sozie for him, that can restore him to life again, saue God alone. He was alwaies of that mind, that if any committed treason, he would not suffer him to go as far as the gates of the citie towards the place of execution, but of his clemency he called him backe againe. Again, when he published spectacles on a certaine time at Constantinople, with the bickering and fighting of beastes in compass of the theater, the people shouted vnto him requiring that one of the strongest men should be turned vnto the savage beast which ranged about, his answer was in this sort: Do not you know that we cannot alway with cruell spectacles? When the people heard this, they learned thenceforth to refraine from cruell shewes. Moreover he was so religious, that he honored all the priests of God, but specially such as he knew did excell in godlinesse. The report goeth, that he made search for the sackcloth which the bishop of *Chebrus* wore that died at Constantinople, & being found, they say he wore it how homely soeuer it was, thinking verily to get vnto himselfe thereby some of the dead mans bolines. As he solemnized on a certaine tempestuous & stormy time of the yeare, (the people requiring the same) the vsuall & wonted spectacles and shewes in the place called *Circus*, environed with a wall and galleries round about, when the same was full of people, and the tempest waxed soze, there fell vpon them suddenly a great storme of snow, then the Emperour revealed vnto the world what affection & zeale he bare towards God: he willed the beades in his name to say thus vnto the people: It is far better for vs to lay aside these shewes and pastime, & with one voice to sal a praying vnto God, that he will deliuer vs out of this present storme. The wordes were no sooner spoken, but all lightly fell downe to the ground, and poured out earnest & zealous prayers vnto God, so that the whole citie was become like one Church. The Emperour himselfe in the midst of the assembly, araied in common and usual attire, began the hymnes, neither failed he of his purpose, for the weather became faire againe, the great dearth & scarcity was turned by the godnes of God into plenty & abundance of all things. If warres at any time were proclaimed, he followed the example of *David*, he made God his refuge, performing himselfe for certaine that God ruled and governed all battles: and by the meanes of prayer, he obtained euer a prosperous successe.

It is

CHAP.

*Discretion. Sobriety. Hardinesse.*

*Fasting.*

*Deuotion. Singing of Psalmes. Memory. Knowledge. Study. Patience. Curtesie. Clemencie.*

*Good life.*

*Mercie.*

*Humanitie.*

*Religion.*

*Zeale and feare of God.*

*Humilitie.*

*Prosperitie & good lucke. For well doing.*



*Of Iohn, who after the decafe of the Emperour Honorius played the tyrant at Rome, and how God deliuered him through the prayers of Theodosius into the hands of the Romaine soldiers.*

**O**ccasion is presently ministred to discourse how Theodosius being aided from above, foiled the rebell and tyrant Iohn, immediately after the Persian warre and the decafe of Honorius, in the Consulship of Asclepiodorus and Marianus, the sixteenth of August. To mine opinion the actes of those daies are worthy the writing, and such they are as of right should be recozded to the knowledge of posteritie in time to come. For the like things which happened vnto the Hebrewes vnder Moses as they passed through the red sea, now befell vnto the Emperours captains being sent against the tyrant, the which I minde briefly to run over, leauing the large discourse, because it requireth a feneral volume, vnto others. Although Theodosius knew that Honorius the Emperour had departed this life, yet concealed he his death from others, so that another deuice which hereafter shall be spoken of, beguiled many therein. He sent pryncely a souldier vnto Salona a citie of Dalmatia, to giue warning that if any noueltie were attempted in the West parts of the world, there should be such preparation as might quickly suppress the author thereof. When he had brought that about, he opened vnto all men the death of his vnckle. In the meane while Iohn one of the Emperours chiefe secretaries, when he could not content himselfe with his fortunate prosperitie, challenged the empire, and sent Embassadors vnto the Emperour Theodosius, requiring him to proclaim him Emperour. Theodosius toke his legats, laid them in hold, and sent vnto Iohn, Ardaburius the captaine, who of late had behaued himselfe valiantly in the battell against the Persians. He coming to Salona, sailed into Aquileia, whence (as it is thought) he toke a wrong course: the chance was as followeth. Being vnder saile in the maine sea, the wind blew against him, and brought him ere he was ware into the tyrants clauies. The tyrant laying hand on him, was now in god hope that Theodosius would be brought of necessity (if he tendered the life of his captaine Ardaburius) to create and proclaim him Emperour. When these things came to light, both Theodosius himselfe and his army also, which marched forwarde against the rebell, were wonderfully sozry lest Ardaburius should take any harme at the tyrants hands. As for as the son of Ardaburius seeing both his father taken captiue, & also hearing for certainty that an infinite power of barbarians went to aide the rebell, knew not what to do, he was at his wits end. To be short, the prayers of the godly Emperour then also proued themselves to gaine to be very effectuall. For an Angell of God in the forme of a shepheard guided Aspar on his journey, and led his army by a lake adioyning to Raucenna (for there it was that the tyrant kept captaine Ardaburius in hold) which way it was not remembred that euer man found passage. But God opened a way to Aspar where it was thought others could not go. When then his army through the lake, which then as it fell out was dyed vp by the handy worke of God: he rushed in at the gates of the city which lay wide open, and dispatched the tyrant. At what time the most godly emperour vnderstanding of the tyrants death, as he celebrated those shoues and spectacles in Circus, made manifest his singular zeale and piety Godwarde, so thus he spake vnto the people: Let vs giue ouer this vaine pastime and pleasure: let vs rather repaire vnto the church and serue God deuoutly, powring vnto God zealous prayers, and yeelding vnto him hartly thanks, who with his own hand hath bereaued the tyrant of his life. We had no sooner made an end of speaking, but they gaue ouer their spectacles and shoues, passed throughout the theater sounding out thankgiuing with one voice together with the Emperour, and going straight to the Church, spent there the whole day, so that all the city seemed to be as one Church.

*How Theodosius the Emperour after the execution of Iohn the tyrant proclaimed Valentinianus (the sonne of Constantius and Placidia the Aunt of Theodosius) Emperour at Rome.*

**W**hen the tyrant was dispatched out of the way, Theodosius began to consider with himselfe whom he should proclaim Emperour of the West parts of the world. He had to his kinsman one Valentinianus, a very yong gentleman, begotten on Placidia

his aunt, for she was the daughter of Theodosius Magnus the Emperour, and sister to Arcadius & Honorius the Emperours. Constantius that was made Emperour by Honorius and gouerned the Empire with him a very short space (for he died immediately) was the father of Valentinianus. Theodosius made this his cousin Caesar, sent him into the West, and put his mother Placidia in trust with the Imperiall affaires. Afterwards when he determined to go himselfe into Italie for to proclaim his cousin Emperour, and in his owne person to counsell the Italians that they should not lightly giue eare vnto tyrants and rebels, he came as far as Thessalonica, and there was hindered with sicknesse, so that he could go no further. Wherefore he sent the Imperiall scepter vnto his cousin by Helion the Senator, and returned himselfe backe againe to Constantinople. But of these things thus much shall suffice.

*Of Atticus Bishop of Constantinople, and how he gouerned the Churches: Also how he caused that the name of Iohn Chrysostome should be canonized among the Saints of that Church.*

**A**tticus the Bishop was a great furtherer of the ecclesiasticall affaires, for he gouerned with great wisdom, and exhorted the people diligently with heavenly doctrine to vertuous and goodly living. When he saw the Church decayed, and that the Iohannites used their priuate meetings and conuenticles, he commanded that the memoriall of Iohn should be solemnized at seruice time, as the manner is of other bishops that are deceased. For by that meane he hoped verily it would come to passe, that many of them would returne vnto the Church. He was so bountifull and liberall, that he provided not onely for the pouerty of his owne Church, but also sent money vnto the next Churches to supply the want of the needy. For he sent vnto Calliopius minister of the Church of Nice three hundred peeces of gold, and withall letters containing this forme: Atticus vnto Calliopius sendeth greeting in the Lord. I am giuen to vnderstand that there is an infinite number in your citie ready to perish with famine, and stand in need of the almes and charity of godly and wel disposed persons. Where I write an infinite number, I meane a great multitude, the certain number whereof I do not readily know. Therefore seeing I receiued money of him which bestoweth abundance and plenty of riches vpon them which vse it aright: seeing also daily experience teacheth vs that some do want to the end that such as be wealthy, and minister not vnto them, may thoroughly be tryed: my wil is (welbeloued brother) that thou receiue from me these three hundred peeces of gold, and distribute them at thy discretion among the poore people of thy parish. See that thou desie the same not among such as respect onely the belly, and make a liuing or trade throughout their life time of begging, but among such as are ashamed to beg. Neither would I haue thee herein to respect any opinion or sect whatsoeuer, neither to preiudice them which practise in doctrine a contrary faith vnto vs, but onely to haue consideration of this, that thou relieue them which hunger and thirst, and haue not wherewithall to helpe themselves. Thus was he carefull of the pouerty of such as dwelt from him in far and sojreine countries. Again when he vnderstood that such as seuered themselves from the Nouatians about the keeping of Easter, had translated the corpes of Sabbatius out of the Isle Rhodos, (for there he died in exile) buried it solemnly and prayed vpon his tombe: he sent certain thither in the night time, charging them to remove the corpes of Sabbatius, and bury it in another sepulcher. Such as used to frequent the place, when they saw the graue digged vp, ceased thenceforth to honoz the tombe of Sabbatius. The same Atticus was paffe in assigning of proper names to things. For the robe in the mouth of Pontus Euxinus which of old was called poysion, he called Medecin, lest he should there raise an assembly and appoint thereunto a place called after a soule name. For he termed a pece of the suburbs of Constantinople, Argyrope vpon such an occasion as followeth. Chrysople is a robe in the head of the sea Bosphorus. Many ancient writers make mention thereof, namely Strabo, Nicolaus, Damascenus, & the famous writer Xenophon, who both in the first booke of Cyrus expedition, and in the first of the ades of the Grecians remembzeth the said towin, that Alcibiades walled it about, and how there is a place therein assigned for the payment of tithes and tribute. For such as were out of the maine sea and arrive at that place, as be there to pay tithes. Wherefore Atticus being the place ouer against him had so worthy a name, procured this robe thenceforth to be walled

Atticus b. of Constantinople vnto Calliopius minister of Nice.

Atticus endeavored to bring the Nouatians from Idola-try.

Argyrope.

Argyrole. As some as he spake the word, the name was immediatly changed. Againe some men said unto him that the Nouatians should not haue their conventicles and assemblies within the wals of the city: what do ye not remember (saith he) what troubles and vexations they endured, when we were tolled with the grievous storme of persecution in the reignes of *Constantinus* and *Valens*, and how that at sundry other times they testified together with us the true faith which we maintaineth? Moreover though they were of old denied from the church, yet attempted they to establish no novelty as touching the faith. Againe this *Atticus* being at Nice about the ordaining of a Bishop, and seeing there *Asclepiades* a Nouatian Bishop who was a very old man, he asked of him how many yeares he had bene a bishop: when the other had answered fifty yeares: Thou art truly a happy man (saith he) in that God granted thee to enjoy so long thy function so long a time. He said againe unto *Asclepiades*: verily I commend *Nouatians*, but I allow not of the Nouatians, *Asclepiades* maruelling what he should mean in so saying, replied: How so Bishop? *Atticus* made answer: I do commend him (saith he) for refusing to communicate with such as had sacrificed to Idols: for I would haue done no lesse my selfe. But I like not of the Nouatians, because they exclude from the communion such as of the laity haue lightly offended. *Asclepiades* replied againe unto these things: Besides the sin of sacrificing unto Idols, there are (as holy Scriptures do witness) many other sinnes that death: for the which you deprivie only the clergy and we the laity of the communion, referring unto God alone the power of remitting their sinne. The same *Atticus* had the foresaid knowledge of his death. For taking his leave of Nice, he said unto *Callistus* the minister of that Church: Take hast to Constantinople before Autumne, that thou maist againe see me alive, for if thou linger and make delays thou shalt see me no more in this world. In uttering these words he hit the truth on the head, for he departed this life the one and twentieth yeare of his consecration, the tenth of October, in the eleventh consullship of *Theodosius*, and the first of *Valentinianus* Caesar. *Theodosius* the Emperour returning from Thessalonica came shortly to his funeral: for *Atticus* was buried the day before the coming of the Emperour into Constantinople. Shortly after the creation of *Valentinianus* the yonger was proclaimed, to wit, the thirke and twentieth day of the same moneth.

## CHAP. XXVI.

Of *Sisinius* the successor of *Atticus* in the bishopricke of Constantinople.

After the decease of *Atticus* there was great contention in the church of Constantinople about the election of a Bishop. For some would haue *Philip* a minister, some other *Proclus*, who also was a minister preferred to the same: but all the people with unforme consent desired *Sisinius*. He was likewise a priest, not of any of the Churches within the wals of Constantinople, but of Eliza a Church in the suburbs ouer against the citie, where all the people of Constantinople are wont to celebrate the feast of our Sauours ascension. All the laity labored by all meanes to haue him to their bishop, partly because he was counted a very goodly man, and partly also for that he endeavored to relieue the poore beyond the reach of his substance. To be short, the laity got the upper hand, and *Sisinius* was consecrated the eight and twentieth of February, in the twelfth consullship of *Theodosius*, & the second of *Valentinianus* Augustus the yonger. *Philip* the minister seeing that *Sisinius* was preferred before him, stomached the matter wonderfully, and inuayed bitterly against his consecration, in the works which he wrote and intitled the Christian history. While he inuayed against *Sisinius* that was consecrated, against the bishops who were consecrators, and especially against the laity who were electors, he wrote such things as I am loth to report, for I cannot chuse but blame him greatly that euer he durst be so bold to lay downe so rash and so vnadvised reasons. Yet in my opinion it will not be amisse presently to say somewhat of him.

## CHAP. XXVII.

Of *Philip* a Priest, bred and brought up in Sida.

*Philip* of whom we spake before was borne at Sida a city in Pamphilia, where his Father the Sophist had his originall, of whom *Philip* boasted not a little that he was the same man. This *Philip* being a Deacon, and of great familiarity with *Iohn* the Bishop, was

it were giuen to bestow great labour and diligence in the study of good learning, so that he wrote many booke of diuers sorts. His stile was Atticall; pleasant, and lofty, and to the end he might confute the works of *Iulian* the Emperour, he compiled a volume, and intitled it The Christian historie, the which he deuised into five and thirty booke, euery booke hath sundry tomes, the number of al amounteth very nigh to a thousand, the argument pressed to euery one, is in maner as big as the tome it selfe. This worke he entitled not the Ecclesiasticall but the Christian historie, where he patched together many matters, to let the world vnderstand that he was skilful in Philosophy. Therefore he altogether very oft precepts and rules of Geometry, Arithmetick and Musicke. Moreover he describeth fles, mountains, trees, with other things of small importance, so that it grew to a huge volume full of pride and vain ostentation. In my simple iudgement it is a work that is profitable neither for the learned nor vnlearned. For the learned will condemne the often repetition of the same words, which is rise throughout the booke: the vnlearned haue not the capacite to comprehend the insolent stile and affected sentences of his arrogant minde. But let euery one iudge of those booke as he shall thinke good. I dare affirme that the order he followed in laying downe of the times, is both confuse and farre from good order. For when he had run ouer the reigns of *Theodosius*, backe againe he gets him to discourse of the times of *Athanasius* the Bishop, the which I note to be his vsuall manner. But of *Philip* so far. Now to the historie of *Sisinius* time.

## CHAP. XXVIII.

How that *Sisinius* made *Proclus* Bishop of Cyzicum, whom the Cyziceni would not receive.

After the decease of the bishop of Cyzicum, *Sisinius* appointed *Proclus* to be their bishop. The citizens vnderstanding of his coming, preuented him and chose *Dalmatius* a religious man to gouerne the bishopricke. This they did, neglecting the law & canon which commandeth that no Bishop be appointed and ordained without the consent and authority of the bishop of Constantinople. They made no account of that canon, because that it commanded namely (as they thought) that the said authority should be giuen unto *Atticus* alone. Therefore *Proclus* being not admitted to execute the function of a bishop in the Church where he was ordained, continued at Constantinople, where he occupied himselfe in preaching, and purchased unto himselfe thereby great fame and commendation. But of him I shall haue occasion to speake more hereafter. *Sisinius* had scarce bene bishop two yeares but he died. It was in the consullship of *Hierius* and *Ardaburius*, the foure and twentieth of December. He was a man highly commended for temperance, for goodly and vertuous life, and to be short, for his liberality bestowed vpon the poore. He was a man both gentle and familiar, plaine without fraud or guile, and therefore he neuer molested any in his life. He was a great enemy to buisie bodies and to quarellers, and therefore taken of many for a coward.

## CHAP. XXIX.

After the decease of *Sisinius* Bishop of Constantinople, *Nestorius* was sent for to Antioch for to enjoy the bishopricke, who immediatly reuealed himselfe what kinde of man he was.

It seemed good vnto the Emperour after the decease of *Sisinius*, because of diuers baine glorious persons, to chuse none of that Church to be Bishop, (though many made sute for *Philip*, and many againe for *Proclus*) but determined with himselfe to send for a stranger out of Antioch. There was in those dayes there, a man whose name was *Nestorius*, by birth a Germane, of a loud voice and an eloquent tongue, and therefore as it was thought a fit man to preach vnto the people. They put their heads together, sent for *Nestorius*, and brought him from Antioch to Constantinople thre moneths after: who though his temperance was highly commended of many, yet the wisest and sagest people perceived well enough his other conditions when he first began to preach. For immediatly after his falling in

In the Bishops sea the tenth day of Aprill and the Consulship of *Felix and Taurus*, he came forth in the hearing of all the people, such a saying as followeth, at the pronouncing of his oration before the Emperour: Kesse thou vnto me O Emperour the earth wicked and purged of hereticks, and I will render heauen vnto thee: aide thou me in foiling of the hereticks, and I will assist thee in the ouerthrowing of the Persians. Although such as detested the hereticks took these words in good part, yet such as by his outward behauiour gathered the inward disposition of his minde, could not chuse but espie his hautie stomacke, his hasty and running bzaime, his foolish saying on vaine glozy, specially seeing that by and by he bolled out such rash and vnadvised sayings. May we may say (as the common prouerbe goeth) that the citie had not drunk befoze he began to blow the smoke and the burning flame of persecution: for the first day after he was chosen Bishop, when he determined with himselfe to ouerthrow the Church of the Arians, where they had their seruice piously and by stealth, he so troubled and disquieted their minds, that when they saw their Church must needs downe, they put to their owne hands, and fired it themselves, the which fire fell vpon the next houses and burned them to ashes, so that there was much ado in the citie, and the Arians rose vp to reuenge them of their enemies. But God the defender and conseruer of the citie, suffered not that pestilent infection of rancor and malice to run any further. From that time forth not onely the hereticks, but such as were of his owne faith and opinion, called *Nestorius* a firebrand, whether rested he with this, but destroyed as much as in him lay, the whole citie, while he went about to mischiefe the hereticks. Againe he fell a molesting of the Nouatians, onely because *Tullius* their bishop was famous and much spoken of: for his zeale and godlines. But the Emperour bidden and withstood his enterpryse with charge admonitions and nipping words. I thinke it best to runne over with silence the verations and injuries he did vnto such as rebuzated the feast of Easter the fourth day of the moneth throughout Asia, Lydia and Caria, and how many were cast away in the sedition which he raised at Miletum and Sardis. But as for the plague and punishment he suffered, partly for the aforesaid causes, and partly also for his malapart tongue, I will lay downe in another place.

## CHAP. XXX.

*How that in the raigne of Theodosius the younger, the Burgonions received the faith in Christ.*

Now am I about to delare a woorthy histozy which happened at that time. There is a certaine barbarous nation inhabiting beyond the riuer of Rheyne, whom we commonly do call Burgonions. These people led a life farre from magistracy and gouernment of the common weale, for they are all carpenters, and thereby get their lining. The people called Hunni breaking oftentimes into their regions, haue destroyed their countrey, and dispatched very many at sundry times out of the way. Wherefoze they determine with themselves not to fly for refuge and succour vnto any mortall man or liuing creature, but to relye themselves wholly vnto some God or other. And when they called to minde that the God of the Romans neuer failed such as feared his name and put their affiance in him, loyntly with one heart and minde they turned themselves to embrace the faith of Christ: they took their voyage into a certaine citie of France, and there they require of the Bishop to baptize them in the Christian faith. The Bishop hauing enioyned them to fast seuen dayes, and instructed them in the principles of Christian profession, did baptize them the eight day following, and bid them farewell. They put on ballant courage, and went on boldly to encounter with the tyrgants, neither was their hope frustrate, neither did it faile them in the end. For the Burgonions, when *Vptarius* King of the Hunnes crammed himselfe with victuals on a certaine night untill he burst in the midst, set vpon the Hunnes now wanting a head and captaine, slew of them against many of the other, (to wit, thre thousand against tenne thousand,) they fought valiantly and got the victozy. From that time forth the said nation was a zealous maintainer of the Christian faith. About that time *Barbas* the Arian Bishop died, it was the thirteenth Consulship of *Theodosius*, the thir of *Valentinianus*, and the foure and twentieth of Iune, in whose come *Sabbatius* succeeded. No farre of these things.

## CHAP.

## CHAP. XXXI.

*How Nestorius vexed the Macedonians.*

*Nestorius* inasmuch he practised many things preiudiciall vnto the quiet state of the Church, procured vnto himselfe great hatred, even as the end of his doings procured sufficiently vnto vs. *Antoninus* Bishop of Germa a citie in Hellepont, seeing the humors and cruelty of *Nestorius* in the rooting out of hereticks, began to bere the Macedonians out of all measure, and so to cleare himselfe he sained that the Patriarke, to wit, the Bishop of Constantinople had commanded him the same. Wherefoze the Macedonians although they suffered a while grieues and verations, yet seeing that *Antonie* kept no means, but excided in cruelty, they could no longer beare the weight of so intollerable a burthen of injuries, but in the mad fury of their mind, preffering the rash motion of reuengement before all right and reason, procured the death of *Antonie* to be done by such men as they had sent for to work the feat. This hainous offence which the Macedonians committed, was an occasion to kindle and let on fire the cruelty of *Nestorius*. For he perswaded the Emperour to depriue them of their Churches. Wherefoze the Macedonians were put by one Church which lay without the old walls of Constantinople: by another at Cyzicum, besides many others throughout Hellepont, so that many of them returned into the Church, and embraced the faith of One substance.

## CHAP. XXXII.

*Of Anastasius the Priest, who was the occasion that Nestorius fell into such extreame impietie.*

Commonly we say, that such as are giuen to drunkenesse are neuer to sake for the cup, and bawty bodies neuer want woze. *Nestorius* who enduozed with might and maine to bereane others of their Churches, was by chance thrust out of the Church himselfe, the occasion was as followeth. *Anastasius* the priest who came with him thither fro Antioch, kept *Anastasius* him alwayes companie, was highly esteemed of him, and his counsellour in all his affaires, taught on a certaine time in the Church that none ought to call *Mari* the mother of God, because that she was but a woman, and that God could not be bozne of a woman. These words of his disquieted out of measure the minds both of clergie and laity. For they had learned of old that Christ was true God, and not to be feared because of the myserie of his incarnation, as man alone from his diuinitie, and that according vnto the mind of the Apostle where he saith: Although we haue knowne Christ after the flesh, yet now do we know him so no more. Wherefoze for this cause let vs cease to reason any longer of Christ, and let vs enduoz to attaine vnto his perfection. When as schisme and contention was hereof risen (as I said before) in the Church, *Nestorius* going about to confirme the opinion of *Anastasius* (for he would in no wise haue him whom he made so much of to be rebuked, as one that had uttered blasphemies against Christ) discoursed very oft of that matter as he preached in the Church: layd down very contentiously certain positions, and condemned utterly the clause that signified the bearing of God. And because that diuers men, to a diuers end and purpose disputed of this question, the Church was deuider, and the members parted asunder. For much like blind folde persons, and men bzaubling and fighting in the darke, they were caried here and there, now they affirmed this, anon they said that, and looke what they auouched a little before, the same they denied immediately after. Many thought that *Nestorius* was of opinion that Christ was but only man, and that he went about to reuiue and to raise vp afresh the heresy of *Pantulus Samosatenus* and of *Photinus*. Where was so much ado about this matter, that the summoning of a generall Councell seemed needfull for the deciding of the controuersie, and the appealing of the people. I of mine owne part by perusing the woorks of *Nestorius*, do find the man ignorant and altogether vblearned, I speake this from the heart and vnsainely. For it is not of hatred I owe him that I sal a ripping of his crimes and infamie, neither haue I determined by flattery and seding of some mens humors, to report lesse of him then I found true. *Nestorius* in mine opinion followeth neither *Paulus Samosatenus*, nor *Photinus*, neither thinke I that our Lord *Iesus Christ* is onely man: but onely auoideth this clause the mother or the hereticke bearing

The opinion of Nestorius

bearing of God as a praying ghost. This befel vnto him for his palpable error; and for that though of nature he had a smooth and an eloquent tongue, and therefore was thought learned, yet to say the truth, he was altogether vnlearned. Whereover he disdained to peruse the works of the ancient fathers. He so wanted himselfe with his rolling tongue and eloquent speech, that in manner he contemned the old writers, and preferred himselfe before them all. Again he was ignorant of that which was written in the old copies of *Saint Iohns* Catholike epistle: Every spirit which deuideth *Iesus* is not of God. As many as went about to fence the Diuinitie from the Humantie of Christ, sticke not to raze and blot this sentence out of the ancient copies. Wherefore the old writers signified no lesse, then that certaine men had corrupted that Epistle, to the end they might deuide the humantie of Christ from the Diuinity of God. His manhood is ioyned with the godhead, neither are they two but one, in which sense the ancient writers were not afraid to call *Marie*, the mother of God. *Eusebius Pamphilus* in his third booke of the life of *Constantine*: God among vs was borne on earth for our sakes, and the place of his natiuitie is called of the Hebrews after a proper name *Bethlem*. Wherefore *Helen* the most holy Emperesse hath set forth the traouelling of the mother of God with goodly ornaments, and bedecked that hollow rocke with sundry notable monuments. *Oriens* hath written no lesse in his first Tome of Commentaries vpon the Epistle of *Saint Paul* to the Romanes, where he discourseth at large of this matter, and alledgeth the cause why *Marie* was called the mother of God. Wherefore *Nestorius* seemeth neuer to haue read the works of the ancient fathers, and for that only cause he inuoyed (as I said before) against the clause, the mother of God. For he saith not that Christ is onely man, as *Photinus* and *Paulus Samosatensis* affirmed: neither taketh he away the subistence of the Sonne of God, but confesseth euery where that he hath his being, and that he is in the Trinitie: neither denieth he his essence as *Photinus* and *Samosatensis* did, (so did also the Manichees and Montanists) as it appeareth by the sermons which he published vnto the world. But though I finde that *Nestorius* was of that opinion, partly by his booke which I haue perused, and partly by the report of his familiar friends, yet his foolish and fond doctrine disquieted not a litle the whole world.

## CHAP. XXXIII.

*Of a hainous offence committed by certaine fugitiue seruants, at the altar of the great Church, and of the former Councell summoned at Ephesus for the hearing of Nestorius opinion.*

**W**hen these things were done in such sort as I said before, a certain hainous offence was committed in the open Church, and face of the whole people. For some noble man seruants, by birth barbarians, when they had tasted of their Lord and masters extreame cruelty, and could not patiently away with the rigour thereof, ran for refuge vnto the Church, and got them vnto the altar with swords hanging by their sides. Being requested to depart, they would not in any wise, but disturbed and hindered diuine seruice. Whereover for the space of many dayes they held their naked swords in their hands, ready to dispatch whoeuer came vnto them. Wherefore when they had killed one of the priests and wounded another, in the end they due themselves: with the sight hereof one of them that were present said, that the profanation of the Church prognosticated some calamities to ensue, and repeated two Lambicks verses out of some old Poet to iustifie his saying:

Men see full oft such signes before and wonders eke:

When hainous crimes the holy Church to staine doth seeke.

Neither was he in a wrong bore that uttered these Lambicks, for it prognosticated as it seemed vnto vs diuision to rise among the people, a no depriuation of him that was ringleader of the whole mischief. Shortly after the Emperour gaue forth this commandement, that the bishops out of all places should mete at Ephesus, where they came together, whither also *Nestorius* took his voyage immediately after Easter holydayes, together with a great multitude of people where he found the bishops assembled. But *Cyrillus* bishop of Alexandria came thither in a while after, it was about whitson tide. The first day after Pentecost *Inuenalis* bishop of Jerusalem was come. But while *Iohn* Bishop of Antioch lingered by the way, the bishops which were already come thither called the matter into question. *Cyrillus* Bishop of Alexandria

\*Cap. 34 in the Greeke. The councell of Ephesus. Anno Dom. 435.

led him to the end he might molest *Nestorius* (for he thought very ill of him) used certaine pteambles of disputation. When many confirmed that Christ was God, *Nestorius* pleaded for himselfe: I verily sayth he will not call him God, who grew to mans state by two moneths and three moneths and so forth, therefore I wash my hands from your blood, and from henceforth I will no more come into your company. Immediately after he had spoken this, he went aside and ioyned himselfe with the Bishops which held with his opinion. So that the Bishops then present were diuided into two parts. Such of the councell as held with *Cyrillus*, called *Nestorius* before them, he came not, but answered that he would deferre the hearing of his cause vntill the coming of *Iohn* Bishop of Antioch. Wherefore *Cyrillus* together with the other Bishops of the Councell, after they had reade ouer the sermons of *Nestorius*, the which he had preached vnto the people, and gathered out of them that in god earnest he had uttered open blasphemies against the sonne of God, deposed him of his Bishopricke. This being done, the Bishops which held with *Nestorius* assembled together severally by themselves and deposed *Cyrillus* and *Memnon* Bishop of Ephesus. Shortly after *Iohn* Bishop of Antioch was come, who vnderstanding of all circumstances, blames *Cyrillus* greatly, as the author of all that stirre, and because that vpon a head he had so sone deposed *Nestorius*. *Cyrillus* taking *Inuenalis* on his side for to reuenge him of *Iohn*, deposed him also. When the contention grew to be very troublesome, when also *Nestorius* perceived that the poisoned infection of discorde was scattered farre and nigh among the common sort of people, he as it were recanting his folly, called *Marie* the mother God, his words were these: Let *Marie* be called the mother of God, and I pray you conceiue no longer displeasure. But no man thought that he spake this and repented from the hart, therefore as yet he dwelleth in Oasis, both deposed of his Bishopricke & banished his countrey. Thus was the Councell of Ephesus at that time broken vp, it was in the Consulship of *Bassus* and *Antiochus* the eight & twentieth of Iune. *Iohn* Bishop of Antioch after his returne vnto his proper sea, called many Bishops together, & deposed *Cyrillus* who now was gone to Alexandria. Shortly after for all this, they layd aside all spite, grudge and enmitie, they became friends, and restored each to other their Bishopricks againe. After the deposition of *Nestorius*, there arose a great schisme in the Church of Constantinople, for the vaine and foolish doctrine of *Nestorius* parted the people asunder. All the Clergie with unifoirme consent accursed him openly, for so we Christians do call the sentence which we pronounce against the author of blasphemie, whereby we minde to make it so manifest vnto the world, as if it were ingrauen in a table, and nailed to an open post.

## CHAP. XXXIIII.

*How that after the deposition of Nestorius, Maximianus was chosen Bishop of Constantinople.*

Chap. 35 in the Greeke.

**A**t Constantinople there arose another schisme about the election of a Bishop. For some would haue *Philip* (of whom I spake a litle before) some other would haue *Proclus* chosen Bishop. *Proclus* verily had preuailed, had not some of great authoritie bene his backe friends, and signified plainly that the Canon of the Church forbade any should be nominated Bishop of one citie and translated to another. The which saying being alledged was of such force, that the people were therewith appeased and satisfied. Wherefore thre moneths after the deposition of *Nestorius*, *Maximianus* was chosen Bishop, a man he was which led a monasticall life, by degree a priest, one that of late had purchased vnto himselfe a good name, and was thought to be a goodly man, because he had builded vpon his owne costs and charges the sepulchers and tombes where goodly men should be interred. He was a man altogether vnlearned, who determined with himselfe to leade a quiet life boyd of all care and molestation.

## CHAP. XXXV.

*Socrates prometh that it is not forbidden, but that there may be a translation of Bishops from one sea to another.*

Chap. 36 in the Greeke.

**I**n so much that some by reason of the Ecclesiasticall Canon which they alledged for themselves haue inhibited *Proclus* in the Bishop of Cyzicum from being placed in the Bishops seat of Constantinople, I thought good presently to say somewhat thereof. Such as take

*Nestorius* de-  
nieth Christ  
to be God.

Anno Dom. 435.

A Canon of  
the Church.

Perigence.

Gregorie  
Nazianzen.  
Meletius.  
Dionysius.  
Bereutus.  
John.  
Palladius.  
Alexander.  
Theophilus.  
Polycarpus.  
Hierophilus.  
Optimus.  
Silvanus.Cap. 37 in  
the Greeke.

upon the to iustifie that saying, in mine opinion did not report the truth: but either of such against *Proclus* forged such a decree, of wilful ignorance considered not then of the Canon and other constitutions oftentimes established for the profit and commoditie of the Church of God. For *Ensebius Pamphilus* in the first booke of his Ecclesiasticall historie reporteth that one *Alexander* Bishop of some citie in Cappadocia, taking his voyage towards Jerusalem, was of the citizens of Jerusalem caused to tarie and staled Bishop in the roome of *Narcissus*, where he continued vnto the end of his life. It was an indifferent matter of old time among the ancient fathers as oft as the Ecclesiasticall affaires so required, to translate Bishops from one sea vnto another. If it be any thing auailable to annex the Canon decreed in the behalfe vnto this our present historie, let vs see how shamelesse these men were who therefore thrust *Proclus* besides the Bishopricke of Constantinople, and how vntruly they reported of the Canon, for it is reade as followeth. If any Bishop be assigned to gouerne any Church whatsoeuer, & goeth not thither, the fault being not in himselfe, but either that the people repelled him, or some other necessarie cause do stay him: vnto him be it lawfull to enioy the honoour and the priestly function, so that he be not troublesome vnto the Church whereof he is appointed Bishop, but approue whatsoeuer the prouinciall Councell shall determine of the matter called in controuersie. These be the words of the Canon. But that it may appeare more evidently that many Bishops were translated from one citie vnto another, vpon necessarie and vrgent causes, I will here lay downe the names of such as were remoued. *Perigence* being chosen Bishop of Patras in Achaia and refused by the citizens of that place, was by the commandement of the Bishop of Rome placed in the Metropolitan seat of Corinth, to succede the late deceased, where he continued all the rest of his life. *Gregorie Nazianzen* was first Bishop of Siminum a citie in Cappadocia, next of Nazianzum, afterwards of Constantinople, last of all he went backe againe to Nazianzum. *Meletius* was chosen Bishop of Sebastia in Armenia, but afterwards remoued to Antioch. *Dositheus* Bishop of Seleucia was by *Alexander* Bishop of Antioch, translated vnto Tarsus in Cilicia. *Bereutus* Bishop of Arce in Phoenicia was brought thence into Tyrys. *John* was sent from Gordus a citie of Lydia to gouerne the Bishopricke of Proconesus. *Palladius* was translated from Helenopolis to Aspinis. *Alexander* from Helenopolis vnto Adrian. *Theophilus* from Scantapritia a citie in Mysia, vnto Nicopolis in Thracia: *Hierophilus* from Trapezopolis in Phrygia vnto Plotinopolis in Thracia: *Optimus* from Andagania in Phrygia, vnto Antioch in Phidias: *Silvanus* Bishop of Philippopolis in Thracia, was translated vnto Troas. But these many shall suffice in steade of many others, who were translated from their proper seas vnto other Bishopricks.

## CHAP. XXXVI.

Of *Silvanus* who being Bishop of Philippopolis was remoued to Troas.

**N**OW I thinke it not amisse to write a few lines of *Silvanus* whom we sayd a little before to haue bene translated from the Bishopricke of Philippopolis in Thracia vnto Troas. This *Silvanus* first studied Rhetoricke in the schoole of *Troilus* the Sophist: who though he was an earnest embracer of Christian religion, & exercised the Apostollicall trade of liuing, yet wore he still the Philosophicall habite. In proceesse of time *Atticus* the bishop sent for him and made him bishop of Philippopolis. Who hauing continued in Thracia the space of thre yeares, when he could no longer alway with pining cold of that countrey (for he had a thinne and a weake body) he requested *Atticus* to substitute another bishop in his roome, protesting that he left Thracia for no other cause but onely to auoid the extreme cold. *Silvanus* then hauing procured another bishop to succede him, remained at Constantinople & exercised continually the Apostollicall trade and discipline. He was so farre from pride and haughtinesse of stomacke, that often times in great assemblies & solemn meetings of the citizens he wore sandals and buskins of twisted hay. Shortly after the bishop of Troas departed this life, & immediatly the people of Troas came to Constantinople to sake a bishop. *Atticus* mizing with himselfe whom he might prefer to the roome, *Silvanus* by chance came by: as sone as *Atticus* espied him, he ceased to bethinke himselfe, and turned vnto *Silvanus* with these words: Thou maist no longer excuse thy selfe, but of necessitie thou must take vp on thee the gouernement of the Church: for in Troas there is no chilling cold, behold God

hath provided for the infirmities of thy body a delectable and pleasant soyle, make no more a brother, but in hast get thee to Troas. So he thort *Silvanus* went thither. Were I thinke verie fit to lay downe the miracle which he wrought. A great ship of bulke for the breadth thereof called *Πλατμή* being freighted and laden with great pillours, newly made vpon the thre or rode of Troas, could not be drawne from the land to take sea: no, though the ship be together with a great multitude of men drew her with cable ropes she would not moue. When they had the space of many dayes assayed what they could do, and nothing preuailed, they thought verily that some diuell held the hulke from moving. Wherefore they go vnto *Silvanus* the bishop, & request him to pray in that place, for so they hoped it would come to passe that the ship might be drawne into the sea. But he excused himselfe very modestly, saying, he was a sinner, and told them that he could not helpe them, that it was the office of a iust man. But seeing they were so importunate vpon him that they would not be answered, he came to the ship, there he prayed vnto God, took the rope by the end, and bad the rest so their endeavour. The ship then being shaken with a little violence, was sodainely brought into the maine sea. This miracle which *Silvanus* wrought altered many of that prouince to embrace with seruent zeale the Christian faith. *Silvanus* also expressed no lesse in other acts & dealings of his, the good motion of his goodly mind. For when he perceived that the clergie respected nothing but gaine in deciding the controuersies of their clients, he suffered thenceforth none of the clergie to be iudge, but took the supplications and requests of suitors, & appointed one of the laytie whom for certaintie he knew to be a iust & goodly man: gaue him the hearing of their causes, and so ended quietly all contentions and quarrels. For the aforesayd causes *Silvanus* became renowned and famous among all men. And though these things of *Silvanus*, may seeme to be from the purpose, yet haue we remembered them for the profit and commoditie of the reader. But now let vs returne where we left. When *Maximianus* was chosen bishop of Constantinople in the Consulship of *Bassus* and *Aniochus*, the Church enioyed peace and quietnesse.

## CHAP. XXXVII.

Of the Iewes in Crete, how they were deceiued, and in the end perceiuing their folly, embraced the Christian faith.

**A**BOUT that time many Iewes inhabiting Crete receiued the Christian faith, being brought therunto by such a calamitie as followeth. A certaine Iewe being a subtil liane, fained himselfe to be *Moses*, & sayd that he came downe from heauen for to leade the Iewes which inhabited that Ile through the sea into the firme and maine land: that he was the same who of old did safely conduct Israel through the redde sea. For the space of one whole yeare he did nothing else but wander from one citie to another throughout the Ile, vying all meanes possible to perswade the Iewes which dwelt there to credit him, and exhorting them to leaue all their wealth and substance behind them. For he promised to bring them through the sea drie footed into the land of promise. When that he had bewitched them with such vaine and deceiptfull hope, they left their worke and trade of life: they set nought by their wealth and substance: and they gaue licence to him that listeth for to possesse them. When the day appointed of the false Iewe for the voyage was come, he led them the way, all the rest began to follow after, together with women and children. He brought them to a certaine mountaine which lay as it were an elbow into the sea ward, and thence he bad them cast themselves into the sea. Wherefore such as first came vnto the fall did so, whereof some were crushed tumbling downe the hill, some other were drowned in the sea and died immediately, and had not the prouidence of God provided better for them, many more had perished. For as God would there were nigh them many Christians, whereof some were fishermen, and some other marchants: these drew vp some which were almost choked with water, & saued their liues, who being in this lamentable plight, acknowledged their folly: they stayed others from plunging themselves in the waues of the sea, laying before their eyes the death of others which led them the dance. When they perceiuing the guile, blamed themselves for being so credulous, and went about to kill the counterfaint *Moses*. But they could not catch him, for he conueyed himselfe priuily from among them. Whereupon diuers men did coniecture that it was a diuell, which embrozed by bewitching the shape of man to destroy



destroy that nation, and utterly to roote the Jewes from off the face of the earth. Whereby that calamitie schooled the Jewes which inhabited Ciete, made them forsake Iudaisme, and cleave unto the Christian faith.

Cap. 39. in  
the Greeke.

CHAP. XXXVIII.

*How the Church of the Nouatians was set on fire.*

Anno Domi.  
437.

Shortly after, *Paulus* the Nouatian Bishop although aforesaid he was counted a very goodly man, yet then specially it fell out that men conceived a farre better opinion of his pietie then ever they did before. At Constantinople there happened such a fire the like whereof was not remembred before. For the greater part of the citie was consumed to ashes, the famous graynards, the market house called *Achilleus* were quite burned. Last of all, the fire crept into the Nouatian Church which adioyned unto the signe of the Starke. Whereby *Paulus* as soon as he perceived the church to be in great danger, fell prostrate before the Altar, referred unto God in his prayer the preservation of the Church, neither ceasing here to circulate as well the remembrance of the citie as of the church. God as it proved in the end gave eare unto his prayers. For though the fire flash into the church both by doors and windows, yet was there no harme done: nay though the building round about was on fire, though the church was inuironed with burning flames, by the power of God the church was preserved, and overcame the fury and rage of the fire. It was not quenched the space of two dayes & two nights, the citie burned all that while. In the end, though many parts of the citie were utterly come to nought, yet the church (as I sayd before) escaped that lamentable overthrow. And that which was moze to be wondred at, no signe of the smoke, no scorching of the flame, nor parching of the heat could be seene upon the timber, beams, or wals. This came to passe the seuententh of August in the fourteenth Consulship of *Theodosius*, and the first of *Maximus*. The Nouatians since that time doe yearly keepe holyday the seuententh of August, in remembrance that their church was then miraculously preserved from fire, at what time they render unto God hartie thanks: all men do reverence that church for the miracle, and not onely the Christians but also the Ethnicks do honour it as an holy place. So far of that.

CHAP. XXXIX.

*How that Proclus succeeded Maximianus in the Bishopricke of Constantinople.*

Cap. 40. in  
the Greeke.

When *Maximianus* had peaceably governed the church the space of two yeares and nine moneths, he departed this life, in the Consulship of *Areobindus* & *Aspar*, the twelfth of April. It was the ember wake next before Easter, and on good Friday. At what time *Theodosius* the Emperour plaid a very wise part. For lest that tumult and dissension should be raised againe in the church, without any further delay, while as yet the corpse of *Maximianus* was above ground, he procured the bishops then present to call *Proclus* in the bishops sea. To this end the letters of *Celestinus* bishop of Rome were brought unto *Cyrill* bishop of Alexandria, unto *Iohn* bishop of Antioch, and unto *Rufinus* bishop of Thessalonica, certifying them that there was no cause to the contrary but that one either already nominated bishop of some certaine citie, or staled in some proper sea, might be translated unto another Bishopricke. As soon as *Proclus* then took possession of the Bishopricke, he solemnized the funerall of *Maximianus* and interred his corpse.

CHAP. XL.

*Of Proclus Bishop of Constantinople, and what kind of man he was.*

Now fit opportunitie is offered to say somewhat of *Proclus*. This *Proclus* from his youth up was a reader, he frequented the scholes and was a great student of rhetoricke. When he came to mans estate he had great familiaritie with *Atticus*, for he was his scribe. *Atticus* seeing his forwardnesse in learning and good behaviour in life, made him Deacon. But when he was thought worthy the degree of a Priest, *Sisinnius* (as I sayd before) made him bishop of Cyzicum. But these things were done a good while before. At that time as I say he was chiefe bishop of Constantinople. A man he was of a marvellous good life, being

being trained up under *Atticus* he became an earnest follower of his vertuous steps. As for patient sufferance he farre excelled *Atticus*, *Quen* as *Atticus*, time and place so requiring, could tolerate the heretikes: so he behaved himselfe tractably towards all men, and perswaded himselfe that it was farre easier for him by faire meanes to allure unto the Church then by force to compell them unto the faith. He determined to be no sea whatsoever: but referred and referred unto the Church that renowned vertue of mekenesse required in Clergie men. Wherein he imitated the Emperour *Theodosius*, for even as it pleased him not to execute the Imperiall sword against such as committed heynous crimes and brought treason: so *Proclus* made no account at all of such as were of the contrary faith and opinion.

CHAP. XLI.

*Of the clemencie of Theodosius the Younger.*

Cap. 41. in  
the Greeke.

*Theodosius* the Emperour did highly commend *Proclus* for the aforesaid vertues. For he counterailed in patience the holy priests of God: he could not away with persecutions: yea to say the truth, he passed all the priests of God in modesty and mekenesse of spirit, even as it is written of *Moses* in the booke of Numbers: *Moses* was the mildest man upon earth, so may it now be said of *Theodosius*, that he is the mildest man in the world, for which cause God subdued his enemies unto him without slaughter & bloodshed, even as the historie he got of *Iohn* the tyrant, and the overthrow of the barbarians did manifestly declare unto the world. For God bestowed such benefits upon this most holy Emperour, as he did of abuncheon upon the righteous and vertuous livers. Neither truly do I write these things in the way of flatterie, but I will hereafter declare unto the world moze plainly that they are as true as I report them.

CHAP. XLII.

*What calamitie befell unto the barbarians, which aided the tyrant and rebell Iohn.*

After the decease of the tyrant, the barbarians whom he had gathered together to wage battaile with the Romaines, purposed to overrunne certaine dominions that were subiect unto the Empire of Rome. The Emperour hearing of this, referred unto the will of God after his wonted guise the whole matter, he gaue himselfe altogether unto prayer, and in the end obtained his desire. It shall not be amisse presently to lay downe the miserable ends of the barbarians. First of all their captaine *Rugus* was slaine with a thunderbolt. Next there ensued a plague which dispatched the greater part of his souldiers. Neither seemed this a sufficient punishment, but there came fire also from heauen and consumed many of them that remained: the which thing did greatly astonish the barbarians, not so much because they presumed to take armour against the fierce and valiant Romaines, as when they saw the Romaines assisted by the mightie arme and invincible power of God. At that time *Proclus* the bishop repeated some parcel of *Ezechiels* prophesie, expounded it in the church, and applied it with singular commendation to haue bene foretold of God, then to haue taken place to the wealth of the Romaine Empire. The prophesie was as followeth: Thou sonne of man prophesie against *Gog* the prince of *Rhus*, *Misoch* & *Thobel*. I will visite him with pestilence and blood: I will cause stormy raine and hailstones, fire and brimstone to fall upon him and all his hosts, yea and upon all that great people that is with him. Thus will I be magnified, thus will I be sanctified and knowne in the eyes of many nations, and they shall know that I am the Lord, for this sermon *Proclus* (as I sayd before) was highly commended.

CHAP. XLIII.

*How the Emperour Valentinianus the younger married Eudoxia the daughter of Theodosius.*

*Theodosius* the Emperour, besides sundry other graces, for his singular modestie & mekenesse, had this one benefit which followeth bestowed upon him by the goodness of God. He had a daughter on his wife *Eudoxia*, whose name was *Eudoxia*. *Valentinianus* the younger

*Rugus* slaine  
with a thunderbolt.  
Pestilence,  
Fire from  
heaven.

*Ezech. 38.*

Ex. 11

younger

younger his cousin whom he had made Emperour of the West parts of the world request to might haue her to his wife: *Theodosius* the Emperour yielded vnto his request. And when they deliberated with themselves, and thought vpon a place that was situated in the midst betwene Rome and Constantinople, where the marriage might be solemnized, & again that it should be at Thessalonica: *Valentinianus* wrote vnto *Theodosius*, requesting him not to trouble himselfe any thing at all therein, for he would come to Constantinople. Whereafter after he had set all things in order in his West dominions, he took his voyage towards Constantinople to be married. When all the royall solemnitie was accomplished, in hast he returned together with his wife towards the West. It was in the Consulship of *Isidorus* & *Symon*. Thus had the affaires of *Theodosius* happy and prosperous successes.

Anno Dom.  
440.

## CHAP. XLIII.

*How Proclus bishop of Constantinople perswaded the Emperour to translate the Corps of Iohn Chrysostome out of exile, and to burie it in the Apostles Church.*

Shortly after *Proclus* the bishop reconciled vnto the Church such as had deuied themselves because of *Iohns* deposition, and with his graue wisdom and policie he removed out of their minds the offence and displeasure they had conceived. But how he brought that to passe I will now declare. When he had first perswaded the Emperour, because the corps of *Iohn* buried at Comanum, to be translated to Constantinople five and thirtie yeares after his deposition, and solemnly with great pompe and reuerence to be interred in the Apostles Church. By this meane such as for the affection they bore vnto *Iohn* raised private and seuerall conuenticles, were coupled vnto the congregation of faithful. This was done in the sixteenth Consulship of *Theodosius* the Emperour, the eight and twentieth of Ianuary. Yet I cannot chuse but maruell greatly, what the occasion might be of so great a spite and hatred owed vnto *Origen* that was dead (for he was excommunicated by *Theodosius* bishop of Alexandria two hundred yeares after his deale) when as *Iohn* five and thirtie yeares after his departure, was of *Proclus* received into the companie of the faithful. But *Proclus* was a faire conditioned man in respect of *Theophilus*. Wise and discrete men do perceive well enough how these things both haue fallen out in times past, and now also daily do come to passe.

Origen was  
excommunicated  
two  
hundred  
yeares  
after  
his death.

## CHAP. XLV.

*Of the death of Paulus the Nonatian Bishop, and how Marciannus was chosen to succeed him.*

Not long after they had interred the corps of *Iohn* in the Apostles Church, *Paulus* the Nonatian departed this life: it was in the aforesaid Consulship the one & twentieth of Iuly. His hearse reconciled in maner vnto the Church all the varying sects and opinions. For all came together to his buriall, and brought his corps to the grave with singing of psalmes. He was the man that was greatly beloued throughout his life time for his sincere and bright behauiour. And inasmuch he did a worthy act a little before his departure, I thought good to pen it in this our present historie to the profit of the Reader. It was as followeth. *Paulus* being ready to depart out of this life, called the priests within his iurisdiction before him, and sayd thus vnto them: Prouide you be set on tumults and dissention. When they had answered, that the election of a Bishop was in no wise to be referred vnto them, (for they sayd, one of vs is of this mind, another of that mind, and therefore it is impossible we should agree vpon one man, but we would have the

to name him whom they pleasure is we should chuse) after the hearing of their reason he replied: Why then deliver me this your promise in writing, that you will elect whomsoever I shall nominate. When the bond was made, and subscribed vnto with their hands, first he lifted himselfe a little out of his bed, next he wrote secretly within the bond, vnto them that were present, the name of *Marciannus*, who was a priest, and had bene trained vnder him in the Monasticall discipline, but then as it fell out was not present. Last of all he sealed it, he willed the chiefe priests to do the same. he delivered it vnto *Marcius* the Nonatian bishop of Scythia, who then was in the citie, and sayd vnto him as followeth: If it please God that I may recouer and lengthen my daies yet a while longer in this world, deliver me this bond which I giue thee to keeping, but if his pleasure so be that I must needs depart and finish the race of this frail and transitorie life, thou shalt find his name written in this bond whom I haue nominated to be my successor in the Bishopricke. These words were no sooner uttered but he gaue by the ghost. Three daies after his departure out of this life, the bond was opened in the presence of a great multitude: when they found that *Marciannus* was therein nominated, all with one consent lifted their voices and sayd he was a fit man for the function, and immediately they sent to seeke him out. When they had happily met with him at Tiberiopolis a citie in Phrygia, they take him and bring him thence, in the end he was placed in *Paulus* roome the one and twentieth day of the foresayd moneth. But of these things thus much shall suffice.

## CHAP. XLVI.

*How Theodosius the Emperour sent Eudocia his wife to Ierusalem.*

From that time forth *Theodosius* the Emperour began to offer praises and thanksgiving for the benefits he received of God, and to extoll with diuine lauds the name of Christ. Whereupon he sent *Eudocia* the Emperesse to Ierusalem, for he promised that she should performe this towe if he might see his daughter married. But she both at her going and at her returne beautified with sundry ornaments, not onely the Churches of Ierusalem, but these also throughout all the cities of the East.

## CHAP. XLVII.

*Of Thalassius Bishop of Caesarea in Cappadocia.*

*Proclus* about that time in the seuententh Consulship of *Theodosius*, took in hand a marvellous enterprize, such a thing as none of the Bishops of old haue at any time brought about. For *Isidorus* Bishop of Caesarea in Cappadocia being dead, the Caesareans came to Constantinople for a bishop. When *Proclus* mused with himselfe whom he should assigne to be their bishop, by chance on the Sabbath day as he sought a fit man for the roome, all the Senators came to the Church for to see whom he would elect, of which number *Thalassius* was one Lieutenant and gouernour of the nations and cities throughout Illyrium. Who as report goeth being commanded of the Emperour to gouerne certaine countries of the East, was consecrated of *Proclus*, and in steede of a Lieutenant made bishop of Caesarea. And thus the Ecclesiasticall affaires of those times enjoyed place and tranquillitie. But here I will cut off and make an end of my historie, praying for continuance of the peace and prosperous estate of all Churches vnder heauen, for the wealth of all people, for the concord and vnitie of all cities and countries. For when peace preuaileth, there is no matter for an historiographer to occupie his pen. For (most holy *Theodorus* which hast inioyned me this talke, now at length performed in these seuen booke of the Ecclesiasticall historie) there would haue bene no matter ministered for my penne, if such as set their minds on sedition and discord had bin at peace & vnitie among themselves. This seuenth booke continueth the historie of two and thirtie yeares, our whole historie being deuised into seuen booke compriseth the compass of one hundred & fortie yeares, beginning at the first yeare of the two hundred and first Olympiade, when *Constantine* was proclaimed Emperour, and ending the second yeare of the third hundred and first Olympiade, being the seuententh Consulship of *Theodosius* the Emperour.

Socrates endeth his  
historie Anno  
Dom 440.

The end of the seuenth booke of the Ecclesiasticall historie, of  
Socrates Scholasticus.

Kk iijj

THE TRANSLATOVR VNTO  
THE READER.

**H**itherto (Christian Reader) haue I translated Eusebius and Socrates, which continued their histories from the birth of Christ vnto the raigne of Theodosius Iunior. I would haue thee know, that at one time with Socrates there wrote two other Grecians, Sozomenus & Theodoret, beginning where Socrates beganne, and ending their histories with him at Theodosius Iunior. Their argument is one, to wit: The Ecclesiasticall historie, their language one, they wrote all in Greeke, their yeares one, for they florished the same time. Little difference there is betweene them in substance, sauing where the one is long the other short, where the one is obscure, the other plaine, where the one is tedious, the other pleasant. To translate them all three, would not in my opinion be so profitable as painefull, the volume both would be too huge, and the reader soone wearied with the oft repetition of one thing. Cassiodorus the Senatour and compiler of the Tripartite history, preuenting this inconuenience, and seeing that these three writers agreed in substance, deuised with himselfe how to ease the reader of so great a labour, and how to ridde him from so tedious a studie. He made an Epitome or brieffe collection of them all three, I meane Socrates, Sozomenus, and Theodoret, & called it the Tripartite historie. The credite of the Epitome & collector doth not counteruaile the authoritie of the authour, Antiquitie with the truth is to be preferred. Therefore in translating, I thought farre better thou shouldst see, not the authour to auoyd repetition and wearisome reading, but the author himselfe, I meane Socrates alone, in steede of the two other, whom I haue chosen as the soundest writer, the faithfullest historiographer, and the absolute best deliuerer of the historie in all points vnto the posteritie. Wherefore if ought be well done, giue the praise vnto God, let the paines be mine, and the profite the Readers.

THE ECCLESIA-  
STICALL HISTORIE OF

EVAGRIVS SCHOLASTICVS, A  
NOBLE MAN OF ANTIOCH, AND ONE

of the Emperours Lieutenants: comprised in fixe  
books, beginning where Socrates left,  
and ending an hundred and se-  
uenty yeares after.

Written in the Greeke tongue about nine hundred yeares ago,  
and translated by M. H.



LONDON.

Printed by RICHARD FIELD, dwelling  
in the Blackefriers.

1607.

THE PREFACE OF THE TRAN-  
SLATOR VNTO THE READER, TOV-  
CHING EVAGRIUS AND HIS HISTORIE.

**E***Vagrius* a noble man of Antioch, a learned writer, and continu-  
er of this Ecclesiastical historie may not lightly be overkip-  
ped without commending his vertues with praise to immortal  
memorie, and rehearsing of them to the encouragement of all  
studious nobilitie, to the profit of the loving Reader, and the  
furtherance of Christian profession. His honour was nothing  
impaired, his blood nothing blemished at all, in that he being  
a temporall man, acquainted himselfe with Ecclesiasticall af-  
faires. *Sabellicus* writeth, that *Bartholomew* the Apostle came  
of a noble race, forsooke the brauerie of courtiers and became the follower of Christ.  
*Peter*, *Dorotheus* and *Gorgonius*, being pages vnto the Emperour *Diocletian*, in great  
credit and of noble parentage, badde court farewell, weyed little their honour, made  
lesse accompt of the Emperour, and forsooke their owne liues, rather then they would  
forsweare Christ. The Treasurer together with the Lieutenant of a certaine towne in  
Phygia, chose rather for the truth in Christ, with fire to be consumed to ashes, then  
here to enioy all worldly treasure. *Audactus* a noble man of Italie, preferred the gar-  
land of Martyrdomme before all the glorie and pompe of this transitorie life. A noble  
man of Nicomedia rent in peeces a wicked proclamation in the face of all the foure  
Emperours. *Astyrius* a Senator of Rome, thought it no staining of his honour, to take  
vpon his shoulders the dead body of a blessed Martyr, and provide for it a funerall. *Jo-*  
*manus*, *Valentinianus*, and *Valens*, noble men and afterwards Emperours one after the  
other, threw away their sword girdles, left their offices, departed the court of *Lu-*  
*lian* the *Apostata*, rather then they would denie Christ. Yet *Saint Paule* saith that,  
not many wise men according vnto the flesh, not many mightie, not many noble men  
are called. True it is in respect of a greater number of the contrarie, or rather we may  
say that these were not fleshlie minded, their disposition was not carnall, their wise-  
domme was not worldly. How great a comfort is it vnto Christian profession, when  
Princes become fosterers, when Queenes become nurces, and noble men become  
fauourers of the Christian faith? In some countries we see that noble men most of all  
spend their time in studie and learning. It is not decent in some countreys for the pe-  
sants sonne, the farmour, the frankeline, or howsoeuer ye terme him, to forget his fa-  
thers rusticall toyle, and forwith addiect himselfe to the gentlemans trade. The Pope  
most commonly calleth noble men to his Colledge of Cardinals: Dukes and Earles  
yongest sonnes he vsed to make Cardinals, sometimes in their cradles. Bishops and  
Archbishops in many countries descend of noble houses. *Orosius* Bishop of Lusita-  
nia in Portingall, writing against *M. Haddon*, sticke not to giue vs an inkling of his  
parentage. Neither do I mislike with this in the Church of Rome, *sicatera essent paria:*  
Ll ij for

Euseb. Eccle.  
hist. lib. 8. ca. 6.  
Euseb. Ec. hist.  
lib. 8. cap. 11.  
Euseb. Ec. hist.  
lib. 8. cap. 11.

Euseb. lib. 8.  
cap. 5.  
Euseb. Ec. hist.  
lib. 7. cap. 15.  
Socrat. ecc.  
hist. lib. 3. ca. 15.

1. Cor. 1.

Socr. eccle.  
Brit lib. 5. ca. 8

Socr. eccle.  
Brit lib. 5. ca. 8  
Socr. lib. 4.  
cap. 15. lib. 6.  
cap. 3.  
Socr. lib. 7.  
cap. 47.  
Eugr. lib. 6.  
cap. vit.

Arcadians.

Ouid.

Suidas.  
Aegyptians.

To. Gorgopius.  
med. Antwer.

Scythians.  
Aethiops.  
Brittains.  
Poggins.

for I read that *Nectarius* a noble man, by office a Prætor of Constantinople, was chosen to be bishop of that sea by an hundred and fiftie Bishops, which then assembled together at Constantinople, partly for that, and partly for other things. *Ambrosius* a Lieutenant of a prouince was made Bishop of Millaine. *Chrysostome* Bishop of Constantinople descended of the Senators of Antioch. *Thalassius* Senator of Constantinople, Lieutenant of Illyrium was made Bishop of Cæsarea in Cappadocia. I see that *Enagrius* who in the time of *Tiberius Constantinus* was Quæstor, and in the time of *Mauricius Tiberius* was master of the rolles, together with diuers others occupied themselves about Ecclesiasticall affaires: but I highly commend such as shew forth tokens of their nobilitie by studie of vertue, politicke gouernement of their countrey, noble prowesse, valiantnesse of courage, mainenance of the truth, and furtherance of the Gospell. Some thinke it is enough for them to bayte at the vniuersitie, there steale a degree, and forthwith be counted gentlemen: or to be in commons in one of the Inns of court or chancery, where there are many wise, zealous, and learned gentlemen: or to get into some noble mans seruice, and by vertue of the cognizance to be called a maister: or to purchase for a peece of money a coate armour: or to beg a fame, and by vertue of the valuation in the Queenes bookes to become a gentleman. Every one thinks not I am sure, that these sorts of men are to be numbred among the ancient and noble houses; though in proceesse of time antiquitie seeme to preuaile verie much with such kinde of men: long possession is a great matter in law, and an old dede though it be forged, will further the matter verie much. The *Arcadians* called themselves *προσέλαύς* a progenie farre more ancient then the Moone. Of them *Ouid* writeth thus.

*Ere Moore was set in skies aboue (if fame do them not faile)  
The soile was cald of Arcas high, whose credit must auale.*

But they contended for Antiquitie with the Egyptians; and to try out the truth, *Psammitichus* King of Egypt did as followeth. He shut vp in a certaine close lodging, farre from cities and companie of people, two newly borne babes, some say with nurces (charged not to speake a word) some say among goates, and that for the space of three whole yeares: at the three yeares end, to see what language the children would speake, he caused one of his familiars suddenly to go in among the children, which did so, and tooke one of the children by the hand, which said vnto him, *Becor*, that is in the Phrygian tongue bread: the King hearing this, confessed himselfe overcome, and yielded vnto his adueraries for antiquitie. Thenceforth were they called *Baccariæ*: but *Suidas* thinketh that the children being acquainted with the bleting of goates, cried becke, and so that it was nothing else but a iest and a deluding of the King. Yet *Iohn Gorgopius* a phisitian of Antwerpe, taketh the matter in earnest: to the end he might curry fauour with the Germanes, he saith that the Grecians were herein foully deceiued, and that becke or wreke in the Germane tongue signifieth bread: the Egyptians being foyled, turne them vnto the Scythians, and of them likewise they were overcome. Here is much ado, and all for gentrie. The *Aethiops* alledge reasons for themselves, and they must be heard. The Brittaines can tell you they come from Troy, and thence they can bring you the straight way to *Adam*, next to God, and then a full point. *Poggins* writeth, that a noble man of France espying on an Italian souldiers buckler the Ox head ingrauen, stomacked him therefore, and told him it was his cognizance, that his house was farre more ancient; and to the end quarrels might be ended, challenged him to the field. The Italian made little ado, told him he would meete him. On the day appointed

pointed, the noble man came with a great troupe. The souldier likewise met, and ioyning together, he asked of him why his noble blood was so much out of temper: When that the noble man answered, that his ancestors had euer giuen the Oxes head, and that he and his would thenceforth giue it, or else know a cause to the contrary. Why if it please you sir (saith the souldier) this is no Ox head, it is the head of a Cowe. It was about gentrie betwene *Phaeton* and *Epaphus* that moued *Phaeton*, as the Poets faine, to crauelicence for one day to sit in the chariot of *Sol*. For when he minded to roote out the posteritie of his aduersarie, almost he set the whole world on fire. *Maximianus* the Emperour borne in a pelting village of Thracia, and misliking with himselfe therfore, slues as many as knew his pedigree, and had seene the rags of his parents. *Herod* burned the genealogies of the Iewes, that he might affirme himselfe as well as they, to haue descended of a noble race. *Themistocles* a bastard borne, for to cloake his birth, and to remoue the ill opinion conceiued of him that way, entiled the yong nobilitie of Athens to frequent *Cynosarges* a schoole without the city, where bastards did onely frequent. Many shifts are made, Iacke would be a gentleman, if he could speake french. *Amasis* king of Egypt being basely borne, made his image of gold, set it vp to be worshipped, that the people might reuerence him the more. *Smerdes* a forcerer, because he was in person like *Smerdes* the brother of *Cambyses* King of the Assyrians (whose death *Cambyses* procured, fearing he would aspire vnto the kingdome) made the world beleue that he was the man indeed, ouercame *Cambyses* and was crowned King, but his wife and bedfellow, with clipping and other wonted familiaritie, felt his head, found that *Smerdes* had no eares, reuealed it abroad, and so was he betrayed, and deposed of his kingdome. *Prompalus* fained himselfe to be the sonne of *Antiochus Epiphanes*. A certaine Egyptian the sonne of *Protarchus*, the merchant calling himselfe the sonne of *Alexander Zebenna*, and the adopted sonne of *Antiochus*, wept bitterly at the funerall of *Antiochus*, as if he had bene his owne father. *Archelaus* made the world beleue that he was the sonne of *Antiochus*. When *Persens* the last king of the Macedonians had ended this life, *Andristus* a countrey fellow would needs perswade men that he was his son. *Equitius* affirmed that without all doubt he was the son of *Tiberius Gracchus*. *Citharædus* endeououred to perswade the Romanes that *Nero* had not dispatched himselfe, but that he was *Nero*. Many of the aforesaid cloked their gentrie, fained themselves noble men, conquered kingdomes, deluded the world, and in the end deceiued themselves. *Iulius Cæsar* espied a rude and an homely man, aspiring vnto the kingdome of Cappadocia, resembling very much the fauour of *Ariarathes*, whom all the world knew to haue bene dispatched by *Marcus Antonius*; this counterfeit *Ariarathes* had wonne all the countreies, and the crowne was going to his head; but ere the crowne came, *Iulius Cæsar* tooke his head from off his shoulders. So dealt *Augustus* the Emperour with such as had proclaimed a yong man to be king of the Iewes after the decease of *Herod*, because he resembled his sonne *Alexander*, whom in his life time he had put to death. When *Henry* the fourth had taken *Richard* the second that was king of England, and imprisoned him; the Earle of Salisbury vncle on the mother side vnto king *Richard*, either to redeeme the prisoner, or to reuenge him on the king, or peraduenture both, set vp a priest in princely attyre, one of king *Richards* Musicians, resembling his person very much, and blazed that the king had broken prison and was gone: the people hearing of this, ran after the counterfeit king, but *Henrie* came with power and made the priest he could sing no more. What, will not all these shifts auale vs? can we not face out the matter? will not Abbey gentry helpe at all? no doubt antiquity must take place. Will you heare what



Lycorgus.  
Plutarch,

Agelilaus.

Theod. Zuing-  
ger.

Chaucer.

*Lycorgus* the lawgiuer of the Lacedæmonians said sometime vpon like occasion, vnto the bragging nobilitie of Lacedæmon: *O noble citizens* (saith he) *the vns and glory we make of Hercules, and the ancient race and progeny descending of his loynes, will auail vs na a tote, vnlesse that with all care and industry we practise in our liues such vertuous acts as made him famous and renowned: & vnles morcouer we learne and excercise continually honest and noble behaiour.* *Agelilaus* king of the Lacedæmonians misliked very much with the behaiour of his nobilitie, when he vttered these words vnto them: *You see the force and strength of the host to be on the side of the Spartane souldier, and you your selues follow after as a shadow commonly goeth after the corporall substance.* *Theodorus Zuing* reporteth thus of the nobilitie of his countrey: *They will be counted the best men, that take vpon them to maintaine and increase the honour of their ancestors: they are the most sluggish sort of men, that giue themselues to hunting, to banquetting, to polling and oppressing of the poore people, and they thinke that onely shing sufficient for their honour, that they either through another mans vertue, or through anothers mans vice, haue attained vnto the name of nobilitie, or vnto ancient armes: that thenceforth they may without controllement together with suchlike companions banquet day and night in their pauillions, haunt brothell houses, and frequent places of beastly pleasure: and because they are scarce worthy the companie of men, they consume the rest of their daies in following after dogs. I except them euer and in all places, which highly expresse in vertuous life, the noble fame and great renoume of their ancestors.* So farre *Theodorus*. But (God be praised for it) we are able to report far better of England, that there are of the nobilitie, valiant men, vertuous, godly, studious, politicke, zealous, of ancient houses, and bloud neuer stained. There is hope the dayes shall neuer be seene, when the prophetic of *Chaucer* shall take place, where he saith:

*When faith faileth in priests lawes,  
And Lords hefts are holden for lawes;  
And robbery is holden purchase,  
And lecherie is holden solace:  
Then shall the land of Albion,  
Be brought to great confusion.*

And to the end our wished desire may take effect, let vs hearken what exhortation he giueth vnto the chiefe magistrate, his words are these:

*Prince, desire to be honorable,  
Cherish thy folke and hate extortion,  
Suffer nothing that may be reprocable,  
To thine estate done in thy region.  
Shew forth the yard of castigation:  
Dread God, do law, loue truth and worshinesse:  
And wed thy folke ayen to stedfastnesse.*

Euag. lib. 5.  
cap. 35.

Now that my penne hath ouer ruled me, and runne so farre with the race of mine authours nobilitie, I will returne vnto *Euagrius* againe, that we may be the better acquainted with so singular a man that hath ministred the occasion of so singular a matter. He studied a while at Apamea (for so he testifieth of himselfe) in the time of the Emperour *Iustinian*, about the yeare of our Lord. 565. He was so carefull over the studious reader, that he recited vnto him about the latter end of his fift booke, all the histories both diuine and prophane, from the beginning of the world vnto his time. He was a great companion of *Gregorie* Bishop of Antioch, he bare him company to Constantinople, when he went to cleare himselfe; he reporteth of himselfe, that he was

married

married in Antioch with great pompe and royal solemnitie, when the great earthquake the night following, shooke the whole citie. His state and condition I do gather wherhe writeth of the pestilent and contagious disease which rained throughout the world the space of two and fiftie yeares: the words he wrote are these: *The greatest mortality of all fell vpon mankind the second yeare of the reuolution which comprised the tearme of fiftieene yeares; so that I my selfe which write this historie, was then troubled with an impostume, or swelling about the priue members, or secret parts of the bodie. Morcouer in proceffe of time, when this sicknesse waxed hoate, and dispatched diuersie and sundrie kinde of waies, it fell out (to my great griefe and sorrow) that God tooke from me manie of my children, my wife also, with diuers of my kinsfolkes, whereof some dwelled in the citie and some in the countrie. Such were my aduentures, and such were the calamities which the course of those lamentable times distributed vnto me. When I wrote this, I was eyght and fiftie yeares olde. Two yeares before, this sicknesse had bene foure times in Antioch, and when as at length the fourth reuolution and compass was past, besides my aforesaid children, God tooke away from me a daughter and a nephewe of mine. The iudgement that *Nicephorus* giueth of his historie is in this sort: *Euagrius* an able man wrote his Ecclesiasticall historie, the which he continued vnto the raigne of *Iulianus*, handling especially prophane matters; the substance whereof he gathered out of *Eustathius the Syrian*, *Sozimus*, *Priscus*, *Iohannes*, *Procopius of Casarea*, and *Agathus* (all which were famous orators of that time) and out of sundrie other good authours: But the authour reucaleth himselfe in the plainest sort, where he endeth his historie, writing in this sort. *Here doe I minde to cut off and make an ende of writing, that is, the twelft yeare of Mauricius Tiberius the Emperour, leauing such things as follow, for them that are disposed to pen them for the posteritie in time to come. I haue finished another worke, comprising Relations, Epistles, Decrees, Orations, Disputations, with sundrie other matters. The relations for the most part are in the person of Gregorie Bishop of Antioch, for the which I was preferred vnto two honorable offices: Tiberius Constantinus made me Treasurer, and Mauricius Tiberius made me maister of the Rolles, where the noble men and Magistrates with their monuments were registred. The authour endeth his historie about the yeare of our Lord 595. wanting onely fife yeares of fixe hundred. There are manie odde things in this historie, whereby the Reader may note the change and diuersitie of times, how abuses creepe in by little and little. Whosoeuer he be that is so disposed to settle his minde, and rest vpon the plaine truth by perusing of these histories, may haue great furtherance. In *Eusebius* he may behold the estate of the primitiue Church, from the Apostles vnto his time, three hundred and odde yeares. In *Socrates*, although it follow immediatly, he shall finde great change, his historie is of a hundred and fortie yeares after, but in *Euagrius* being but a hundred and fortie yeares after him, ye shall see farre greater alteration. Last of all, if you weye the things which happened since the fixe hundred yeares after Christ; then as it is written, *Qui legit intelligat*: then came in the Pope, then came in the Turke, and then came in the Diuell for altogether. For after the raigne of this *Mauricius* came in *Phocas* to be Emperour, which first granted vnto the Bishop of Rome to be called vniuersall Bishop. This *Phocas* murdered the Emperour *Mauricius*, obtained the Empire through treason, a fit man to be founder of so worthie an act. Note I beseech you how that in his time God seemed vtterly to withdraw his blessing: France, Spaine, Germanie, Lumbardie, and the greatest part of the East fell from the Empire for euer, such a wrecke to the state as**

L l iij

neuer

Euagrius. lib.  
4 cap. 38.Nicephor.  
eccle. hist. l. 1.  
cap. 1.Euagri. lib. 5.  
cap. 35.

Eusebius.

Socrates.

Euagrius.

Mat. 24.

neuer had bene scene before. Not onely this, but there ensued in the temporarie no feare of God, no shame of the world, no loue towards the brethren, no care of the Church, no consideration of clergie men. In the spiritualitie, Pride of Prelates, pampering of their panches, fleshly pleasure; they turned deuotion into superstition, faith into fained workes, plaine dealing into hypocrisie, carefull zeale into carelesse securitie: in steed of the Bible, they bring into the Church legends of lies, in steed of the true and pure seruice of God, they brought in pceuilish and pelting ceremonies: wherefore the season requireth that we watch and pray, and continually waite for the Lords comming. All is now in the extreme. *Nullam violentum perpetuum.*



THE FIRST BOOKE OF THE  
ECCLESIASTICALL HISTORIE OF  
EVAGRIUS SCHOLASTICVS.

CHAP. I.

The Proëme of Euagrius to his history.



*E*usebius surnamed Pamphilus, a man without all peraduenture, as in other things profound, so in penning excellent, is of such efficacy in his works, that although he cannot make the readers perfect christians, yet can he so draw them by persuasion, that with prompt and willing minds they will embrace the christian faith. *Eusebius, Sozomenus, Sozomenus and Theodoret* have written most exactly of the incarnation of our most louing Sauto, of his ascention into heaue, of the famous acts of the Apostles, of his combats & persecutions of the holy party, & what other thing soeuer was thought worthy the noting, or otherwise, vnto some part of *Theodosius* Junior his raigne. Seeing therefore such things as ensued after some nothing inferior vnto the rest, and have bene hitherto recozded in no perfect order, although also I my selfe seme wast by reason of my small habilitie to take so great an enterpryse in hand: yet I take it to be my duty to employ what laboz and industry I geth in me for the compiling of this worke, and to put my whole trust and confidence in him which endued the sisherme with heauenly wisdom, and filed the rough tongue for ready deliery and sounding of every sillable, to the end I may reuiue the famous acts which now do slumber in the dust of forgetfulness, & so stirre them with my pen, & print them to immoztall memory, that not onely every man may know what hath happened vntil this our age, when, where, in what sort, against whom, by what men, but also that no worthy act by retchlesse security, and languishing slothfulness the sisher of obliuion, be cleane put out of remembrance. Wherefore by the helpe of almighty God, there will I begin to write, where the aforesaid writers made an end of their histories. When the outrageous cruelty of *Julian* had sucked his fill of the blessed Sauto & martyrs blood, when the mad fury of *Arius* false and counterfeited doctrine, was bybiled with the sound canons of the Nicene Councell, when both *Eunomius* and *Macedonius* were soze pycked at Bosphorus with the power of the holy Ghost, and utterly soiled at the famous cite of Constantinople: when the holy Church had purged her of her filth and infection, (the which she lately receiued) & now recovered her former glozy, being as it were all laid ouer with glistering gold, and gorgeously arrayed for her loue and bybegrome: Satan the sworne aduersary to all godlinesse, because he could not away with these graces and benefits bestowed from aboue, raised against vs a strange battel contrary to his course of nature. And when he saw the idolatry of pagans was trode in the puddle of contempt, and that the seruile and abject opinion of *Arius* was quite banished the Church, although he staggered and staid openly from oppugning the Christian faith, specially seeing it was confirmed and fastified by so many ancient and godly sathers (so in besieging and assaulking of it, his power was very much diminished) secretly & by stealth he wrought his feats, he deuised certayne obediens and resolutions; and laboured to conuery the errour, after his new found inuention, vnto the Jewish superstition, forgetting like a wretch as he is, that in partaking with them, he was lately soiled and overthowne. Whereas afozetime he had one aduersary, now craftily he seemed to reuerence & in manner to embrace the same: his deuice and endeuor was not to withdraw the Church generally from the whole faith, but to see whether he might possibly corrupt one word or sillable comprised therein. Wherefore being wozapped in his owne malice, he craftily went about to alter, yea one letter, which seemed to appertaine vnto the sense and vnderstanding of the sentence. But how in pronounciation he seuered the tongue from the truth of the word, so that the sound

The policie  
of Satan in  
reuiuing the  
Jewish opi-  
nion.

op m

and

and sense of the phyzie might not iointly laude God & extoll him with diuine praises; neuer into what issue either of them did grow and what end either of them enioyed, I will declare when I came to intreate of them: I will also adde thereunto what other thing may be thought worthy of memozy, though therein I may seeme to digresse: and there will I cease to write, where God of his goodnesse will haue the history ended.

## CHAP. II.

*How Nestorius through the procurement of Anastasius his disciple, called the blessed mother of God, not the mother of God, but the mother of Christ, and therefore was counted an hereticke.*

1078. 19.  
Act. 27.

The fond  
reason of A-  
nastasius.

The blasphemie of Ne-  
storius.

Asomuch as Nestorius (who called together against Christ a second council with Cyrillus, who builded a slaughter-house of blasphemies, where Christ a new is both slain and leu, who seuered and deuided asunder his natures that hung upon the crosse, and had not as it is written, no not one bone broke throughout all the members of his body, neither his blessed coat parted of such as put the Lord to death) reiected the claime of the mother, being of God, framed of the holy Ghost, by the meanes of many learned & godly fathers; set against it this saying the mother or bearing of Christ, leudly sozged of his owne bzaime, and thus the Church of God with sedition, ciuill warres, and cruell bloodshed: I thinke verily my pen can not want matter to paint and orderly to continue the history, & so to procede vnto them, if that first of all through the help of Christ the aider of all men, I begin with the blasphemie of Nestorius. The schisme, which then arose in the Church, had such a beginning as followeth. Anastasius a certaine priest of a corrupt and peruerse opinion, an earnest maintainer of the Jewish doctrine of Nestorius, and his companion in the voyage he toke from Antioch to be bishop of Constantinople, when he heard the leud reasons and conference which Nestorius had with Theodorus at Mopsuestia in Sicilia, he fel from the right faith, and (as Theodorus writeth) of that matter in a certaine epistle he presumed in the open audience of the Church of Constantinople, in the hearing of such people as serued God deuoutly, to say these words: let not I call Mary the mother of God: for Mary (saith he) was a woman, and it is impossible that she should be bozne of a woman. When the religious people misliked with his reasons, and counted, not without cause, of his doctrine as of blasphemie: Nestorius the ringleader of his impiety not only not sozbad him, neither maintained the right opinion, but first of all confirmed his sayings to be true, & was very earnest in the defence of them. Wherefore after he had answered & linked therunto his owne opinion, and the deuice of his owne bzaime: when he had poured into the Church of God the venom of his poisoned doctrine, he endeouored to establish a far more blasphemous sentence to his owne destruction. He said as followeth: I verily will not call him God who grew to mans state by two moneths, thre moneths and so forth, even as Socrates Scholasticus and the former council held at Ephesus, haue informed of him.

## CHAP. III.

*What Cyrillus the great wrote vnto Nestorius the hereticke, and of the third council of Ephesus, whereminto Iohn Bishop of Antioch and Theodosius came forth.*

The council  
of Ephesus,  
Anno Dom.  
431.

Cyrillus Bishop of Alexandria, a man of great fame and renowne, confuted the leud opinions of Nestorius in severall letters; yet nevertheless Nestorius did by his constant contumacy, yelded not one jot, neither vnto Cyrillus, nor vnto Celestinus bishop of old Rome: but homited out the venime of his cankered stomacke vpon the Church, and made sute vnto Theodosius the yonger, who was emperor of the East, that by his authority y first council of Ephesus might be called together. Wherefore the Emperor wrote vnto Cyrillus, and to all the other ouersers, & Bishops of the Churches throughout every city, giving them to vnderstand that the day of Pentecost was prescribed for their assembly, on which day the living and holy spirit descended from heauen & shined among vs. But Nestorius, by reason that Ephesus is not far from Constantinople, was there before the. Cyrillus together with his company came thither also before the day appointed. Iohn bishop of Antioch & his company was absent, not of set purpose, according vnto their report which defend his doings; but because he could not in so short a space call together the Bishops of his prouince: so many of their cities were distant from Antioch

Antioch (of old so called, but now Theopolis) vnto a swift and stout goer twelue daies iourney, vnto some others more; and Ephesus is from Antioch about thirtie daies iourney. And when as Iohn answered plainly, he was not able to met them on the Sunday appointed (so) so was the day called) all his diocesse stirred not a fote from home.

## CHAP. IIII.

*How Nestorius the hereticke was deposed by the counsell of Ephesus in the absence of Iohn bishop of Antioch.*

When the day appointed for their meeting, and fiftene daies ouer were expired, the bishops which assembled at Ephesus, thinking verily that the Caesarian bishops would not come; or if peradventure they came, it would be long ere they met together: when as Cyrillus also moderated the council in stead of Celestinus (who, as I said before, gouerned the sea of Rome) they called Nestorius before the. & willed him to answer vnto the crimes that were laid to his charge. And whereas the day before he promised to come, if the case so required, and being afterwards thise cited to appeare, made light accompt of his promise; the bishops that were present called the matter into controuersie, and began to reason thereat. Wherefore after that Memnon bishop of Ephesus had numbed the daies that were past since the prescribed time, to wit, seuentene: after they had read the epistles of the reuerend Cyrillus vnto Nestorius, and such as he wrote vnto Cyrillus againe, together with the holy epistle of the renowned Celestinus, sent in like sort vnto Nestorius: after that Theodorus bishop of Ancyra, and Acacius bishop of Melitina, had made relation of the blasphemous sentences which Nestorius bolted out at Ephesus: & after that many notable sayings to the iustifying of the sincere faith, were uttered in that assembly of holy and learned fathers, enterlacing sometimes the brawd & blasphemous phyzies of Nestorius, the holy council pronounced this sentence against Nestorius in manner as followeth: Omitting other hainous crimes of the reuerend Nestorius in so much as he was cited and would not appeare, neither entertaine the most holy and religious bishops which we had sent vnto him, we were driuen of necessity to sit and examine his leud and wicked doctrine: And seeing we found him to haue beleued impiouly, and to haue taught heretically, partly by perusing of his books and epistles, and partly also by the blasphemous sentences he vitered of late in this noble city; we were moued both by the canons of the Church, and the graue censure of the most holy father and our Colleague Celestinus bishop of Rome (yet notwithstanding of many teares) to pronounce against him this seuer and sharpe sentence. Wherefore our Lord Iesus Christ, in derogatio of whose maiesty, Nestorius sticke not to pronounce such horrible blasphemie, hath decreed and ordained by this sacred assembly, that he should both be deposed of his bishopricke and banished the company of clergy men.

The sentence  
of the coun-  
sell of Ephe-  
sus pronoun-  
ced against  
Nestorius  
the hereticke.

## CHAP. V.

*How Iohn bishop of Antioch came five daies after and deposed Cyrillus bishop of Alexandria of his bishopricke, together with Memnon bishop of Ephesus: whom of the contrary side the counsell absolved, removing Iohn with his company; and in the end how that Cyrillus and Iohn by the meanes of the Emperours Theodosius letters became friends; and raised the deprivation of Nestorius.*

When they had pronounced the aforesaid most iust sentence, Iohn bishop of Antioch, five daies after the deprivation of Nestorius, came to Ephesus together with the priests and bishops of his diocesse, called together his clergy, and deposed both Cyrillus and Memnon. Afterwards when Cyrillus and Memnon had exhibited supplications vnto the council assembled with them (though Socrates peradventure was acquainted with the circumstance report it otherwise) Iohn was called of them to render an accompt why he deposed the bishops, & being cited thise, came not at all. When Cyrillus and Memnon were absolved and Iohn with his clergy excommunicated and deprived of all priestly authority. But when Theodosius (who at the first misliked with the deposing of Nestorius, yet afterwards vnderstanding fully of his blasphemous opinion, consented thereunto) had sent his gracious and goodly letters vnto Cyrillus of Alexandria, and to Iohn of Antioch, they became friends and satisfied the sentence pronounced against Nestorius.

Variane be-  
tweene Cyril-  
lus of Alexan-  
dria, and Iohn  
b. of Antioch.

*The coming of Paulus bishop of Emisa into Alexandria, and the commendation which Cyril gave unto him, and to the Epistle of Iohn.*

The Epistle of Cyril bi. of Alexandria vnto Iohn bi. of Antioch.

**A**Bout the same time, when Paulus bishop of Emisa came to Alexandria, and presented in the church the sermon, which at this day is extant in the world & beareth his name; Cyril bishop of Alexandria, extolled the epistle which Iohn had sent vnto him, and wrote backe againe as followeth: Let the heauens reioice, and let the earth be glad: the midwall of iankor is battered downe: the boiling choller, which bereaued the minds of quietnesse, is purged from among vs, and all the occasion of discord and dissention is banished away: for our Saviour Iesus Christ hath granted peace vnto the Churches vnder heauen, and the most vertuous and holy emperours haue perswaded, yea and compelled vs thereunto: who, by imitating with great zeale, the godly steps of their ancestors, do firmly retain in their minds the true and sincere faith, providing with singular care for the profit and furtherance of the holy Church: so that thereby they purchase vnto themselves an immortal fame, & let forth the glory of their imperiall scepter; whom the Lord of hosts doth so liberally reward, and so bountifully recompence with diuine graces and benefits, that they are wont not only to soile the enemies, but alwaies to win of the renowned gentland of victory. Neither is it possible that God should lie, which saith: As truly as I liue, I do glorifie the which glorifie me. But when the Lord Paulus our brother, and most godly fellow bishop came to Alexandria; I was wonderfull glad, for I could not otherwise chuse: because that he being a notable man, became a meane, laboured in preaching beyond the reach of his strength, to the end he might overcome the enue of Satan, couple together in loue the loose and seuered members of the Church, and reduce our Church, in like sort with yours, vnto peace and vnitie. Immediately after he wrote as followeth: Now I am fully perswaded that the quarell which arose in the Church was fond, and began vpon light occasion; in so much as my most vertuous Lord Paulus the bishop brought letters vnto me, comprising a sound and sincere protestation of the faith, which he approached to haue bene written of your holines, and of the most godly bishops which are of your prouince. The forme and phrases of Cyrils epistle were as is aforesaid; but touching the clauke which signified the mother of God, there was written as followeth: When he had perused the godly sentences and clauses within contained, and perceived plainly that you were of one mind and opinion with vs (that there is but one Lord, one faith and one baptism) we rendered vnto God diuine praises, who is the conferrer of the whole world: and presently we conceived exceeding ioy, seeing that as well your Churches as ours, being driuen thereunto, partly by the force and power of the holy Scriptures, and partly also by tradition deliuered vnto vs of our most holy fathers, do embrace one faith and opinion. Whosoener will diligently list out the true pillars of those times, shall easily attaine vnto the knowledge of the aforesaid.

## CHAP. VII.

*Of many things which Nestorius reported in writing of himselfe: and how in the end his tongue which uttered blasphemy, was eaten up of worms in the Isle Oasie, where he departed this life.*

Mat. 7.

**H**ow Nestorius was exiled, what afterwards became of him, the manner of his end, & punishments he endured for his blasphemous opinion, are not laid downe by writing of such as deliuered his life vnto the world: all which in proceesse and continuance of time would quite haue bene forgotten and not once remembred: had not I by mischance lighted on a certaine pamphlet written by Nestorius himselfe, where the aforesaid are rehearsed at large. Wherefore Nestorius the father of blasphemy builded not vpon the sure and settled foundation, but vpon the sand, which according vnto the parable of our Saviour, is subiect to speedy ruine and ouerthrow: besides sundry other shifts, whereby he laboured to defend his blasphemous sentences, he wrote vnto such as charged him with the raising of such and such aduised nouelties, and with his fond request for the summoning of the council at Ephesus, that he was driuen of necessity to do as he did, seeing the church was divided about that the one side affirmed Mary was to be called the mother of man, the other the mother of God. I heretucke (said he) of my part do speake vntainedly, to the end I might not erre in either side, by affirming

either that he was not mortall and subiect to death, or of the other side, by saying he was not immortell, haue deuised that Mary should be called the mother of Christ. Furthermore in the aforesaid pamphlet of his, first of all he declareth how Theodosius ratified not his depination, because of the entire loue and affection he bare towards him: againe after, that certain bishops of either side were sent in Ambassage from Ephesus vnto Theodosius the Emperour (for to the Emperour had willed,) that he had licence giuen him to returne vnto his monastery, being before the gates of Antioch which now is called Theopolis; the name whereof Nestorius hath not laid downe, yet as I learn, it was called Euprepus monastery: and sure I am it stood before the gates of Antioch not two furlongs of. Nestorius reporteth that he made there his abode the terme of foure yeares, that he was highly reuerenced, that he receiued many presents; and afterwards that by the commandement of Theodosius he was banished thence into Oasie. But the chiefest thing of all he quite ouerskipped. Neither forsooke he his blasphemy, though he liued there; so that Iohn bishop of Antioch gaue of him this sentence in the open face of the world: to wit, that Nestorius was to be banished for ever. Whosoer Nestorius wrote subtilly another pamphlet vnto a certaine Egyptian, where at large, by occasion of his banishment into Oasie, he discourseth of the aforesaid matters. But the plagues & punishments which lighted vnto him, for the blasphemy he had conceived (seeing there is nothing so secret but y<sup>e</sup> mastery of God hath it) we may easily gather out of the letters which he wrote vnto the gouernour of Thebais; for there we may see though he escaped the hand of man, yet the vengeance of God ouertooke him, led him like a bondslauie, and cast him into a lamentable plight. When as he deserued farre greater punishment, being set at liberty of the people Blemmyes in Lybia, and Theodosius hauing obtained by his edicts he should returne; as he wandred from one place into another about the furthest part of Thebais, byuising and beating himselfe to the ground, he enioyed such an end as was correspondent to the life that went before, & shewed himselfe at his end a second Arius; whereby it is evident & knowne for certaine vnto the whole world, what recompence is set for such as bolt out horrible blasphemies, to the derogation of the diuinity of Christ. For both Arius & Nestorius blasphemed him alike, the one affirming he was a creature, the other taking him for man. Whereas Nestorius complaineth that the acts of the Ephesine council were established not as right & reason required, but after the subtle and inuicious fetches of Cyril, who went about to worke him mischief; I would gladly learne of him wherfore it came to passe, seeing Theodosius loued him so entirely (as he said,) that he was constrained to go from one country to another, without any compassion, enioyned to endure such grievous banishment, & happened vpon so vnfortunate an end: What other thing was it then the diuine censure laid downe by Cyril, together with the presents of his assembly, seeing both of them now are departed this life, and (as it pleased an heathen philopher to say: he is euer honozed of all men with heart and god wil, where there is no iust cause to the contrary) Nestorius is adiudged the author of blasphemy, & the sworn enemy of God: but Cyril is highly commended for one that preached the word of God faithfully, & for an earnest maintainer of y<sup>e</sup> true & sincere doctrine. But lest we be charged with togergery & faining of crimes, let vs heare Nestorius himselfe who can instruct vs farther herein. Go to Nestorius, let me heare thee repeat some part of the epistle which thou wrotest of late vnto the gouernour of Thebais touching the sacred canons of y<sup>e</sup> Ephesine council. I was constrained (saith he) by the Emperors edict to depart into Oasie otherwise called Ibis. Again after a few lines he saith: whe the aforesaid Oasie was taken of the barbarians & al destroyed with fire, sword, & slaughter of a sodain the barbarians pitied my case, why and wherefore I know not; and set me at liberty, charging me with dreadfull threats that with all speed I should get me out of that country: For they said, the people Mazici after my departure were like immediately to take the city. I cam therefore into Thebais together with certain captiues, whom the barbarians brought in my company: what their meaning was I could not learne. Last of all such as came in my company, got them to their owne home, & I with speed went to Panopolis, I feared greatly lest any quarelled with me, or pickt occasion to molest me, for that I was a captiue, or charged me that I was a fugitiue, or otherwise howsoeuer (malicious mouths are neuer to seeke standers) to the end through fraud and deceit they might bring me into trouble and vexation: wherfore I humbly request your honor, that as the lawes haue provided, you will haue care of my captiuitie, and that you suffer no prisoner and banished man to fall into the hands of wicked vailers: lest the posterity, in time to come doe crie vengeance, & sound out this lamentable saying:

M m iij

better

God from about plagues the heretucke Nestorius.

Nestorius the heretucke in his first epistle vnto the gouernour of Thebais.

Nestorius  
the heretick  
epist. vnto  
the gouernour  
of Thebais.

better it is to be led captiue of barbarians, then to fly for succour vnto the the empire of Rome. Againe with solempne protestations he requested as followeth: My sure is that by your permission it may be lawfull for me here to make mine abode, whereunto I came from Oais, when the barbarians set me at liberty, that now at length I may enioy what God hath appointed for me. In the second epistle which Nestorius wrote vnto the aforesaid gouernour, there was written as followeth: These letters which I write vnto your noble mind, if ye accept of them as a token of my loue and hartie good will towards you, or as an admonition of a Father sent vnto his Sonne, I beseech you weigh the contents thereof; matter there is great store comprised in as few words as possible I could. Oais otherwise called Ibis was lately ouerrun and destroyed by a great multitude of Nomades. And a little after: Which things being thus brought to passe, your honor gaue commandement, (I wot not what moued you thereunto) that certaine barbarian souldiers should bring me from Panopolis to Elephantina an Isle situated in the furthest part of Thebais, and thither was I violently haled of them, after a lamentable sort. But as I was overcome with the long journey, and now altogether wearied; againe I heard from you by word of mouth, that I should returne to Panopolis. Wherefore being feeble and faint by reason of the great vexations which befell vnto me in that wearisome and tedious voyage, my body being wasted with sicknes, and weakened with age and gray haire, the flesh of my hands being shronke and the ribs broken in my sides, I came the second time to Panopolis, and there partly with misfortune, and partly with the pains of the bruised wounds, I was ready to yeeld vp the Ghost. After all this your Lordship gaue forth a commandement in writing, by vertue whereof I was faine to remoue from Panopolis vnto a certaine country that bordered thereupon. But whilest that now at length I hoped the edicts published against me, would haue an end, and waited the pleasure of the most vertuous and puissant emperours touching my exile and misery; vnlooked for, there ensued (I speake vnfaidely) a cruel commandement, that now I should be banished the fourth time. Againe after a few lines: Be content I beseech you with these circumstances: let it suffice for one body to haue endured such change of banishment: ease now I humbly request your honor shd inuiring me any longer, refer the sentence which is to be giuen of me vnto the most puissant Emperours, let me haue iustice, it appertaineth vnto them to deale with me according vnto their pleasure, take these mine aduises as proceeding from a fatherly affection vnto you as my louing sonne. If you presently take the matter in dudgeon as you haue heretofore, go on a Gods name, if reason cannot bridle your rage. Thus doubted not Nestorius with letters as with fist and sote, to kicke as well against the Emperours as their magistrats, and to reuile them all to nought; neither could he be brought to modest behauior for all his woe and misery. His end and departure out of this life, I learned of a certaine writer to haue bene as followeth, to wit, his tongue to haue bin eaten vp of two wormes, and so by the iudgement of God to haue passed from these bodily to ghostly, from these temporall to eternall punishments.

## CHAP. VIII.

How Maximianus succeeded Nestorius in the see of Constantinople, after him Proclus, and after Proclus, Flavianus.

Nestorius,  
Maximianus,  
Proclus,  
Flavianus.

When wicked Nestorius had departed this life, Maximianus succeeded him in the bishopricke of the famous city of Constantinople; in whose daies the Church of God enioyed peace and tranquillity. After his deceale Proclus gouerned the see, when he had run the race of his mortall life, left the roome vnto Flavianus.

## CHAP. IX.

Of Eutyches the unfortunate heretick, how he was deposed of Flavianus bishop of Constantinople, and of the Councell which assembled there and deposed him.

A synodall  
councell holden  
at Constantinople.

In the daies of Flavianus, the poisoned heretic of Eutyches sprang vp, which caused a synodall councell to be summoned at Constantinople, where Eusebius bishop of Dorylae being an eloquent theozician called for the records; & first of all conuined the blasphemie of Nestorius. When Eutyches was sent for and come, he was found in reasoning to maintaine the aforesaid error; for I confesse (saith he) that our Lord consisted of two natures before the diuinity was coupled

coupled with the humanity, but after the uniting of them, I affirme, that he had but one nature: he said moreover that the body of the Lord was not of the same substance with our substance; he was disgraced: yet at his humble sute vnto Theodosius (for he said that Flavianus had forged records against him) the first councell of Constantinople was called together of the bishopps, to sit upon that matter: where not onely the councell, but also diuers of the bishopps sifted out the doings of Flavianus. Where the records being found true, were confirmed, and a second Councell summoned to meete at Ephesus.

## CHAP. X.

How by the means of Dioscorus bishop of Alexandria and Chrysaphius, it came to passe that a wicked Councell was called together at Ephesus, where Eutyches the heretick was restored to his former degree.

Dioscorus who succeeded Cyril in the bishopricke of Alexandria, was appointed moderator of this councell (Chrysaphius gouernour of the palace had craftily brought this about, to the end the hatred he bare vnto Flavianus might be set on fire) thither also came Irenaeus bishop of Ierusalem, who sometime gouerned the see of Ephesus, together with many pious of his traine. Domnus who succeeded Iohn in the Church of Antioch, met them, Iulius also the substitute of Leo bishop of old Rome. Besides these, Flavianus was present together with his province. Theodosius commanded Elpidius as followeth: Such as in times past gaue sentence of Eutyches the most vertuous Abbot, god leaue haue they to be present at the councell, but let them be quiet, and their voices suspended: my will is, that they wait for the general and common sentence of the most holy fathers, seeing that such things as were at sometime decided by them, are now called into controuersie. So he spake, Dioscorus together with such bishopps as were of his opinion in this councell, restored Eutyches vnto his former dignity, as it appeareth more at large in the acts of the said councell. As for Flavianus and Eusebius bishop of Dorylae, they were deposed of their bishopricks. The same councell excommunicated also, and deploied Ithabishop of Edessa, Daniel bishop of Carra, Irenaeus bishop of Cyrus, and Aquilinus bishop of Biblus. They laid downe moreover certaine decrees against Sophronius bishop of Constantinople: they removed Theodosius Theophrastus of Cyrestes & Domnus bishop of Antioch, of whom what became afterwards, I do not learne. And thus was the second councell of Ephesus broken vp.

## CHAP. XI.

The Apology of Euagrius touching the variety of opinions among the Christians, and of the ridiculous vanity of the heathen gods.

I would haue none of all the ethnicks which dote ouer their idolatricall seruice, to deride vs Christians, because the later bishopps haue abrogated the sentence of their predecessors and seem alwaies to adde something vnto the forms of our faith. For we of our part, though we sit out with great care the long sufferance of God, which may neither in word be expressed, nor in deed be found out: yet are we so affectionated, though we leane either to this side, or to that side, that we alwaies honour it, and extoll it aboue all other things. Neither was there any one of all the hereticks among the Christians, that of set purpose at any time wolde utter blasphemy & fall of his owne accord to reuile the maiesty of God; but rather perswaded himselfe in auouching this or that opinion, that therein he was of a sounder doctrine then his fathers & went before him. As touching the grounds & principles of christia religio which alwaies ought vniuolably be retained, we are all of one opinion. For the godhead which we adore is the Trinity, & the persons who we so highly praise are in unity: the word of God also was begotten before the foundations of the world were laid, & we beleeue that in these later daies he was made flesh, because of the fauour & compassion he had on the worke of his owne hand. If in case that hereties be found out as touching other matters, they come to passe freely of mans owne accord, seeing it pleaseth God so to dispose of the, & to grant them liberty to think as it pleaseth them best: to the end the holy, Catholick, & Apostolick Church may reforme what is found amisse, & determine of both sides, guide vnto true godlinesse, and direct herselfe according vnto the same character of sound & sincere doctrine. And therefore it was said of the Apostle: It must needs be that hereties do raigne among you, that they which are perfect among you may be knowne. 1. Cor. 11.



1. Cor. 12.

The wanton-  
nelle of Iu-  
piter.Bacchus the  
sonne of Iu-  
piter was an  
Hermaphro-  
dite.

Wherein verily we haue to wonder at the secret wisdom of God, which faith the Apostle: My strength is made perfect in weaknesse. For loke what the things he which made the members of the Church of God, even out of the same, sound doctrine is culled out, and at reprehension, polished more curiously, and laid by more safely: the Catholic Church is seth thereby more and more every day, and is extolled in manner vnto the skies. For the nicks fauourers and solters of error, which employ no laboz & industrie for the seeking out of the truth in God, neither to vnderstand of his care and prouidence, our members, the men I say do abolish both their old decrees and their newfound constitutions; sometimes by inuventing new gods one after another, some other times by consecrating for gods their vaine imaginations, and the fond affections of their mindes, attributing vnto them the names of gods: and to be shoyt by fathering vpon the Gods the practising of such things, to the end their intemperate desires may escape unpunished. And therefore truly it cometh to pass, that he which is honozed of them for their chief God the Father, to wit, of God and man, being transforned into the shape of an Eggle, snatched away thyough wantonnesse a Phrygian boy, deliuered him a cup in reward of the filthy bainous offence, licensed him for lone time to begin vnto him, to the end either of them jointly with the *Nectar* might sucke the same reproch. The same god committed infinite other wickednesses, very odious to the hearing of the vulgar sort of people. For by taking vpon him the forme of every vnrational creature, he became both male and female, and though his wombe bare no burthen, yet they say he caused by the act of venery, that such a thing seemed to haue bene done by him contrary to nature. They say that *Bacchus* was his sonne, and that he was also *Androgynus*, both man and woman, a great slander to both sexes; a ringleader of vnkennesse, quaffing, surtetting, drunke-ning, and all the mischiefes that ensueth therof. They report of this *Egichus* and *Phallus* another bainous act, that he murdered his father, which crime ought severely to be punished of all the nations vnder heauen. For *Saturne* which begate him to his own destruction, is said by him to haue bene thrust out of his kingdome. What shall I speake of the whoredome and lechery that reigneth among the gods. Where they appoint *Venus* *Cypria* begotten in the sheld of a fish to be the chiefe authoz thereof, which detesteth chastity as an bainous and horrible offence, delighteth in all lecherous and beastly acts, and will be pacified with such sacrifices. With whom when *Mars* had committed adultery, & *Vulcan* her husband taking him in his snares, *Mars* and *Venus* were brought forth doing the deed, to pasture and recreate the gods. Who is it that will not contemne with laughter their *Phallus*, *Ithyphallus*, *Phallagoria*, the mishapen and deformed *Priapus*, the god *Pan* honozed for his filthy member, & the mysteries celebrated in *Elusis*, yet to be commended for this one thing, that the soume helped not their shameful acts: for they were done in the night season. But leauing these foule sacrifices & sacrifices, let vs returne whers we left, and paint forth vnto the posterity that to day rememb-  
neth of *Theodosius* raigne.

## CHAP. XII.

How *Theodosius* the Emperour condemned the heresie of *Nestorius*.Cod. de sum.  
trinit. & fid.  
cath. tit. 1. 3.  
fancimus.

*Theodosius* laid downe a godly decreé which is found in the Code of *Isidore* the third of the first title, where he condemned *Nestorius* for euer, and pronounced him to be both for accursed, being moued therunto no doubt by the instint of the holy ghost. For *Nestorius* himselfe bragged that the Emperour bare him entire and singular good will. For thus he wisteth: We decree morouer, that whoso euer do embrace the wicked opinió of *Nestorius* and giue care vnto his leud doctrine, if they be Bishops that they be banished the holy Churches, if lay persons, that they be accursed. There are other lawes of his made in the behalfe of our religion to be seene extant, which plainly set forth his seruent mind and earnest zeale to the furtherance of the Chyistian faith.

## CHAP. XIII.

Of *Symeon* a religious man which lined in a pillar.Symeon an  
anchorite.  
Domnus b.  
of Antioch.

In those daies there was of great fame and renowne one *Symeon*, a godly man and much spoken of: he was the first that taught to dwell in a pillar, and made therein his dwelling: scarce two cubits wide. At that time *Domnus* was Bishop of Antioch, who commending

*Symeon* wondered at his mansion and trade of life, desired of him very earnestly to vnderstand the secretis and mysteries thereof. They went both in together, consecrated the immaculate bodie of Chyist, and became partakers of the liuely communion. This *Symeon* being in the flesh, imitated in life the trade of the Angelicall powers, withdrew himselfe from worldly affaires, forced nature which of her selfe leaneth downwardes, and followed after loftie things: being placed as it were in the midst betwene heauen and earth, he sought conference with God, he passed him together with the Angels, he lifted the prayers of men vp from the earth vnto heauen, and offered them to God, he brought the goodnesse of God from heauen to earth, and made the world partaker thereof. His life is written by one which saw him with his eyes, also by *Theodorus* Bishop of *Cyres*, who among other things omitted this one historie, which I haue found receaued among the inhabitants of the holy desert, and learned of them for certaintie. When this *Symeon*, who lived on earth as an Angell & in the flesh much like a citizen of the heavenly Ierusalem, had begun this trade of life both strange, and such as the world was not before acquainted withal, the religious men of the desert send a messenger vnto him for to demaunde of him what he meant by that newfound & vnkenned kind of life, and wherefore he forsooke the wonted trade, the streppes and traces of the saints which went before, and deuised to himselfe a foraine and vnkenned way: they exhorted him moreouer by their messenger to come downe from his lodging, and to follow the holy fathers which were his predecessors. They had moreouer commanded their messenger, that if he saw him yet to come downe, he should licence him to go on still on his owne way (they perswaded themselves that his obedience would declare whether God had guided him to lead such a life, and to take vpon him in this world so weighty a combat for to chastise his carcase) but if he stubbornly refused, if he were forward and wilfull, not yielding with all speed vnto their counsell & abuse, he should pull him downe with a vengeance. When the messenger came to him, exhorted him as the fathers had willed, & saw that immediately he began to rise, yielding vnto their exhortation; he permitted him to proceede on and continue as he began, saying vnto him as followeth: Be of god cheare and behaue thy selfe manfully, thy mansion no doubt is ordained of God. These things though other writers haue omitted them, yet haue I thought them worthy the penning vnto the knowledge of the posterity. The grace of God being radiant in the cloister of his best, he was so seruent that he wrote freely vnto the Emperour *Theodosius*, who had made a law that the Iewes inhabiting Antioch should enjoy againe such synagogues as the Chyistians had taken from them: rebuking him so sharply (for he feared onely God who was his Emperour) that *Theodosius* for to please the Chyistians, called in his proclamations, deposed the magistrate which put in his head the restoring of the synagogues, intreated this holy man and celestiall marty, to pray for him vnto God, and to make him partaker of his blessing. This *Symeon* leading so austere a life, continued his mortall race sixe and fiftie yeares. For he lived nine yeares in the monastrie where he was trained vp in the diuine precepts of vertuous life: & in *Mandrisa*, so was the place called, seven and forty yeares: ten of these he spent in a very narrow roome: seven in a straighter pillar, and thirty yeares in a pillar of forty cubites. After his decesso, his holy corpe was brought to Antioch in the raigne of *Leo* the Emperour, *Martyrius* being Bishop of Antioch: vnto that time *Ardaburius* capitaine of the Easterne garison remained in *Mandrisa*, together with his power, keeping the corpe of holy *Symeon*, least the bozering cities should by force carie it away. Wherefore the holy corpe of *Symeon* is brought to Antioch, after the working of many miracles by the way: the which *Leo* the Emperour afterwards requested of the people of Antioch; but the Antiochians of the other side made humble sute vnto the Emperour in such sort as followeth: In so much as our cite is not enuironed with walles (the Emperours furious rage had overwhelmed them to the ground) We haue transported thither (O Emperour) the holy corpe of *Symeon*, that it may be both vnto vs, and to our cite in fledge of a fortified wall. It is not a dead corpe, but the liuing God that is prote-  
ctor of towne & countie.

The spirit of  
*Symeon* was  
tried by obe-  
dience.

The skinne of his forehead being onely thynke into wrinkles and withered, yet was not consumed: many also of his tath being not pulled out by the hands of the fathfull, declared vnto the world, the shape and stature of holy Symeon. Whosoeuer there was layd by the iron chaine which hong about his necke, and with it the corpes so much renowned of all men, for enduring such great hardnesse and miserie, was honozed with diuine praises. All which circumstances, both for mine owne profit & the commoditie of the reader, I would rehearse at large, were it not that Theodoritus (as I said before) had sufficiently discoursed of them.

## CHAP. XIII.

*Of the starre that was seene in the porch of Symeons pillar, the which Euagrius together with many others sawe.*

**N**ow I am about to write a certaine thing which I saw with mine owne eyes. I was wonderfull desirous to see the Church of holy Symeon: it stands at the furthest from Theopolis that is Antioch, thre hundred furlongs, set vpon the top of a hill. The countrymen call that place Mandria, borrowing the name, as I suppose, of the severe discipline and austere trade of life exercised by Symeon therein: the hill riseth in height about twentie furlongs. The building of the Church is after the manner of a crosse, notably set forth with porches square. The porches haue pillars annexed vnto them finely wrought of fine stone, which lift vp by route on high, and that very artificially. The entrie that is to the mids of the temple is wide open, and very cunningly wrought; where the aforesaid pillar of steele enbuts stands, in the which the earthly and corporeall Angell led an heavenly life. The porches haue as it were lattises on high, the which they call windows, falling both towards the entrie and porches themselves. At the left hand of the pillar in one of the lattises, I myselfe, together with many country men assembled together, and compassing the pillar, saw a starre of a wonderfull bignesse, running and wandring hither and thither throughout the chuncks and cleft lattises, twinkling in the eyes of the beholders: neither that once, twice, or thise, but oftener, and the same oftentimes sating and vanishing away, afterwards immediately appearing againe: the which is commonly seene on this Saints holiday. There are which report (and verily we are to beleue the miracle, partly for their credit which tell the same and partly also for that which we saw our selues) that they saw the very shape of his person, honering here and there, with a long beard and a hat on his head after his wonted manner. Such men as trauell that way may easily go in and see all, and sometimes they ride about the pillar. There is a poster which continually watcheth the porches of the Church, that no woman enter in (the cause I do not learne): but if any draw nigh, they stand without and behold the miracle. For one of the porches standeth ouer against the bright starre.

## CHAP. XV.

*Of Isidorus the Pelusian, and Synesius bishop of Cyrene.*

\* The grecke word is *Pelias*, the name of Perian, whom from ad *Fabius*, calleth *Galerum* a hatter. The word is also taken for a Mitre or crowne.

Isidorus.

Synesius.

**O**ver the raigne of the same Emperour there flozished one Isidorus: the same of whose sayings & doings is spced farre and nigh, and rise in every mans mouth: he so laboured the flesh with continuall toile and labour, & so fed the mind with mystical and heavenly doctrine, that he led on earth the life of an Angell, and commended vnto the world the lively and expresse forme of the monasticall and contemplatiue trade of liuing. He wrote beside many other notable workes of his great labour and studie, one vnto Cyril, wherein he gathereth that belied at one time with the renowned Cyril. Now that I haue runne these things after my slender ability, let vs not forget Synesius bishop of Cyrene, that the excellencie of his vertues may set forth the simplicity of our stile. This Synesius was so eloquent a man, and so profound a philosopher, that he was had in great admiration of such Christians, and as iudged of him without parcialitie, respecting neither the venime of malice, nor the baine flatterie of friendship. Wherefore they perswade him to be baptised and to take vpon him the priestly function, though he admitted not the article of the resurrection, which should be brought to beleue the same; hoping of him very charitably, that these things would follow after his other vertues, and that the grace of God would suffer nothing to want.

want in him that appertained vnto his soules health, and saluation. Which hope of theirs was not frustrate. For how excellent he proued, both the learned epistles he wrote after the receiuing of priesthood, and the booke which he dedicated vnto Theodosius, with other notable monuments of his industrie, do declare.

## CHAP. XVI.

*How Ignatius was translated by Theodosius from Rome, and buried at Antioch.*

**T**he bigger sort of holy Ignatius bones, which the beasts left vndeupured (after the blessed martyrs, as John the Rhetorician with others do record, had according vnto his desire enjoyed the bowels of beasts, in stead of his resting graue at Rome in the Amphitheater) were translated into the Churchyard of Antioch, in the raigne of Theodosius, which was a long time after his martyrdome. For it was Almighty God (no doubt) that inspired Theodosius with that good motion, highly for to reuerence that godly martyr, and to consecrate the temple where of old diuels were honozed (called the temple of the goddess Fortune) vnto Ignatius the holy martyr. That which of old was dedicated vnto Fortune, is now become a landuarie & a famous temple to celebrate the memozy of Ignatius, whose holy bones were caried in a chariot with great solemnitie, and buried within the temple. For which cause there is an holy day kept with great ioy euen at this day, the which Gregorie the bishop hath set forth with greater magnificence. These things came there to passe in this sort, because God would haue the memoziell of his saints celebrated there with honoz and reuerence. For that wicked and vngodly tyrant Iulian then ruling the Empire, enquiring of the Oracle of Apollo (who prophesied in Daphnis, and receiued utterance from the fontaine called Callia (who then had no power to open his mouth) for holy Babylas the martyr, whose corpes was hard by interred, had tied his iawes together) Iulian I say against his will and as it were forced thereunto, translated very honozably the corpes of Babylas, & builded a godly Church, which stands at this day without the gates of Antioch: this he did to the end the diuels afterwards might accomplish their wonted trecheries, as it is sayd they promised before vnto Iulian: but this came to passe through the prouidence of God, partly that the force & vertue of martyrs might be seene of all men, and partly also that the holy bones of this blessed martyr should be buried in hallowed ground, and beautified with so gorgeous a building.

## CHAP. XVII.

*Of Anulus king of Scythia, how he destroyed both the Easterne and westerne parts of the world: of the great earthquake and strange wonders that were seene in the world.*

**I**n those daies there was warre raised by Anulus king of Scythia, which at this day is much spoken of: but Priscus Rheior declareth at large with flowing stile, how he invaded both East & West, how many and what great cities he wonne, and how nobly he behaued himselfe vnto the final end of his fragile life. Furthermoze in the time of the aforesaid Theodosius raigne, there was a marvellous great earthquake, the strangenesse whereof exceeded all the wonderfull earthquakes that euer were before, which went in manner throughout the whole world: so that many turrets within the pallace were ouerthrowne to the ground: the long wall of Chionelus came to ruine: the earth opened and swallowed up in her gulphes many villages: many wofull mischances befell vnto mankind both by sea and by land: many well springs were dried up: againe where fountaines were neuer seene before, it flowed out: manie trees were plucked up by the rotes: the balleis became high mountaines: the sea threwo out fishes for dead: many Islands were drowned: the sea ouerrunning the bankes and ouerfloving the countries, many ships that had gone in the maine seas were seene on ground: the sea falling back not yielding his wonted streames, many countries throughout Bydynia, Hellespont, & both Phrygia, endured such calamities that they were utterly vndone. This miserie endured too long, yet did it not proceed with such vehement annoyance as it began: for it fel and railed by little and little, until at length all was ended.

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## CHAP. XVIII.

The buildings of Antioch, and the founders thereof.

Memnonius.

Zoilus.

Calixtus.

Anatolius.

**A**bout the same time Memnonius, Zoilus, & Calixtus, great patrons of the true pietie and Christian profession, were sent from Theodosius the Emperour to gouerne the noble cite of Antioch. Of which number Memnonius builded from the ground with gorgeous and godly workmanship, the place which we call Psephium, leauing in the midst a court open to the tempered ayre vnder heauen. Zoilus erected the princely porch so called vnto this day, & curiously wrought, which is toward the South side of the pallace called *Raffus*. Whereouer Calixtus founded a godly monument, which both of old and of late daies is called *Calixtus porch*, as for the chire hall and the iudgement seats, ouer against the market and the princely house, where the capitaines of the garrisons are wont to lie. After all these, Anatolius president of the Emperours poluer in the East, being sent thither, built the tower which beareth his name, and set it out with sundry kinds of building. Though these things seeme from the purpose, yet in mine opinion the knowledge of them is profitable for the studious reader.

## CHAP. XIX.

Of sundrie battails that were fought both in Italie and in Persia, in the time of Theodosius the Emperour.

**W**hile Theodosius was Emperour there was great sedition throughout Europe, when Valentinianus gouerned the Roman dominions: all which Theodosius with great power of horsemen and footemen by sea and by land suppressed. And so ended the haughtinesse & furious rage of the Persian bloud, whose king was *Isgiderdes* the father of *Bararanes*, or (as *Socrates* writeth) *Bararanes* himselfe: for when they had sent Legats vnto him to entreate for peace, he graunted it, the which continued vnto the twelfth yeare of *Anastasi* raigne: which things are also mentioned by other writers, partly compendiously gathered by *Eusebius* *Syrus* out of *Epiphanius*, who in like sort sheweth how *Amida* was taken. It is reported moreover, that then *Claudian* and *Cyrus* the famous poets did flourish: and that *Cyrus* was made chiefe president (which our auncestors do tearme the head officer of the hall) and then appointed generall capitaine of the Roman poluer in the West dominions, when Carthage was wonne of the Vandals, and *Genserichus* captaine of the barbarian host.

## CHAP. XX.

Of Endocia the Emperesse and her daughter Endoxia, of her voyage to Ierusalem and the picture wherewith the people of Antioch did honor her.

Socrat. lib. 7. cap. 43.

**T**heodosius through the procurement of *Pulcheria* the Emperesse being his sister, married *Endocia*, borne in Athens & of a godly beauty (after she had bin baptized in the Christian faith) on who he begat a daughter by name *Endoxia*. When she came to ripenesse of yeares and was marriageable, *Valentinianus* the Emperour took her to wife, brought her from Constantinople to old Rome. *Endoxia* went afterwards to the holy city of Christ who is God; where, in the Quarte she made vnto the people about the latter end the rehearsed verse. My birth I boast of you began, your blood in me doth brag.

Wherby she signified, that the inhabitants of that city came from Greece. But many men be desirous to know more exquisitely the truth of these things, let him repaire vnto *Sirach* the Geographer, *Phlegon*, *Diodorus Siculus*, *Arrianus*, *Pisander* the Poet, *Ulpianus*, *Lysippos* and *Iulian* the renowned Rhetoricians, where they are discoursed of at large. Afterwards when she came to Antioch, the people of that cite erected her picture of basse very artificially wrought in hono<sup>r</sup> of her, which is as yet to be seene. It was through her procurement that Theodosius became a benefactor of Antioch, that he enlarged their cite, and lengthened their wall vnto the gate which bringeth to Daphnis in the suburbs, as it is of every man to be seene. For the foundations of the old walles are at this day to be seene. Whereupon the new building was layd, and leade vs as it were by the hand vnto the gate. There be some which write, that the walles

walles were enlarged by the elder Theodosius, and that he gave two hundred pounds to repaire the Bath of Valens, which was burned on the one side.

## CHAP. XXI.

How Endocia did many worthy acts at Ierusalem, and of the diuers trade in life, and diet of the religious men in Palestina.

**E**ndocia went thence from Constantinople to Ierusalem. And although I purpose to leane for such as haue written her life (who in mine opinion haue not reported the truth) wherefore, vpon what occasion, & to what end she did it; yet it is knowne well enough, that during her abode in that holy cite of Christ, she wrought many worthy acts to the setting forth of the glory of God. For she founded religious houses, and made the strite commonly called the great causey; in which though the manner of religious houses liuing be diuerse, yet their rule and discipline tends to one end, and the same very godly. For, some of them liue in a societie, enioying not one iote of the things which commonly allure and cary away the minds of mortal men after worldly affaires; as much to as say, they haue no gold: but what haue I said, gold? Say they haue not a rag of their owne to couer the bare, neither sode to satisfie nature. For the cloke or coat which one how weareth, another in a while after puts on the same: so that the garments of all seemed to be one mans, and ones clothing in common to all. Whereouer they all had but one table, not furnished with dainties or other kind of sode whatsoeuer, but onely with hearbs, roots, and pulse; and so much onely as sufficed nature, and preserued life. Furthermore in prayers onely, which they poured ioynly vnto God, they spent day and night: they so wasted their bodies and mortified themselves, that they seemed as dead men lying vburied vpon the face of the earth. Some of them do more then their decrees and statutes enioyne them; for they fast the space of two daies, yea and three daies also. There are of them which abstaine five daies and ouer, and scarce then do they take as much sode as sufficeth nature. Other some follow another rule & order of liuing farre otherwise then the former men: for they shut vp themselves severally in little cabins, which are of such heighth & breadth, that they cannot stand straight vpright, neither bow themselves downward at their pleasure. Of which number some, as the Apostle saith, *Heb. 11.* liue all the daies of their liues in caves and denies together with brut beasts, and pray vnto God in certaine secret and unknowne denies of the earth. But some of them haue found out another kind of life, which excuseth all patient sufferance. For men and women hide themselves in the dry desert which scaldeth with scorching heat, couering onely such members as of necessity are constrained to serue nature; the other parts of the body they vail all bare both vnto the parching heat of sommer, and pinching cold of winter, contemning either of them alike. These men moreover laying aside such nourishment as other men vse, fed vpon greene grasse, and were called foragers or pastarers, and liued only vpon that; so that in processe of time they became like beasts, and differed from men both in bodily shape and behaviour of mind. If peradventure they see men, immediately they run away; and if any pursue after them, either their soote with swiftnesse carie them away, or they hide themselves in such hollow places of the earth, where others cannot come vnto them. Another thing yet will I reparse, which though it seemeth to passe all rest, I had almost forgotten. Although there be not many in number of this sort, yet some there are who being voyd, through vertuous disposition, and free from all perturbations of the mind, come abroad into mens companies, mingle themselves with the thronging multitudes, and saue they are mad; and so they tread baine glory vnderfoot, which the soule (according vnto the saying of wise Plato) vseth to shake of as the last couer of shame and reproch. They take so little delight in seing of themselves, and therein vse such austere discipline, that if necessity constrain them to host at a tipping house or in the stables, they neither relet the place, nor couer their faces, neither thereat blush at all. Whereouer they baine themselves very oft, and most commonly they are conuersant with women, and bath together; and so they same voyd of all carnall affections, as if they had brought nature captiue vnto them: in so much that they cannot be led neither with the wanton lokes, nor with the toying and dalliance, neither with the amorous clipping and embracing of a woman, to the naturall motion of venerie. But with

It becoued then that these monks should be of one life.

The monks of Palestina became as beasts.

men, they are as men, and with women, they live like women: & though they refuse not the company of both sexes, yet know they onely the use of one. To be short, in this most holy and divine kind of life, vertue hath prescribed lawes for nature, and made peculiar vertues to herselfe, to wit: y<sup>t</sup> not one of them all haue there full of necessities: for by their law they must hunger and thirst, & thereafter affire themselves as necessities constraineth. Their order is measured with such singular commendation, & their diet so moderate, that if they fall into the contrary part and farre different from the other, they faile in themselves: no change at all. Contrarieties are so tempered in them, the grace of God maketh such a coniunction of things differing, & againe dissolueth the same: that life and death, two things in nature & effect, are set one against the other, same to ioyne hands together, and dwell in them: and loke therein perturbations do raigne in others, in them they are pluckt up by the rootes, and liue for dead: and where continuall prayer is to be made, there they seme of ripe yeares, strong bodies, & strength inuincible. These men live both waies, partly as it were by shaking off the flesh, they seme to live for euer: partly againe by companying with men, and applying medicines vnto their bodies, they call to God for mercie, and perfoyme such deuout seruice as may fitly agree with the former life. Yet want they no necessities, neither are they bound to one place: for all may beare alike, and company alike: they vse often, yea continuall kneeling, againe wear some standing: onely desire refresheth age, and the voluntary weakenes they brought themselves vnto. They are champions without flesh on their backs, they are wasslers, yet haue they no blood in their faces, who though in shade of dainties and set dinners, they vse solemn fasting; yet had they rather take nothing, if in so doing they could possibly live, then cram themselves with delicates. And againe if it so fall out, y<sup>t</sup> a stranger come among them, though it be very early in the morning, they entertaine him very courteously, offering him both meat and drinke: so that they deuise an other kind of fasting, that is to eate by compulsion, and in so doing, men haue them in great admiration; who though they want many things to the sustentation of nature, yet are they contented with little, being enemies to their owne will, and to nature. They resemble in their doings, the will & pleasure of their elders: in bynding the allurements of fleshly lust, the soule hath the mastery, and perfoymeth such things as are pleasing and acceptable vnto God with great discretion and diligence: but in the meane while, happie are they, and happier when they depart hence: for they bend thither all their might and hasten to enioy their wished desires.

## CHAP. XXII.

*What things Endocia the Emperesse repaired in Palestina, and the founding of S. Stephens Church.*

**T**he wife of Theodosius had conference with many of those kinde of men we speake of before, and founded (as I haue likewise made mention) many such religious houses: she repaired the walles of Ierusalem and made them farre more beautifull then they were before: she founded also a godly Church in remembrance of Stephen the first deacon and Martyr, not a furlong off the the citie Ierusalem, where he was buried, after her departure to immortall blisse. Theodosius also (as some thinke) before the decesse of Endocia, departed to rest when he had reigned here on earth thirtie eight yeares. In his roome succeeded

*Martianus, a man renowned in all things; whose famous acts while he gouerned in the East, we will lay downe, by the helpe of God in the second booke following.*

The end of the first booke of Euagrius Scholasticus.

Theodosius  
junior died  
Anno Domini  
450.

# THE SECOND BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICUS.

## CHAP. I.

*Of Martians the Emperour, and the signes which foretold his raigne.*

**I**n the first booke going before, we haue discoursed of y<sup>e</sup> Acts done in the raigne of Theodosius y<sup>e</sup> Emperour of famous memorie: now it remaineth we take pen in hand & plainly set forth vnto posterity, y<sup>e</sup> vertues of the renowned Martians the noble & puissant Emperour of Rome, his countrey, his parentage, & how he attained vnto the Roman empire. In obseruing this method, we shall be able the sooner to contriue euery of his famous acts in their fit and conuenient place. Patricius Rhetor, with many others hath written at large of the life of Martians. By birth he was of Thracia, the sonne of a valiant captain: who hauing a mind to his fathers trade of life, got him straight to Philippopolis, & there was entertained in the number of such as exercised themselves in the seates of armes. It fell out in his boyage as he toke his iourney thitherwards, that he saw in the way a dead corpes whom death had newly bereaued of his life. He stood still and was amazed therat (for as he was verduously enclined euery way, so was he prone to compassion) and continued there so long, vntill he had finished all things whatsoeuer belonged vnto the funerall. But when such as dwelled in compasse had scene his doings, they made relation therof vnto the magistrates of Philippopolis. They layd hands vpon Martians, & charged him with the murder. But when signes and coniedures preuailed more with the magistrates, the truth of the protestation of Martians deuyng that euer he had murdered the man: and when Martians was now ready to endure the penalty of an homicide, vpon a suddaine vnlooked for (God no doubt of his goodnes prouiding for him the best) the autho<sup>r</sup> of that hainous act was found, confessed the fact, was immediately executed & Martians proued innocent. Seeing thus wonderfully deliuered out of trouble, he got him vnto a certaine garrison not farre off, & requested they would entertaine him among them, & register his name in their catalogue. They had the man in admiration, & prognosticated of him by certaine ghesse, that he would proue a worthy man: receiued him with willing minds, entred his name in their booke: neither placd they him in the lowest roome as a late commer, after their law & custome; but preferred him to an honorable office, y<sup>e</sup> which one whose name was Augustus, enioyed before him, but then was lately deceased, & entituled him Martians Augustus, so y<sup>e</sup> together with his preferment he receiued the Imperial title: for the Emperours are called Augusti; before he was proclaimed Emperour. Neither truly could the name rest in him without the dignity, neither againe did the Imperiall title require any other name to expresse the hono<sup>r</sup> thereof: so that the selfe same name was both proper & appellative and being once sounded it gaue forth the signification, both of the dignity & the honored name. Another thing moreouer happened, which foreshewed vnto Martians the Imperiall scepter. When together with Aspar he warred against the Vandals, Aspar being overcome of them, Martians with many others was taken & brought with other captiues into a plaine greene, where Genzerichus would needs see the aliuie. Being brought together, Genzerichus as he late in an upper roome toke great delight in beholding the number of captiues. The captiues continued in the greene as long as euery one of themselves listed: for Genzerichus had comanded their keepers to knocke off their shackles. Wherefore as they all spent the time diuersly, Martians laid him downe on the ground & toke a nap in the hot sunne, which burned more vehemently then the season & time of the yere did require. As he slept, an Eagle flew ouer him, set herselfe betweene him & the sun, spread abroad her wings, shadowed him as it had bin a cloud, and in so doing eased him greatly: so y<sup>e</sup> Genzerichus wondering at the circumstance concieured aright of y<sup>e</sup> things that were to befall him: he called Martians vnto him, restozed him his liberty & bound him with an oth, if euer he came to be emperour, y<sup>e</sup> he would ioyne in league with the Vandals, and neuer make warre against them: the which (as Prescopius writeth) Martians perfoymed

¶ n iiii

perfoymed

performed in deeds. But omitting such things as may seeme impertinent, let us returne to the history. This *Mariannus* as he excelled in piety towards God, so he passed in justice towards his subjects. He deemed that to be riches, not which consisted in treasure and raising of tribute: but onely that which supplied the want of the needy, and yielded a safe and a secure life unto such as enjoyed great possessions. He was a terror unto his people, not in punishing offenders, but in threatening, least at any time they should offend: and therefore the Empire was unto him no inheritance, but the reward of vertue, the which he obtained with the generall consent of all, both Senators, subjects, and all sorts of people; *Pulcheria* the Emperesse perswading them to do no lesse, who he entertained in his palace as an Emperesse, yet knew her not as a man knoweth his wife; for she continued a virgin unto her last houre. These things were done before that *Valentinianus* the Roman Emperour ratified the election of *Mariannus*, who afterwards understanding of his vertuous disposition, condescended therunto. *Mariannus* laboured with all might possible that all men joyntly should laud God; that their tongues whose languages impiety had confounded, should devoutly now at length agree together, and sound out with harmony and consent, the praise of the living God.

## CHAP. II.

*Of the councell of Chalcedon, and the occasion why it was summoned.*

**M***ariannus* therefore being of the disposition mentioned before, there came unto him *Legatus* from *Leo* bishop of old Rome, signifying that *Diocorus* had made light of the decree which *Leo* had laid down in the second council of Ephesus, agreeable with the true and right faith: there came others also reporting what injuries & contumelies *Diocorus* had done unto them, requesting that a councell might be called together for the hearing of their causes. The which sate as chiefe of all others, *Eusebius* bishop of Dorilzum made unto the Emperour, & followed it hard, opening unto him how that both he and *Flavianus* were beset of their bishopricks through the fraude and wiles of *Chrysaphius* one sometime of *Theodosius* guard: that *Flavianus* (at what time *Chrysaphius* sent unto him requiring gold for his admission unto the bishopricke) sent unto him the holy vessels of the Church, for to make him thoroughly ashamed of his demand: & that *Chrysaphius* wallowed alike in the hereticall poyde and blasphemous impiety of *Eutyches*. He certified him moreover that *Flavianus* was lamentably slaine by the procurement of *Diocorus*, who thrust him violently out of the Church, & dishonourably trode on him with his feet. The Councell of Chalcedon was summoned for the hearing of the aforesaid accusations. Legats & posts were sent into every province, the holy clergie was called together by letters containing graue & godly matter, first of all to meet at Nice; so that *Leo* bishop of Rome wrote unto them by *Paschasianus*, *Lucentius* & others whom he sent thither to supply his roome, in such sort as followeth: Unto the bishops assembled at Nice, *Leo* sendeth greeting: afterwards at Chalcedon a citie in Bithynia, where *Nestorius* was cited to appeare, as *Zacharie Rhetor* both fauourably report of him. But it is plaine it could not be so; for *Nestorius* was commanded vnder paine of being accursed, not to shew his face in the councell. The which thing also *Eusebius* bishop of Berytum writeth plainly in the letters which he sent to *Iohn* the bishop, and to another *Iohn* the priest, touching the canons laid downe by that councell. His words are these. There came to this Councell such as diligently searched for the reliques of *Nestorius*, and with open mouths they exclaimed vpon the councell: what reason and conscience is there that holy men should be accursed? So that the Emperour was greatly incensed against them, and commanded his guard they should send them packing. Wherefore I cannot see how *Nestorius* after he had deceased, should be called to the Councell.

## CHAP. III.

*The description of the temple of the holy martyr Euphemia within the citie of Chalcedon, and the miracles wrought therein.*

**T**he bishops from euery place met in the holy Temple of *Euphemia* the martyr, which standeth in Chalcedon a citie of Bithynia. This Temple lieth from *Bosphorus* little more then two furlongs, situated in a very pleasant soile, rising upward by little & little steepe hills, so that such as frequent this Martyrs temple, may easily mount vp by little & little without weariness, and in they come vnto a wayes yea into the body of the Church. Being there and looking downwards, as out of a watch tower, they see all the fields vnderneath them, as euen ground

Eusebius  
epist ad.  
Ioh.

and plaine valleys, flourishing with greene grasse, laden with corne and covered with goodly woods of all sorts, very delectable to beholde: moreover they see high hills and craggye rocks rising partly by degrees vp into the skie: others sorts of seas, some yielding a blewish and steele colour, by reason of the cleere weather playing as it were calmly and gently with the shoyes, while the adioyning regions are voyd of tempest. Some other tossed with blustering blasts of wind and raging stormes, durling by pible stones, foming out filth and pailtry heads, casting their selfe vpon the banks with whirling waues. Furthermore this temple stands right over against Constantinople, so that the beholding of so woorthie and so noble a citie, bringeth unto it great maiestie: this temple is of three sorts of goodly and large building, the first lying wide open with a long porch receiuing the tempered ayre of the skie, bozied vp with goodly pillars on euery side. The second in length and breadth like unto the former, adioined likewise with little pillars differing onely in height, and raised toppe. On the fourth side of which second building there is a round skie, and a great window into the East: the pillars within are cunningly wrought archwise, of the same stiffe, and one bignesse after the forme of a circle. Vnderneath these there is a loft ouercaust with the like rounce where it is lawfull for euery one to pray vnto the Martyrs, and to be present at the holy mysteries. Within the skie wallwards there is a bestie artificially builded, where the reliques of the holy Martyrs are chested in a long coffin cunningly made of silver, the which some men for the length therof do call Louge, as if the proper name were so. The miracles wrought at certaine times by this blessed Martyr are knowne I am sure of euery Christian. For oftentimes either she appeareth vnto the bishops in their sleepe, which orderly succede in the gouernement of that Church, or she telleth herselfe vnto some other that are of great fame for their vertuous life and godlines, charging them to celebrate a feast in that Church of daintie and delicate soide. The which thing being signified vnto the Emperours, vnto the chiefe Priest and whole citie, all run thither both Prince, Priest, and people to be made partakers of the mysteries. After all this in the sight of the whole assembly, the Bishop of Constantinople accompanied with his clergie entred into the bestie where the corpes of this holy Martyr (aboue named) was interred. There is on the left hand of this coffin and chested corpe, as it were a little wicket very strongly made of little lattises, through the which they vse to let downe a long iron with a sponge tyed about the end, they dip and soke it round about in the dead corpes, afterwards pull by the sponge all imbued with congeled drops of blood. The people seeing this, worship God immediately & magnifie his holy name. Where are so many drops of congeled blood drawne vp, that they suffice the religious Emperours, the whole assembly of priests gathered there together, and all the flocking multitude, not onely to participate thereof themselves, but also to send vnto the other faithfull throughout the world, that full saine would be partakers with them. But the congeled drops continue still the same, neither doth the holy blood change the hew or colour thereof at all. All which things are not to be seene at any certaine, speciall, or appointed time, but thereafter as the Bishop of that place is in life, and as it agreeth with his vertues. For they report when any singular man of goodly disposition is chosen bishop of that Church, that then most commonly this miracle is to be seene: but when a lewd person is crept in to enioy the roome, then these things very seluome come to passe. Another thing yet I wil rehearse which is shap'd & hindred neither by time nor by occasion, neither maketh any difference betwene faithfull and infidell, but sheweth it selfe alike vnto all men. When any cometh into the bestie where the corpes of this holy Martyr is chested, he is so rauished with such fragrant odours, that all other perfumes in comparison of that, seeme woorth nothing. For it is like neither the swete smelling flowers gathered in the greene meadowes, neither any other redolent sence; whatsoeuer, neither such as is made of pleasant oyles: but it is strang & passing all the rest, breathing out of the Martyrs dead body.

## CHAP. IIII.

*Of the things banished and decided by the Councell of Chalcedon, how after they builded up *Diocorus* Bishop of Alexandria, they restored *Theodosius* and *Ibas* to their Bishoprick.*

**I**n the aforesaid place described of us at large, the councell of bishops met together, where *Paschasianus* and *Lucentius* Bishops, and *Boniface* a Priest, legats (as I haue before) of *Leo* Bishop of old Rome: *Anastolus* Bishop of Constantinople: *Diocorus* bishop of Alexandria: *Maximus*

What injury  
was this vnto  
the dead  
corps?  
It is better  
for the faith-  
full Christian  
to become  
partaker of  
the blood of  
Christ, which  
redeemed  
him from  
death and  
damnation,  
then to giue  
care vnto  
such super-  
stition as Sa-  
tan thrusteth  
in.



*Maximus* Bishop of Antioch, and *Inuenalis* Bishop of Ierusalem, with the Bishops of their uerall prouinces, were present. Where sate with them the chiefe Senators, unto whom the substitutes of *Leo* sayd, that *Dioscorus* ought not to sit with them in the Councell, that their Bishop had charged them no lesse, and if they would not yield vnto it, that they would leaue the Church and bid them farewell. When the Senators demanded what crimes *Dioscorus* was to be charged withall, their answer was, that he who contrary to all right and honestie playd the part of a Iudge, was to abide the sentence of iudgement himselfe for the censure he had pronounced of others. These things being spoken, & *Dioscorus* also being appointed to stand in the midst, *Eusebius* Bishop of Dorylæum requested that the supplication he had sent vnto the Emperour, might be openly read in their hearing, and withall he added these words: I protest vnto you that *Dioscorus* hath iniured me not a litle, he hath also brought our religiõ into great infamie, he procured the death of *Flavianus* the Bishop, & wrongfully deposed him together with me. Cause I beseech you my supplication to be read. When he had made an end of speaking, his supplication was read, containing such a forme as followeth.

*The humble supplication of Eusebius Bishop of Dorylæum exhibited vnto the most vertuous Emperour, requesting he may be heard pleading both for himselfe, and in the behalfe of the Catholike faith, and for Flavianus Bishop of Constantinople.*

The supplication of Eusebius Bishop of Dorylæum exhibited vnto Valentinianus and Marcianus the Emperours, and now read at the councell of Chalcedon.

I behoueth your maiesties (most noble and puissant Emperours) to prouide carefully for the quietnesse of all your louing subiects, yet when all others sustaine iniuries, euer to uphold and assist the sacred senate of priesthood. And herein verily the diuine Godhead which græted vnto you the rule and domination of the whole world is truly honored. Wherefore seeing the Christian faith, & we our selues also haue bene oppressed, & diuersly molested with extreame wrong by *Dioscorus* the most reuerend bishop of the most noble citie of Alexandria; we are come vnto your wonted clemencie most humbly to craue iustice at your hands. The occasion of our complaint is as followeth: In the councell lately held at the famous citie of Ephesus (I would to God it had neuer bene called together, then had it not brought into the whole world such horrible mischief and huriburly) the aforesaid *Dioscorus* who trode right and reason vnderfoot, who set the feare of God farre out of his sight, who maintained an absurd opinion with *Eutyches* that vaine and hereticall varlet, who of a long while reuealed not vnto many the venime of his cankred stomacke, yet bewrayed himselfe in proceesse of time, partly by occasion of the crimes we layd to *Eutyches* his charge, and partly also by occasion of the sentence which *Flavianus* the bishop of worthy memorie pronounced against him; gathered together a great multitude of seditious persons, raised with his money no small power, laboured as much as lay in him to ouerthrow the Catholike religion and godly faith of the auncient fathers, and to establish the blasphemous opinion of *Eutyches* the monke, whose opinion was euer condemned of the holy fathers from the Apostles time vnto this day. Wherefore seeing the hainous offences he committed both impudently to the derogation of the Christian faith, and vncharitably against vs, be of no small importance; we are most humbly to craue vpon our bare knees of your graces, and to request that by vertue of your authoritie, the most reuerend bishop *Dioscorus* may be enioyned to answer vnto such crimes as we haue layd to his charge, to wit, vnto such practises of his, and records as he brought forth against vs in the holy councell, whereby we shall be able plainly to proue that he is estranged from the Catholike faith: that he maintaineth an opinion which is nothing else but blasphemie in itselfe: that he both deposed, vs vniuersally and iniured vs diuersly besides. We beseech you moreouer to vouchsafe the sending of your gracious letters vnto the holy & general Councell of the most godly bishops, to the end both our doings & his may indifferently be heard, & that your highnesses may be certified again of all that is handled by the Councell, hoping that therein we shall please our immortal head Christ Iesus. If we obtaine (most holy Emperours) this humble sute at your maiesties hands, we will not cease day & night to pray for the prosperous state of your Empire, and the continuance of your raigne. After these things & acts of the second councell of Ephesus where openly read at the request both of *Dioscorus* & *Eusebius*: & subtle disputation & exquisite discourse therof both written of many others & also layd down among & acts of the councell of Chalcedon, & I should here pen for & reader (who peradventure will be desirous to vnderstand the small end of all these things)

things) without doubt I should seme to poss him over with delays: I wil therefore refer it to the end of this booke, where as many as will haue all things (after the common laying) at their fingers ends, may both reade all, and carefully commit the whole to memorie. But now let vs proceed on in the things which we haue chiefly purposed to handle, that is to say, how *Dioscorus* bewrayed himselfe, partly by rejecting the epistle of *Leo* Bishop of old Rome, and partly also by deposing *Flavianus* Bishop of new Rome; all which he did in one day, and craftily deuised that the Bishops which assembled together, should subscribe vnto a blanke, wherein afterwards he caused the depzination of *Flavianus* to be written. When these things were done, the Senators decreed as followeth. The next day after when the Councell aduised themselves somewhat better, we do perceiue that they reasoned mote exquisitely of the true and Catholike faith. Wherefore seeing that *Flavianus* the bishop of worthy memorie & *Eusebius* the most reuerend bishop of Dorylæum, were found not to haue erred in the faith, after we had searched the acts & decrees of the Councell, & also by the report of such as were chiefe in the councell, & therefore vniuersally to haue bene deposed, (for they confessed themselves sowly deceived and wrongfully to haue depzied *Flavianus* and *Eusebius*) it seemeth good vnto vs, and no doubt God approveth the same, that *Dioscorus* the most reuerend bishop of Alexandria, (if it so please our Lord the Emperour) *Inuenalis* the most reuerend bishop of Ierusalem, *Thalassius* the most reuerend bishop of Cæsarea in Cappadocia, *Eusebius* the most reuerend bishop of Armenia, *Enstatius* the most reuerend bishop of Berytus, and *Basilius* the most reuerend bishop of Seleucia in Isauria (who were then of authoritie and chiefe of the councell) should be punished alike, deposed of their bishopricks, by the censure & iudgement of the councell, as the canons of the church do require, and be at the Emperours pleasure. Immediately there were other bills exhibited against *Dioscorus* both of the crimes he committed, & the money he had receiued: but when *Dioscorus* being called the second and the third time of the Councell, sent fained excuses for himselfe and came not; the Legats of *Leo* bishop of old Rome stood vp in the councell, and sayd as followeth: The hainous offences, which *Dioscorus* late bishop of the noble citie of Alexandria committed against the canons of the councells, and the ecclesiasticall discipline, are thoroughly knowne of vs all, partly by sitting out such things as were heard in the former session, and partly also by examining such things as we decided this day. And that we may omit many other things, this man of his owne authoritie contrary to the canon of the church receiued *Eutyches* into the comunion, an heretike of the same opinion with him, and one that was iustly deposed by his owne proper bishop, to wit the most holy father, and our bishop *Flavianus*; and this he did before he shewed his face in the councell which he held with the most holy bishops at Ephesus. But the Apostolike see pardoned the bishops, because they were constrained against their wils to do that which they did: who yeelded themselves vnto this present houre both to *Leo* the most holy bishop, and to the whole sacred and generall assembly of bishops; and therefore as men of one opinion with him, he receiued them into the comunion. As for this *Dioscorus*, he ceaseeth not as yet to glory of the things for the which he ought to mourne, lament, and lie groueling vpon the ground in sackcloth and ashes. Not onely this, but also he forbad the reading of holy Pope *Leo* his epistle written vnto *Flavianus* of godly memory, yea being oft intreated of the Legats, nay when he himselfe had promised with an oth he would procure it to be read. The default in not reading of which epistle, hath bene both an offence & hindrance vnto the holy churches vnder heauen. Although he was pruiue to such leud practises, yet haue we assembled together, to the end we might deale somewhat favourably both with him for all his former leudnesse, & also in like sort with the other godly bishops which were not of equall authority with him in iudgement. But seeing that his later mildemaneure exceeded his former impiety (for he ticked not to excommunicate *Leo* the most holy and most religious Archbishop of Rome: moreouer when shamefull bills were exhibited against him, and he himselfe being cited once, twise, and the third time, as the canon of the church hath commanded, by the godly bishops, to appeare before the Councell; yet would he not come, for his owne conscience accused him: but entertained contrary vnto law, such as were iustly deposed by diuers Councells, and set at nought sundry constitutions of the church, condemning as it were himselfe with his owne doings): Therefore seeing these are found to be his later practises, *Leo* the most holy archbishop of great and old Rome, by vs and this sacred assembly, together with the most blessed Apostle Saint Peter, who is the rocke, the ground of the Catholike Church the foundation of the true faith, bereaued him of all

The censure of the Senators in the councell of Chalcedon.

The sentence which Palcasianus, Eutychius and Boniface (substitutes of Leo of Rome) gave of Dioscorus.

dignitie

The acts & decrees of the council held at Chalcedon.

Lib. 14.

A commendation of the Nicene creede.

Against Nestorius.

Against Eutyches.

The Nicene creede is confirmed.

Against Macedonius opinion, the creede of the council held at Constantinople is ratified.

The synodical epistles of Cyrill approved.

The epistle of Leo vnto Flavianus allowed.

The creede of the council held at Chalcedon.

dignitie that belongeth to a bishop, and deprived him of the priestly function. Wherefore let this holy Councell giue the sentence of *Discomus* (of whom we haue hitherto spoken) according vnto the canons of the Church. When these things were ratified by the Councell, & certaine other things decided, the bishops that were deposed with *Discomus*, at the request of the Councell, and the consent of the Emperour, were restozed to their bishopricks: againe when they had annexed certaine things vnto their former constitutions, the Councell pronounced such a sentence as followeth: Our Lord and Sauour Iesus Christ going about to confirme his disciples in the knowledge of the faith, sayd vnto them: my peace I giue you, my peace I bequeath vnto you, to the end none should vary from his neighbour in sacred religion, but that all with one mouth and mind should acknowledge the word of truth. Immediately after when they had read the creede established by the Councell of Nice, with the forme of faith agreed vpon by a hundred and fifty godly fathers, assembled at Constantinople, they proceeded on in this manner: That diuine and holy creede containing the abundance of the grace & spirite of God, is sufficient both to bring men vnto a perfect knowledge of the faith, and also vnto a sure confirmation of the same. For it instructeth vs most exquisitely in such things as we must necessarily know concerning the Father, the Son, & the holy Ghost; and setteth forth after the plainest manner, the incarnation of our Lord Iesus, for them that with faith will embrace it. But seeing that certaine leud and godlesse persons, endeavouring with their erroneous opinions to roote out true religion, haue brought into the world many vaine fantasies of their idle braines; of which number some were not afraid to corrupt the true vnderstanding and the mysterie of the manhood, which our Lord Iesus tooke for our sakes, and to deny the mother or bearing of God, which is attributed vnto the virgine *Mary*: other some fained very fondly that the diuinitie & the humanity consisted of one nature, confounding both with a certaine imaginatiue cōmixtion of natures, & affirming with horrible blasphemy, that in the said confusion, the diuine nature of the onely begotten was patible. Therefore this great and generall councell presently assembled together, being desirous with all might to stop every gap, and to cut off all occasion of diuillish deuiCES wrought to the ouerthrow of the truth, decreeth that the faith which we receiued of the fathers, is inuolably to be retained: and therefore commandeth about all other formes of faith, that the creede deliuered vnto vs of three hundred and eightie godly fathers is firmly to be believed. Moreover to the end the enemies of the holy Ghost may utterly be foiled, it ratifieth the doctrine afterwards established touching the substance of the holy Ghost, by a hundred and fifty godly bishops, which met at the princely citie of Constantinople: the which essence those fathers made manifest vnto the whole world, not by adding any thing of their owne, as if the canons of the Nicene Councell were vnperfect; but that they might declare by manifest testimonies of holy Scripture, what their owne opinion was of the holy Ghost against such as denied the godhead thereof. Furthermore to the confutation of such as doubted not to peruert the mysterie of our Lords incarnation, affirming both impiously and blasphemously, that he which was borne of the holy Virgine was but onely man; this holy Councell approveth the Synodical Epistles of holy *Cyrill* bishop of Alexandria, written vnto *Nestorius* and to the bishops of the East churches, partly to refell the mad and freneticke opinion of *Nestorius*, & partly also for to instruct such as are godly disposed, and labour to attaine vnto the true vnderstanding of the holy Creede. Againe this Councell annexeth thereunto, not without good consideration, the Epistle of *Leo* the most holy archbishop of old Rome, which he wrote vnto *Flavianus* the most holy archbishop, for the removing & rooting out of the Church of God the fanaticall opinion of *Eutyches*, as a worthy tract agreeing with the confession of *Peter* that great Apostle, and as it were a strong pillar and fortresse to vphold the true and sincere doctrine against all erroneous opinions. For he valiantly encountereth with such as endeavour to deuide the mysterie of the incarnation into two sonnes: he excommunicateth such as dare presume to say that the diuinitie of the onely begotten is patible: he manfully withstandeth such as confound or make a cōmixtion of both the natures in Christ: he ratleth sicke braines and freneticke fooles, who affirme that the shape of a seruant which he tooke of vs, was of a celestially, or some other kind of substance: last of all, he accurseth such as vainly haue fained, that before the coupling of the natures there were two, but after the vniuing of them, that there was but one onely nature in the Lord. Wherefore treading one trace, & imitating the faith of the holy Fathers which went before vs, we confesse one, and the same sonne our Lord Iesus Christ, and with one generall consent we say, that he is perfect God and perfect man, one God and true man of a reasonable soule and humane flesh subsisting: of one substance with the father

father according vnto his diuinitie, but of one substance with vs according vnto his humanity like vnto vs in all things, sinne onely excepted: begotten of the father before all worlds, according vnto his godhead, but borne in these later dayes for our sakes and for our saluation, of the virgine *Mary*, and the mother of God, according vnto his manhood: one and the same Iesus Christ, the sonne, the Lord, the onely begotten: of two natures, knowne without confounding of the, without mutation, without diuision, without separation: the distinction of natures not taken away, notwithstanding the vniuing of them, but the proprietie of both natures wholly retained and coupled together in one person, or as the Grecians say, in one *ὑπόστασις*, that is subsistencie: not seuered and parted into two persons, but one and the selfe same onely begotten sonne, God the word, and the Lord Iesus Christ, euen as the Prophets of old, and Christ himselfe afterwards haue instructed vs of him, and the same hath the Creed of the fathers deliuered vnto vs. Seeing we haue sifted out the truth of these things with great care and diligence, the sacred and generall Councell hath decreed that it shall be lawfull for no man either to alledge, or to write, or to frame, or to beleue, or to teach any other faith, Moreover this Councell commandeth such as presume to deuise any other faith, or to bring forth, or to teach, or to publish any other creed vnto such as turne either from Paganisme, or from Iudaisme, or from any other sect whatsoeuer, vnto the knowledge of the truth: if they be Bishops, that they be deposed of their Bishoplike dignities: if Priests, that they be degraded: if Monks and lay people, that they should be accursed. After the reading of these be-  
*Martinianus* the Emperour, who was present at the Councell of Chalcedon, having also made there an Ediction, returned to Constantinople. *Inuenalis* and *Maximus*, *Theodorus* and *Ibas*, who had bene deposed, were restozed to their Bishopricks. Other things there were handled by the Councell, which shall be layd downe (as I said before) in the end of this booke. They decreed besides all the aforesaid, that the Bishops seat of new Rome, that is of Constantinople, because she enioyed the second honour after old Rome, should be chiefe in honour above all other cities.

#### CHAP. V.

Of the sedition raised at Alexandria about the election of *Proterius*, and in like sort at Ierusalem.

After that *Discomus* was exiled into Gangrena, a citie of Paphlagonia, *Proterius* by the generall consent of the Councell, was chosen bishop of Alexandria. Being installed in the seate, there arose among people through heate of contention, a wonderfull great tumult and vproze. For as it falleth out in such hurlyburlies, some would needs call home *Discomus*, some others very earnestly cleaued vnto *Proterius*, so that there ensued thereof great slaughter and bloodshed. For *Priscus* the Aethozician mistery how the Lieutenant of Thebais came then to Alexandria, saw all the people on an vproze, and set vpon the magistrates, how they threw stones at the garrison which endeouored to keepe the peace, how of force they made the souldiers flie vnto the temple, of old called Seraphis; how the people ran thither, ransacked the temple and burned the souldiers quicke. That the Emperour vnderstanding hereof, sent thither immediately two thousand chosen souldiers: who hauing found a weather at will, arrived at Alexandria the first day after. Againe when the souldiers ransacked the wines, and defouled the daughters of the citizens inhabiting Alexandria, that the latter skirmish and combat exceeded the former in crueltie. After all this how the people assembled together at Circus where their shewes were solemnized, & there to haue requested *Florus* who was captaine of the garrison and gouernour of their citie in ciuill affaires, that he would restoze vnto them the priuiledge, wherby he had depriued them of, their baths, their solemne shewes, and other things whatsoever were taken from them because of their insurrection and tumults. The aforesaid author reporteth that *Florus* appeared their way with his presence and gentle exhortation, and restozed peace for a while. But in the meane space the monks which inhabited the deserts adjoining vnto Ierusalem, could not litle quietnesse within their bests. For some of them which had bene at the Councell and dissent from the decrees, came to Palastina, complained at the forme of faith deliuered by the Councell, and laboured to stirre vp other monks to arise sedition. But when *Inuenalis*, returned from the Councell to his Bishoprick, and was compassed by such aduersaries as laboured to bring him into the contrary opinion, to confute & defeat his owne religion, and

Constantinople the second Patriarchship.

*Proterius* b. of Alexandria.

A lamentable sedition at Alexandria about the election of a Bishop.

The Monks inhabiting the deserts bordering vpon Ierusalem were hereticks & condemned the council of Chalcedon.

had fled vnto the citie where the Emperour made his abode: they that impugn'd & repul'd the councell of Chalcedon (as I said before) gathered themselues together, made an election vpon Easter day, chose Theodosius to their bishop, who was the ringleader of all the mischiefes that was raised in the councell, and the first that certified them of the canons and decrees thereof: concerning whom not long after the monks of Palestina wrote vnto *Aetius*, vnto that he was convicted of heinous crimes by his owne bishop, and expelled the monasterie, and how that continuing a while at Alexandria he cleaued to *Disiormis*, was whippersnapper, sedition, set vpon a Camell as malefactors are used, and carted throughout the citie. Vnto this Theodosius there came many out of the cities of Palestina, requesting him to appoint the bishops, of which number *Petrus* the Iberian was made Bishop of Maiuma hard by Gaza. When the truth of these treacheries came to light, *Martianus* the Emperour commanded first of all that Theodosius should be brought vnto him with power of armed souldiers: so he sent thither *Inuenalis*, to the end he should refozme the disordered state of the Church, & reduce all to peace and quietnesse; moreover he commanded him to depose as many as Theodosius had preferred to the priestly function. After the returne of *Inuenalis* vnto Ierusalem, many grievous calamities and mischievous devices, such as most commonly (through the instigation of the enuious diuell, and Satan the sworne enemy to God and man) are wont to raigne in the minds of mortall men, ensued by meanes of the contrary factions. For the diuell by changing of one letter and lewd interpreting thereof, brought to passe that it should be pronounced either way so to establish a contrary opinion: the which sentence as diuers do thinke, is so repugnant, and inferreth such contradictory sense and meaning, that the one seemeth viterly to subuert and ouerthrow the other. For he that confelleth Christ to be in two natures, sayth no lesse but y he consisteth of two natures: so by granting that Christ is both in diuinitie and humanitie, is to confesse that he consisteth of diuinitie and humanitie. We againe that sayth that Christ consisteth of two natures, affirmeth plainly that he is in two natures, so by avouching that he consisteth of diuinitie and humanitie, he testifieth him to be in diuinitie and humanitie: yet not by conuersion of the flesh into the godhead (whose uniting is inexplicable) neither of the godhead into flesh: so that when we say of two, we understand withall in two, and by saying in two, we meane of two, not parting the one from the other. For it is most plaine that the whole, not onely consisteth of the parts, but that the whole is understood in the parts: yet so all that, some men be of the opinion that they are farre leuered a sunder, because their minds and heads are so occupied before, or else because they maintaine some stiffe opinion concerning God, & selve will; that they had rather endure any kind of death, then yeld vnto the plaine & manifest truth. By occasion of this subtiltie of Satan the aforesaid mischieues ensued. But so much of these things in this sort.

## CHAP. VI.

Of the great necessitie of raine, of famine and pestilence, and how that in certaine places (hardly to be belieued) the earth brought forth of her owne accord.

About that time there was such scarcitie of raine in both Phrygiac, Galatia, Cappadocia & Cilicia, that men wanting necessities received poisoned nourishment, and deadely food: vpon this there arose a great pestilence, and men after change and alteration of diet, began to sicken, their bodies swelled, the inflammation was so great that it made them starkly blind, they had withall such a cough that they died thereof the third day. Although there could no medicine be had, neither remedy be found for this pestilence, yet by the prouidence of almighty God, y famine was allwaged to such as were left alive: for it is reported that in that deare and barren yeare there came downe fowls from the aire, no otherwise then Maime of old vnto the Israelites, and the yeare following the earth of her owne accord brought forth fruite. Neither was onely this miserie rise throughout Palestina, but also by calamities rained in many and infinite other regions.

## CHAP. VII.

How Valentinianns the Emperour was slaine, Rome taken and ransacked.

While the aforesaid calamities rained in the East, *Aetius* was lamentably slain by death at old Rome, Valentinianns also Emperour of the West parts of the world was slaine together with *Heraclius*, by certaine souldiers of *Aetius*, through the

The behaviour of Theodosius a roging monk.

The Alqui-uocal fallacy of the diuell lay in thoe two syllables *ex & in*.

Scarcitie of raine.  
Famine.  
Pestilence.  
Swelling.  
Inflammation  
A cough.

Valentinianns Emperour of Rome was slaine.

treason of *Maximus*, who aspired vnto the Empire, and therefore wrought their destruction, because the wife of *Maximus* had bene ransacked by *Valentinianns*, and forced to commit adulterie. This *Maximus* married *Eudoxia* the wife of *Valentinianns* against her will. She (neither without good cause) took this as a great contumelie and reproch, deuised euery way how to reuenge her husbands death (so as she was a woman, so exceeding outrageous for flagging the puritie of her bestell, of an intractable mind, her chastitie being spoiled, specially by such a one whose crueltie bereaued her husband of his life) she sends to Libya vnto *Genetrichus*, makes him faire promises, puts him in good hope of prosperous successe, requests him that unlocked so he would invade the Empire of Rome, and promised to yeld all into his hands. This being compassed, Rome is taken. *Genetrichus* being a barbarian, of behauiour vnconstant, and of little trust, gaue no credit vnto her words, set the citie on fire, caried away the spoile, took *Eudoxia* with her two daughters, returned, got him to Libya and married *Eudoxia* the elder daughter to his sonne *Eonorichus*. But he sent *Placidia* the younger daughter together with *Eudoxia* her mother, accompanied with a princely traine vnto *Martianus*, hoping thereby to mitigate his wrath and displeasure: so he was offended not a little at the burning of Rome, and the abusing of *Valentinianns* the Emperours daughters. *Martianus* afterwards gaue *Placidia* to wife vnto *Olybrius* a noble man and a Senator of Rome, who when the citie was taken, fled to Constantinople. After the death of *Maximus*, *Aetius* was Emperour of Rome the space of eight moneths: when the plague had dispatched him, *Maioresius* the yeare following took the gouernment of the Empire: againe when *Rhecimerus* a Roman captaine had procured through treason the death of *Maioresius*, *Seuerus* became Emperour of Rome the space of thre yeares.

## CHAP. VIII.

The death of *Martianus* the Emperour, and the raigne of *Leo*: and how the hereticall faction within Alexandria slew *Proterius* their bishop, and chose in his roome *Timotheus Aelurus*.

While *Seuerus* continued his raigne in the Empire of Rome, *Martianus* hauing gouerned onely seuen yeares, changed his kingdome, departed to a farre more excellent habitation, and left vnto his successors a princely example of rule. The people of Alexandria vnderstanding of his death, renewed their spite with a farre greater rage and furie against *Proterius*. The people are wont vpon light and trifling occasions to raise tumults and sedition, but specially at Alexandria: who boldening themselves with their great multitude, being in very deede but raskals & abjects, take vpon them like blind bayards great enterprises. And therfore they say that euery Jack straw (if it so please him) may giue the onfet, set the citie all on an vpproze, draw the people here and there at his pleasure, inasmuch that they are not ashamed (as *Herodotus* writeth of *Amasis*) to fight diuers times with their shadowes and so matters of no importance at all. In such things this is their disposition, but in other matters not so. The people of Alexandria watching the absence of *Dionysius* captaine of the garrison and his abode in the vpper parts of Epypt, consented together, and chose *Timotheus* surnamed *Aelurus* to be their bishop, who lately had bene a monk, but now one of the priests of Alexandria: after they had brought him into the great Church called *Celsus*, they proclaimed him their bishop, though *Proterius* as yet liued and executed the priestly function. *Eusebius* bishop of *Pelusiunus*, & *Peter* the Iberian bishop of Maiuma were present at the election of *Timotheus*, which things are rehearsed by y historiographer, who wrote the life of *Peter*, where also he reporteth that *Proterius* was slaine, not of the people, but by a souldier: for when *Dionysius* being diuinen with the rumour of the horrible parricides committed there, came in post hast to Alexandria so to quench the fire flame of sedition; certaine citizens as it was credibly enformed vnto *Leo* the Emperour through the perswasion of *Timotheus*, rained *Proterius* through with a naked sword as he passed by, and fled towards the holy font, tied him with a rope, & traied him to y foure porches for all men to gaze at him, & there with shouting and laughter they reueale the murdering of *Proterius*. Afterwards they drew his carcadie throughout the citie, and burned it to ashes, neither abstained they (like savage and brute beasts as they were) from tasting of his bowels, even as it is manifest vnto the whole world by the complaint, which the bishops throughout Egypt, with all the

Rome was taken by *Genetrichus* king of the Vandals.

*Maximus*, *Aetius*, *Maioresius*, *Seuerus*. Anno. 458.

*Martianus* the Emperour dyed Anno Dom. 458.

*Timotheus* *Aelurus* b of Alexandria.

The lamentable death of *Proterius* the godly archbishop of Alexandria.

clergie of Alexandria beholding the circumstances with their eyes made (as I saye before) unto Leo the successor of Marcellinus in the Empire of Rome, written in manner as followeth.

Vnto Leo, the vertuous, religious, victorious by the testimonie of God himselfe, and triumphant Emperour; the complaint made by all the Bishops throughout your prouince of Egypt, and by the clergie of your chiefest and most holy Church of Alexandria.

**S**eing the diuine and celestiaall grace of God (most holy Emperour) hath ordained your highnesse as a Jewell and treasure for mortall men: you cease not (we speake vnfaidely) immediately & next after God, continually to prouide for the safety and profit of the common weale. In a while after they say. When the peace which reigned among the godly people, both here with vs and within the citie of Alexandria, was removed out of the Church of God, Timotheus then being a Priest, immediately after the councell of Chalcedon was dissolved, onely with some or siue Bishops, together with a few Monks, fell from the faith, and deuied himselfe from the Catholike church. These his companions were infected with the pernicious doctrine of Apollinaris, and the pestilent error of Timothee himselfe: all they were then deposed of their priestly dignitie (according vnto the canon of the Church) both by Proterius of worthy memorie, and the councell of Bishops held in Egypt, and also exiled by the Emperours, whose displeasure they had procured. Again after a few lines. The same Timothee, at what time Marcellinus the Emperour of famous memorie changed this fraile life for blisfull rest in the celestiaall paradise, sticke not most impudently to reuile him with railing & opprobrious speeches, as if he had bene subiect to no law: he staggered not, like a thamelesse caytiffe, at accusing the sacred and generall assembly of Bishops which met at Chalcedon: he led after him a rabble of those that make sale of all things, and seditious people: he set vp himselfe against the holy canons, the decrees of the church, the common weale and lawes: he intuded himselfe into the holy church of God, which had both a Pastor and a teacher, to wit, our most holy father and archbishop Proterius, as he celebrated the wonted mysteries, and offered vp the sacrifice of prayer vnto Christ Iesus the Sauour of vs all, for your holy Empire, & for your Christian & religious pallace. Again they say. The next day after, as Proterius the most holy father executed (as the manner is) the function of a Bishop; Timothee tooke vnto him two Bishops deposed of their dignities with some banished priests, as we said before, and was consecrated bishop by two of them, when as none of all the Catholike bishops throughout the prouince of Egypt (as the vse is in consecrating the bishop of Alexandria) was present: and so tooke possession (as he perswaded himselfe) of the archbishops chair; but verily it was nothing else saue plaine whore dome against the spouse of Christ, and the Church of God, which had an husband of her own, that celebrated therein the holy mysteries, & gouerned the same according vnto the canons of the Church. When they had enterlaced a few lines, they went on as followeth. Blessed Proterius could do no other then (as it is written) giue place vnto wrath: & to the end he might escape the furie of such as ranne headlong to dispatch him out of the way, he made his refuge vnto the reuerēt Font: the which place of all others, yea the barbarians & brutish people being altogether ignorant of the vertue and grace which issueth thence, are loth to prophane. Yet these men purposing to performe in deed that which from the beginning they had deuised for Timothee, saued not the life of Proterius, no not in those priuiledged places of the temple: reuerenced not the religious place: honored not the time (for it was on the high feast of Easter) stode in no awe of holy priesthood, which is a mediation betwene God and man: slew him being innocent and dispatched with him sixe others for company. They brought with them the wounded carcasie, drew it throughout the citie, they set it out piteously to be skorned at, they cruelly rent with the lash of the whip the fencelesse corps, they vniointed the members throughout the body, neither restrained they (after the manner of brute beasts) from tasting of his bowels, who they lately tooke for a Mediator betwene God & man. Last of all, that which remained they burned to ashes, scattering and hurling into the aire the ashes thereof, exceeding therein the cruadgenesse and crueltie of brute beasts. The author and ringleader of all these mischiefs was Timotheus. Zacharie who discoursed in like sort of these things, being perswaded as it is written with the letters of Timothee which he wrote vnto Leo, reporteth many other things that happened, and that through the misdeemeanure of Proterius, who made much adoe (as he saith) and great troubles in Alexandria: and that the people wrought not all those mischiefs, but

Rom. 12.

certaine desperate souldiers, and that the Emperour Leo sent thither Stelas to chastice them for their lechery.

How Leo the Emperour wrote letters throughout the world for to understand what was best for him to doe touching the election of Timotheus AElurus, and the councell of Chalcedon.

**L**eo the Emperour, when he had demanded advice of the bishops throughout the Romane common weale, and other godly men likewise that were renowned for monasticall discipline, concerning the councell of Chalcedon, and the consecration of Timotheus AElurus, he wrote generally vnto all men, and sent with all copies of the supplications exhibited vnto him both by the sanogere of Proterius and the faction of Timothee. The letters he sent euery where contained such a forme as followeth.

The copie of the godly letters of Leo the most vertuous Emperour, vnto Anatolius bishop of Constantinople, with all other archbishops and bishops where soeuer.

**L**eo Emperour & Caesar, vertuous, victorious, triumphant, chiefe Lord, most noble Augustus, vnto Anatolius the bishop, sendeth greeting. It was cuer our desire, that both all the most holy and catholike churches, and moreouer the cities subiect vnto the Romane dominions should enioy peace and tranquillitie, and that nothing should befall them, which might molest their quiet estate. What sturte there was of late risen at Alexandria, we are sure thy holynesse knoweth full well; but to the end thou maist vnderstand the whole, and the occasion of so great a tumult and hurlyburly, we haue sent vnto thy fatherhood the copies of the complaints & supplications exhibited vnto our highnesse, against Timothee, both by the most holy bishops and priests of the aforesaid citie and prouince of Egypt, after their coming vnto the princely citie of Constantinople, as also such supplications as certaine citizens sent from Timothee out of Alexandria vnto our campe, haue deliuered vnto vs: to this end and purpose, that thou maiest perfectly know what Timotheus hath practised, whom the people of Alexandria, the worthyest personages, the citizens and shipmaisters requested to be their bishop, and what other things were contained in the supplications, & moreouer touching the councell of Chalcedon a corzie vnto diuers mens consciences, as the complaints here within inclosed doe declare. Wherefore our will is that thy holynesse doe assemble all the religious and catholike bishops which presently remaine in this princely citie, and with them, all the sacred Senate of clergie men (for our principall care is to de-liuer Alexandria from tumults and sedition to peace and quietnesse) that after the sifting and exquisite handling of all controuersies, we may learne what your opinion is of the aforesaid Timothee and the councell held at Chalcedon: laying aside all feare of man, all spite and fauour, hauing onely the feare of almighty God fixed before your eyes (you remember I am sure, that for these things you shal render an accept before the maiestie of God) that we being certified by your letters of all the premises, may publish such an edict as shal be agreeable vnto the same. These were his letters vnto Anatolius. The Emperour wrote other letters differing very little in stile fro the aforesaid, both vnto other bishops, and vnto other famous men, who then (as I said before) led a poyse life, and had not therewithall to maintaine themselus, of which number was Symeon (aboue mentioned) the first that ever made his abode in a pillar, and found out that kind of mansion: the rest were Baradatus and Iames, learned men of Syria.

Symeon.  
Baradatus.  
Iames.

## CHAP. 2.

The censures and answers of diuers bishops, and of holy Symeon vnto the aforesaid letters of the Emperour.

**F**irst of all, Leo bishop of old Rome wrote in defence of the councell of Chalcedon, and followed the election of Timothee, as an act contrary to the canons of the Church: the which epistle of Leo the Emperour sent by one of his trustie messengers vnto Timothee bishop of Alexandria: to which Timothee wrote backe againe, reprehending both the councell of Chalcedon, and the epistle of Leo. The copie of these epistles is to be seen in the letters

Leo b. of  
Rome.



Timotheus  
AElurus the  
hereticall  
bishop of  
Alexandria.

Amphilo-  
chius b. of  
Sida.

The epistle  
of Symeon  
that dwelled  
in a pillar  
vnto Basilius  
Archbishop  
of Antioch.

which *Leo* the Emperour wrote generally vnto all men, but I omitted them, for I weare the reader with interlacing too many of such kind of writings. *Amphilo-  
chius* in like sort maintained very earnestly the canons of the council of Chalcedon, & demned with one voice the consecration of *Timothee*. But *Amphilo-  
chius* bishop of Sida wrote of all the other bishops wrote an epistle vnto the Emperour, wherein he intreated bitterly at the election of *Timothee*, yet appoynded not the council of Chalcedon: which things are layd downe in writing by *Zacharie Rhetor*, together with the epistle of *Amphilo-  
chius*. *Symeon* also a man of wote the memoire, wrote touching the aforesaid controuersies two epistles vnto *Leo* the emperour, another vnto *Basilius* Bishop of Antioch. For *Basilius* had written vnto *Basilius* being but very briefe, I thinke best to lay downe the whole reader, it was as followeth. Vnto the most religious, most holy, and most blessed of God, my lord *Basili* the Archbishop, *Symeon* an humble sinner sendeth greeting. Now we may very well say: Blessed be God, which hath not turned away our petition, but withdrawne his mercie from vs miserable sinners. When I had perused the letters which your holynesse sent vnto me, I fell into an admiration of the singular care and pietie of our most holy Emperour reuealed and made manifest vnto the world by the affection he bare not onely vnto the holy fathers, but also by the zeale he shewed vnto the faith confirmed by them. But this cometh not of our felues, it is, as the holy Apostle writeth, the gift of God, who by the mooues of your prayers granted vnto him so prompt and willing a mind. Againe after a few times he wrote Wherefore I, being an abiect and vile creature, as it were the vntimely birth of the moneth, shewed vnto our Emperour what I my selfe thought of the creed layd downe by the five hundred thirtie holy fathers, which assembled at Chalcedon, affirming that I held with that faith published no doubt by the instinct & motion of the holy Ghost. For if our Saviour be in the midst of two or three gathered together in his name, how can he chuse but be present at the assembly of many holy fathers, feeling the holy Ghost hath bene with them fro the beginning. Wherefore be of good cheere and defend stoutly the true faith, in such sort as Iesus the true Naue seruant of the Lord of hosts, governed and defended the people of Israel. I beseech you to lute from me all the clergie of your province, with the Holy and faithfull people.

## CHAP. XI.

The banishment of *Timotheus AElurus* bishop of Alexandria, and the election of *Timotheus Salofaciolus*: of *Gennadius* and *Acacius* bishops of Constantinople.

Timotheus  
AElurus.  
Timotheus  
Salofaciolus.  
Anatolius.  
Gennadius.  
Acacius.

After the things aforesaid, *Timotheus* banished *AElurus* was banished Alexandria, and enioyned to make his abode at Gangrena: wherefoze the people of Alexandria called *Timotheus* (whom some called *Basilius*, some other *Salofaciolus*) to succede *Praxius* in the Bishopricke. When *Anatolius* had departed this life, *Gennadius* governed the Bishopricke of the princely cite of Constantinople: after him succeded *Acacius* master of the Bishopricke Colledge of *Myphans*.

## CHAP. XII.

Of the earthquake which happened at Antioch three hundred forty seven years after that which was in the time of Traian.

Anno Dom.  
457

In the second yeare of *Leo* the emperours raigie, there was such a maruailous great earthquake & shaking of the foundations at Antioch, that it cannot sufficiently be described. So foze it began, certaine people that were bozne within the cite wared mad, raised about measure, & leaped vnto vs farre to excede all furious rage of byzantins. Arcenades a creature of a preamble fozerunning so great a calamitie. This grievous earthquake happened in the five hundredth and fiftie yeare after the cite was called Antioch, the fourteenth day of the moneth Gorpizus; after the Romanes, September, about the fourth houre of the night. The hundredth forty seven yeares being expired after the earthquake. The earthquake was an hundred fifty and nine yeares after the granting of the charter of the Emperour on of the cite: but this fell in the raigie of *Leo*, the five hundredth and fiftie yeare, as the Roziographers who diligently described the circumstances thereof have left us in writing. It turned by this doone in maner all the buildings of this new cite, being well people.

out a wall corner, or ruinous pace of building, but all adoynd and gorgeously set forth by the bountifullnesse of the emperours, contenting among themselves successively who should passe other. Sozeoner as ye go in, the first and second lodgings of the pallace were ouerthrowne, the rest standing by with the battlements thereunto, which bath sometime left to no use, yet then of necessity by reason the other bath was to be repaired, supplie their want, and thus the cite in good state. The palace gates of the pallace, the place called the four porches, the utter towers and galleries with the gates where their stage plays were kept, and some porches that came out thence, some part of the baths of *Traian*, *Sabur*, and *Adrian*, the adoyning *Oltacina*, together with the porches, and Nymphæum were turned downe to the ground; all with *John Rhetor* bath largely disbursed of. He saith further that in consideration of the premises, the emperour forgave the cite a thousand talents of gold of the tribute which they payd him, and released such citizens as sustained losse, of their rent, but of all, that he took upon him, to repaire the publicke edifices.

## CHAP. XIII.

Of the fire that raged at Constantinople.

I have felt mozeoner at Constantinople a calamitie not much unlike the former, nay far moze grievous. It began in that part of the cite which lay to the sea, and is called the Oxestreet. The report goeth that a despitfull and wicked diuell in the royme of a woman, or a poore woman through the instigation of the diuell (both is reported) went about the time of candle-lighting, with a candell in her hand, vnto the market for to buy some salt. She left her candle vpon a stall and went away. That the flame of the candle took hold on towne, made an exceeding great fire, consumed in a moment the building that stood in the market place, it took hold also of the houses that were next, not onely such as easily might be set on fire, but also the stony buildings, and burned them to ashes. They say this fire lasted the space of foure daies, no man was able to quench it, it shaked throughout the midst of the cite, consumed from the south part to the south end all houses, five furlongs in length and fourtine in breadth, left no building either publique or priuate, no pillars, no stony arches or vaults in all that time and in all that compasse vnto the foundation, but to haue pierced the flint stone & hard mettall as if it had bene stuble or straw. On the south part of the cite where the haue lieth, this lamentable destruction reached from the Oxestreet (so is the place called) vnto the old temple of *Apollon* in the south side from the haue of *Isidan* vnto the temple of *Concorde*, in the midst of the cite from *Constantines* market vnto the market of *Tancus*, a pitifull thing and dreadfull to behold. The goodly places and gorgeously high buildings that had bene within the cite, the costly carued timber yielding heretofore great matter vnto the eye of man, both publique and priuate, were then become like craggie hills & rocks that no man could passe through, confused heaps of stony and all kind of stony full of desolamitie, that the owners themselves could not vnderstand the bounds of their possession, nor say this or that place stood thus befoze the fire consumed them.

## CHAP. XIII.

Of sundry calamities that rained in diuerse countreys.

About the same time when the Scythian warre, waged with the Romanes, which inhabited the etherne parts of the empire, wared hot; Thracia, Hellepontus, & Ionia were wonderfully shaken with earthquakes; no lesse were the *Ales* called *Cyclades*, in the sea. *Agzum*, *Cnidus* in Caria and *Coo*, for many of their buildings were ouerthrowne to the ground. *Priscus* mozeoner writeth, that there fell at Constantinople and at *Bythynia* such flozmes of raine & water, that for the space of three or foure daies it poured downe like whole streames & floods, beate downe the hills and mountaines with the violence thereof, made them plaine valleys: that the villages were all on foot and in daunger of being swallowed in the lake Boan not farre from *Nicomedeis*, by reason of the great violence of the rage which the water brought wither, there were some slain. But these things came to passe in a while after.



**L**eo the Emperour gave Ariadne his daughter to Zeno, made him his sonne in law, of a child was called *Arimenes*, yet being married he got that name of a woman of *Isauria*, that had bene of great honour & renowne. Now this Zeno attaining to great estimation, and upon what occasion Leo preferred him before all other, *Eusebius* hath left vs in writing.

Anthemius.

**A**nthemius at the request of the Romane embassadors inhabiting the East (which were sent in embassage vnto Leo the Emperour, abiding at Constantinople) was sent to be Emperour of Rome, to whom *Martianus* the Emperour had given his daughter in marriage. *Basiliscus* also the brother of *Berina* the wife of Leo was made captain over a great armie of chosen souldiers, and sent against *Genserichus*: all which circumstances *Priscus* hath exquisitely handled, & not onely these things, but also how Leo conspired the death of *Aspar*, whom he himselfe had made Emperour, as the reward of honour he advanced him vnto, and slew with him also his sonnes *Ardaburius* whom he had made Caesar, & *Patricius*, to the end he might shew at the insolencie and ignorance of *Aspar* their father. When *Anthemius* who governed the Empire of Rome five yeares, was slaine, *Olymprius* made by *Rome* proclaimed emperour: after the dispatching of him, *Glycerius* was created Emperour, he reigned five yeares and was deposed by *Nepos*, who slept in his roome, and made *Glycerius* Bishop of Rome at Salone a city in Dalmacia. *Orestes* put *Nepos* beside the empire: after *Orestes* his sonne *Romulus* surnamed *Augustulus* was the last Emperour of Rome, of the Romanes three hundred yeares after the raigne of *Romulus*. When he departed this life, *Odoacer* governed the Romane common weale, who refused the name of an emperour, & would have himselfe to be called a King.

Olymprius.  
Glycerius.  
Nepos.  
Orestes.  
Romulus.  
Augustulus.  
Odoacer.

Anno Dom.  
475.

**A**bout that time Leo the Emperour, having reigned seuentene yeares, applied himselfe to the Imperiall scepter at Constantinople, and placed Leo that was of former yeares, the sonne of Ariadne his daughter and of Zeno, in the empire. After him came Zeno the father of Leo the younger to be emperour, the sonne in law of Leo the elder, and this he obtained through the procurement of *Berina* the wife of Leo the elder: in a while after when young Leo had departed this life, Zeno reigned alone. But all whatsoeuer he did in his raigne, or what other men did against him and what things happened in his dayes, we purpose by the helpe of God to discourse in the next booke following.

The translation vnto the reader.

A summary recitall of all the acts of the councill held at Chalcedon, briefly handled before by *Euagrius* in the 4. Chapter of this 2. booke, where he promised to reserve the reader for further knowledge vnto the end of this 2. booke, and now he performeth it with a large and ample discourse. Marvell not at all gentle reader though he repeat here certaine things which he layd downe before. As I find them in the Greeke, so thou hast them in English, he beginneth thus.

**P**ascasius and Lucenius Bishops, and Boniface Priest supplied in this councill the absence of Leo Bishop of old Rome: *Anatolius* also Bishop of Constantinople, *Dioscorus* Bishop of Alexandria, *Maximus* Bishop of Antioch, *Iuuenalis* Bishop of Jerusalem with other generall clergie, were present at the councill. There sate with them the chiefe men, to whom the substitutes of Leo said, that *Dioscorus* ought not to sit in the councill with them, that Leo their bishop had charged them no lesse, and if they would not obey him, that they would leave the Church and bin them farrewell. When the Senators demanded what crimes *Dioscorus* was to be charged withall: their answer was, that he was

to all right and honesty played the part of a Judge, was to abide the sentence of iudgement himselfe for the censure he had pronounced of others. These things being spoken, and *Dioscorus* also being appointed to stand in the midst, *Eusebius* bishop of Dorileum requested that the supplication he had sent vnto the Emperour might be openly read in their hearing, and withall he added these wordes: I protest vnto you that *Dioscorus* hath iniuried me not a little, he hath also brought our religion into great infamie, he procured the death of *Flavianus* the bishop, & wrongfully deposed him together with me. Cause I beseech you, my supplication to be read. When he had made an end of speaking, his supplication was read, containing such a forme as followeth.

The humble supplication of *Eusebius* bishop of Dorileum exhibited vnto the most vertuous Emperours, requesting he may be heard, pleading both for himselfe, for the catholicke faith, and for *Flavianus* bishop of Constantinople.

**I**t behoueth your maiesties (most noble and puissant Emperours) to prouide carefully for the quietnesse of all your louing subiects, and to defend from suffering iniuries both all other men, and especially the sacred Senate of priesthood. And herein verily the diuine Godhead, which granted vnto you the rule and domination of the whole world, is truly honored. Wherefore seeing the Christian faith, & we our selues also haue bene oppressed & diuersly molested with extreame wrong by *Dioscorus* the most reuerend bishop of the most noble citie of Alexandria, we are come vnto your wanted clemency most humbly to craue iustice at your hands. The occasion of our complaint is as followeth. In the councill lately held at the famous citie of Ephesus (I would to God it had neuer bene called together, then had it not brought into the world such horrible mischief and hurlyburly) the aforesaid *Dioscorus* who trode right & reason vnderfooote, who set the feare of God farre out of his sight, who maintained one and the same absurd opinion with *Eutyches* that vaine and hereticall varlet, who of a long while reuealed not vnto many the venom of his cankred stomacke, yet bewrayed himselfe in processe of time, partly by occasion of the crimes we layd to *Eutyches* his charge, & partly also by occasion of the sentence which *Flavianus* the bishop of worthy memorie pronounced against him; gathered together a great multitude of seditious persons, raised with his money no small power, laboured as much as lay in him to overthrow the catholicke religion and godly faith of the auncient fathers, and to establish the blasphemous opinion of *Eutyches* the monke, whose opinion was euer condemned of the holy fathers, from the Apostles times vnto this day. Wherefore seeing the hainous offences he committed, both impudently to the derogation of the Christian faith, & vncharitably against vs, be of no small importance; we are most humbly to craue vpon our bare knees of your graces, & to request that by vertue of your authoritie the most reuerend bishop *Dioscorus* may be enioyned to answer vnto such crimes as we haue layd to his charge, to wit, vnto such practises of his, & records as he brought forth against vs in the holy councill, whereby we shall be able plainly to proue that he is estranged from the catholicke faith, that he maintaineth an opinion which is nothing els but blasphemie it selfe: that he both deposed vs vniuently, & iniuried vs diuersly besides. We beseech you moreouer to vouchsafe the sending of your gracious letters vnto the holy & generall council of the most godly bishops, to the end both our doings & his may indifferently be heard, and that your highnesse may be certified againe of all that is handled by the councill, hoping that therein we shall please our immortal head Christ Iesus. If we may obaine (most holy Emperours) this our humble sute at your maiesties hands, we will not cease day & night to pray for the prosperous state of your Empire, & the continuance of your raigne. The canons concluded vpon by the bishops in the second councill of Ephesus were openly read at the request as well of *Dioscorus* as of *Eusebius*, where it appeareth the epistle of Leo was not read at all, yea though some had spoken of it againe, & againe. *Dioscorus* being demanded why it was not read, answered for himselfe, he had moued the bishops & that oftentimes to do it: *Iuuenalis* bishop of Ierusalem, & *Thalassius* bishop of Caesarea in Cappadocia, who together with *Dioscorus* challenged vnto themselves authority in the councill of Chalcedon, required that all should be read & reuealed. *Iuuenalis* denounced & said plainly that the Emperour admonished *Dioscorus* by his letters to read the epistle of Leo, yet afterward there was not a word spoken of it. *Thalassius* pleaded in the sort for himselfe, that he was bound not to reading of it, that he had not so much authority of himselfe as to command the reading of it. Wherefore the acts of the councill being read,

The supplication of *Eusebius* bishop of Dorileum exhibited vnto Valentinianus, and Martinianus the Emperours.

some

some of the bishops espyed therein certaine fained and counterfeit hands, and among the rest *Stienen* bishop of Ephesus was demanded of the councell, who they were that subscribed with exceptions: he made answer that *Julian* (who afterwards was made bishop of *Lebicum*) and *Crispinus* had done so: neuerthelesse that such as subscribed at the request of *Dioscorus*, suffered it not so to stand, but wryng the fingers of such as wrote, and directed their pens, to their great shame and infamy. In the end *Stienen* confessed that the depyination of *Flavianus* was ratified with subscriptions the same day. For *Acacius* bishop of *Ariarathia* compelled all the bishops by force, and made them of necessitie to subscribe vnto a blanke, molesting them continually with souldiers, who stood by with naked swordes ready to dispatch them, if they yielded not. Againe they read another accusation, whereunto *Theodorius* bishop of *Claudiopolis* made answer that there was no such thing spoken. As they proceeded on still in reading the acts of the councell, where any thing was motioned which concerned *Eunyches*, & such as affirmed that the flesh of God our Lord and Saviour *Iesus Christ* came downe from heauen, they brought forth the recozds of the councell, where *Eusebius* had answered, that *Eunyches* had said in bedes from heauen, but not to haue added whence he toke it: that *Diogenes* bishop of *Cyzicum* charged him at that time, in this sort; Tell vs then whence tooke he flesh? but that they were not suffered to reason further therof. After all this they brought forth the recozds of God, onely God the word, who after his incarnation and the uniting together of the diuinity and humanity is thought to consist in two natures. The bishops of *Egypt* cried out against this in such sort as followeth: Let no man deuide him into parts that cannot be parted. We must say there is one sonne, not two sonnes. When the bishops of the East cried: Cursed be he that parteth Christ, cursed be he that deuideth him. The same recozds did testifie that *Eunyches* being asked whether he thought that Christ had two natures, made answer that according vnto his knowledge befoze the coniunction of his diuinity and humanity together, Christ consisted of two natures, but after the uniting of them to haue had in him but one nature. And that *Basil* said then: if he confesse not that there were two natures after the coniunction of the natures which can be neither separated, nor confounded, then bringeth he in both a confusion and a commixtion: but if he say that the diuinity being incarnate put on humanity, and so vnderstand the incarnation in such sort as *Cyril* both, then saith he more other then we do. For the diuinity which was with the father is one thing, and the humanity which he toke of his mother is another thing. When the councell demanded of them why they had subscribed to depose *Flavianus*; the recozds do declare that the bishops of the East cried out: we haue all done amisse, and therefore we all craue pardon. Againe going forward in perusing of the recozds, it appeared the bishops were asked why they admitted not *Eusebius* into their company & conference, when he requested it of them: whereunto *Dioscorus* answered that *Elpidius* brought letters to warne them, and that he proued vnto them by *Theodosius* the Emperour charged that they should not permit him to come into the councell: the acts do witnes that *Inuenentius* made the same answer. *Thalassius* said that such things as the Emperours had condemned, were of no force and authoritie after the condemnation, neither was this any defence of the faith. Whereupon the recozds do declare that *Dioscorus* reprehended their doings with these and such other like wordes: I pray you what manner of canons are now obserued? When *Theodorius* came in among them, it is reported the Senate should say, that he came in for an accuser: and that *Dioscorus* answered, he was to take the roome of a bishop. The Senate then replied, that both *Eusebius* and *Theodorius* were to stand in the roome of accusers, no otherwise then *Dioscorus* was to stand at the barre and to be arraigned. All the acts of the second councell held at Ephesus were read, and the sentence which they pronounced against *Flavianus* and *Eusebius*, vntill they came to a certaine clause, at the hearing whereof, *Hilarius* the bishop began to speake. The Bishops of the East and such as were of their side, cried: Let *Dioscorus* be accursed. In the very same houre Christ depriued *Dioscorus*, when *Dioscorus* deposed *Flavianus*. O holy Lord, we beseech thee chastise thou him, and thou O Catholicke Emperour, be reuenged on him: God grant *Leo* may liue many yeares, God send the Patriarch a long life. Last of all whiche acts were read, which declared that all the bishops assembled at Ephesus, had subscribed vnto the depyination of *Flavianus* & *Eusebius*: the most sage & worthy Senate say as followeth. The next day after when the councell aduised themselves

The heretic  
of Eunyches.

The bishops  
of the East  
crieth thus a-  
gainst *Dio-*  
*scorus*.

what better, we perceiue that they reasoned more exquisitely of the true and Catholicke faith. Wherefore seeing that *Flavianus* the bishop of worthy memory, and *Eusebius* the most reuerend bishop of *Dorilæum*, were found not to haue erred in the faith, after we had searched the acts and decrees of the councell, and also by the report of such as were chief in the councell, and therefore continually to haue bene deposed (for they confessed themselves fouly deceived, and wrongfully to haue depriued *Flavianus* and *Eusebius*). It seemeth good vnto vs, and no doubt God approueth the same, that *Dioscorus* the most reuerend bishop of *Alexandria*; if it so please our Lord the Emperour *Inuenentius* the most reuerend bishop of *Ierusalem*, *Thalassius* the most reuerend bishop of *Caesarea* in *Cappadocia*, *Eusebius* the most reuerend bishop of *Armenia*, *Enastius* the most reuerend bishop of *Berytus*, and *Basilus* the most reuerend bishop of *Seleucia*, in *Isauria* (who were then of authoritie and chiefe of the Councell) should be punished alike, deposed of their bishopricks, by the censure and iudgement of the councell as the canons of the Church do require, & be at the Emperours pleasure. When their sentence was read, the Bishops of the East cried: That iudgement is iust: When the Bishops of *Illyrium* sayd with lowde voyces: We haue all done amisse, & therefore we all craue pardon. And when the bishops of the East cried againe: That sentence is iust, Christ deposed the murdurer, Christ reuenged the quarrell of the martyrs; the Senate commanded that euery one of the bishops then present should write his faith generally: perswading themselves of a surety that the most holy Emperour beloued according vnto the forme of faith published at *Nice* by thre hundred and eighty fathers, and agreeable vnto the cræbe framed at *Constantinople*, by a hundred and fiftie bishops, and no otherwise then the Epistles of the holy fathers, *Gregorie*, *Basil*, *Hilarie*, *Athanasius*, *Ambrosius*, and the two Epistles of *Cyril* read in the first councell of *Ephesus* haue directed him: and that *Leo* the most reuerend bishop of old *Rome*, deposed *Eunyches* for the contrary. After the breaking vp of this session in such sort as you heare, when the holy bishops had met againe and sat together, *Eusebius* bishop of *Dorilæum* exhibited vnto them bills of complaint, both in his owne name and in the person of *Flavianus*, where he charged *Dioscorus* that he maintained the same heresie and opinion with *Eunyches*, and that he had deposed them of their priesthood. He added mozeouer that *Dioscorus* had falsified the recozds by laying downe certaine wordes which were not at all uttered in the councell then assembled together: that through wiles and craft he had procured blanks for them to subscribe vnto. He made sute vnto them againe, that all the acts and canons of the second councell held at *Ephesus* by their sentence and authoritie might be abrogated: that they would restore them vnto their priestly function: that they would accurse the detestable doctrine of *Eunyches*, and last of all he requested that after the reading of the recozds, his aduersary might be brought befoze the councell. When this was granted, *Aecius* the head notary stood vp and sayd that he had bene with *Dioscorus* as with the rest, and that *Dioscorus* had answered him, that his keepers would not licence him to come vnto the councell. It was said mozeouer that *Dioscorus* was sought for befoze the councell late and could not be found, and that *Anatolius* bishop of *Constantinople* should answer, he should both be warned and come vnto the councell. This being done, such as were sent vnto him returned, bringing word from *Dioscorus*: My keepers will not let me come, if they will licence me let them speake: but when the messengers replied, that they were sent not vnto the maisters of the ward, but vnto him, the report goeth he answered thus: I am ready to come vnto the holy and generall councell, but I am afraid. *Flavianus* added vnto these sayings, how at their returne from *Dioscorus*, *Boetius* met by the way the maister of the holy offices, and that bishops accompanied him againe as he went vnto *Dioscorus*, and that they had brought with them in paper some part of their conference, & which notes being read, declared that *Dioscorus* made them this answer: When that I ponder this matter with my selfe, and perceiue how auailable it is for me, take this answer: seeing the most reuerend Bishops which sit in the Councell haue decreed many things after the often conferences they had with severall men, and that I now am called to the second sitting, for to reuoke such things as were spoken of before; my request is, that the most reuerend Bishops & holy Senate, which were present at the first session, be now also at the second, that the same things may now the second time be exquisitely handled. The recozds do declare that *Acacius* replied vnto him againe in this sort. The holy and worthy Councell hath not therefore commanded your holines to come vnto them, to the end such things as were de-

The senators  
gaue their  
sentence in  
these words.  
Where it ap-  
peareth that  
lay men were  
of great au-  
thoritie in the  
councils.

The triuolus  
answer of  
*Dioscorus*,  
*Acacius*.

cided

Diofcorus.

The conditions of Diofcorus.

The subtleties of Leo, of Rome gaue this sentence against Diofcorus in the council of Chalcedon.

cided in the presence of the most reuerend bishops and holy Senate, should be called in againe, but sent vs purposely vnto you, that you should come vnto the Councell, and that your holiness should not be absent from them. *Diofcorus* sayd vnto him againe as it is receyued: You told me already that *Ensebius* gaue vp vnto the Councell bills of complaint; well, I request you once againe, that my cause may thoroughly be knowne and examined in presence of the Presidents and Senate. After the recitall of other things to and fro, with other circumstances, they sent againe vnto *Diofcorus*, requesting him to be present at the Councell, who wrote his answer in your holiness that I was sicke, therefore I craue that the most worthy Presidents and holy Senate will be present at the handling and deciding of my causes. And because my sickness increased, therefore I defer my coming. The records do declare that *Cecropius* hearing that answer, said thus vnto *Diofcorus*: Why sir, hitherto yee made no mention of sickness, and will yet now be sicke? yee should haue satisfied the canons of the Church. *Diofcorus* turned vnto him, and told you (sayth he) once already that the Presidents shall be there for me. With this *Agapetus* bishop of Samolara sayd vnto *Diofcorus*: loke whatsoeuer is called into controuersie, it is decided according vnto the canons of the Church, and therefore he that cometh vnto the Councell may speake freely what pleaseth him. *Diofcorus* being therein perswaded, *Immennus* and *Thalassius* came thither. *Ensebius* uttered such things as were to no purpose, whereupon as it is receyued, *Diofcorus* made answer, and requested of the most religious Emperour that the Presidents & such as had giuen iudgement with him in the Councell, should be sent thither. The messengers that were sent vnto him, answered him againe, that *Ensebius* complained vpon him alone, and that it needed not according vnto his motion, to cite all to appeare. *Diofcorus* replied, that by right as many as were Judges with him in the council should be present, that *Ensebius* had no private action against him, but onely an accusation against such things as they had all decided & iudged. While the Legats baged him with some, *Diofcorus* answered: I told yee once what yee may trust to, I know not what I should tell you againe. After relation of the aforesayd, *Ensebius* bishop of Dorileum protested that he charged no man with ought saue *Diofcorus* alone, and requested that *Diofcorus* might be called the third time. *Aetius* interrupted him and sayd: that there came of late vnto the Councell certaine men of Alexandria (as they named themselves) of the clergy, together with some of the laytie, and presented bills of complaint against *Diofcorus*, and as they stood at the dores where the Councell sate, there to haue made an exclamation: that first of all *Theodorus* Deacon of Alexandria, and as they stood at the dores where the Councell sate, there to haue made an exclamation: that first of all *Theodorus* Deacon of the same Church, there followed him *Athanasius* the priest, *Cyril* his brother, some, and that last of all *Euphronius* charged him with blasphemie, biberie, and extortion. *Diofcorus* being called the third time, and came not, the Legats brought the councell his answer in these wordes: I haue answered your holiness so sufficiently already, that I haue now no more to say vnto you. When the Legats dealt earnestly with him for to come, he would giue them no other answer. When *Paschasius* sayd: *Diofcorus* is now the third time cited to appeare and comes not, no doubt his owne conscience doth accuse him; what deserueth he if pray you? All the bishops made answer, that he incurred the danger of the canons of the Church. *Proterius* bishop of Smyrna said: when holy *Flavianus* was slaine through his procurement, he was not punished according to his deserts. Last of all the Legats of *Leo* Archbishop of Rome, spake in the councell as followeth. The hainous offences which *Diofcorus* late bishop of the noble cite of Alexandria, committed against the canons of Councils, and the Ecclesiasticall Discipline, are thoroughly knowne of vs all, partly by sifting out such things as were heard in the former session, and partly also by examining such things as we decided this day. And that we may omit many other things, this man of his owne authoritie contrary to the canon of the Church receiued *Eutyches* into the communion, an hereticke of the same opinion with him, and one that was iustly deposed by his owne proper bishop, to wit, the most holy father and our bishop *Flavianus*; and this he did before he shewed his face in the Councell which he held with the most holy bishops at Ephesus. But the Apostolicke see pardoned the Bishops, because they were contrained against their wils to do that which they did: who yeilded themselves vnto this present houre both to *Leo* the most holy bishop, and to the whole sacred and generall assemblie of bishops, and therefore as men of one opinion with him, he receiued them into the communion. As for this *Diofcorus*, he

ceaseth

ceaseth not as yet to glory of the things for the which he ought to mourne, lament, and lye grouching vpon the ground in sackcloth and ashes. Not onely this, but also he forbade the reading of holy Pope *Leo* his Epistle written vnto *Flavianus* of godly memory, yea being oft intreated of the Legats, nay when he himselfe had promised with an oath that he would procure it to be read. The default in not reading of which Epistle hath bin an offence and hinderance vnto the holy churches vnder heauen. And though he was priuy to such leud practises, yet haue we assembled together to the end we might deale somewhat fauourably both with him for all his former leudnesse, and also in like sort with the other godly bishops which were not of equall authority with him in iudgement. But seeing his later misdeameure exceeded his former impietie, (for he thicked not to communicate *Leo* the most holy and most religious Archbishop of Rome: but also when the shameful bills were exhibited against him, and he himselfe being cited once, twise, and the third time, as the canon of the Church hath commanded, by the godly Bishops, to appeare before the Councell, yet would he not come, for his owne conscience accused him, but entertained contrary vnto law such as were iustly deposed by diuers Councils, and set at naught sundry constitutions of the Church, condemning as it were himselfe with his owne doings:) seeing I say these are found to be his later practises, *Leo* the most holy Archbishop of great and old Rome, by vs, and this sacred assemblie, together with the most blessed Apostle *Saint Peter*, who is the rocke, the ground of the Catholicke Church, and the foundation of the true faith, bereaued him of all dignity that belongeth to a bishop, and depriued him of the priestly function. Wherefore let this holie Councell giue the sentence of *Diofcorus* (of whom we haue hitherto spoken) according vnto the build vpon, canons of the Church. When *Anatolius*, *Maximus*, with the rest of the Bishops (those onely excepted whom the *Senators* had deposed with *Diofcorus*) had confirmed the aforesaid sentence, the Councell certified *Martianus* the Emperour of their decrees, and sent a depination vnto *Diofcorus* in such sort as followeth. Because thou hast despised the holy canons of the Church: Because thou hast not obeyed this holy and generall council: Because thou art moreouer conuincd of many other hainous crimes: Because thou being thrise called of this famous assembly, to answer vnto such things as were laide vnto thy charge, camest not, know, that for all the aforesaid, thou art deposed by this holy and generall council, the thirteenth day of this present October, of thy bishopricke, and bereaued of all Ecclesiasticall right and title. These things being registred and sent also vnto the godly Bishops of the most holy Church of Alexandria, and the decrees against *Diofcorus* openly proclaimed, that session brake vp, and so ended. But afterwards they sate againe, and first they answered the *Senators*, who had desired to be satisfied as touching the true and right faith: next they affirmed that there was nothing to be done concerning *Eutyches*, for the Bishop of Rome had made a final end and conclusion thereof, and therein they were all agreed. Whereupon when all the Bishops (named very willing, and the *Senators* exhorted euery Patriarch, that one or other of euery their smal prouinces should stand vp, to the end the opinions of them all might thoroughly be knowne, *Florentius* Bishop of Sardis craued their fauour that with aduice, and after deliberation taken, they might attaine vnto the truth, and *Cecropius* Bishop of Sebastopolis said: The faith is both notably set forth by three hundred and eightene holy Fathers, confirmed afterwards by the godly fathers *Athanasius*, *Cyril*, *Celsinus*, *Hilarius*, *Basil* and *Gregorie*, and now againe approued by most holy *Leo*. Wherefore our request is, that the Creed of the three hundred holy fathers, and of the most holy *Leo* may be read. Being read, all the Councell cried: This is the faith of the true professors, we are all of this faith. This is the faith of Pope *Leo*, this is the faith of *Cyril*, thus hath the Pope interpreted. Againe when they had reasoned among themselves for the reading of the faith which the hundred and fifty holy fathers published in the Councell held at Constantinople, it was also read. When the whole Councell cryed againe: This is the faith of the true professors, thus we do all beleue. After the finishing of all the premises, *Aetius* the Archdeacon said, I haue here at hand the Epistle of holy *Cyril*, written vnto *Nestorius*, the which all the Bishops in the Councell held at Ephesus confirmed with their seuerall subscriptions: I haue here also another Epistle of the same *Cyril*, written vnto *Iohn* Bishop of Antioch, and confirmed likewise, will it please you to giue them the hearing. When euery one had spokē his pleasure of them, they were both read. We haue thought good presently to lay downe here some portion of the same: it was read as followeth.

P P

Vnto

S. Paule saith that Christ is the rocke and foundation of the Church. 1. Cor. 1. 10.

The depriuation of Diofcorus Archbishop of Alexandria.

Cecropius.

Vnto Nestorius the most reuerend and his most holy colleague,  
Cyril sendeth greeting.

Cyril Arch-  
bishop of A-  
lexandria vnto  
Nestorius  
Archbishop  
of Constanti-  
nople and his  
hereticke.

The words  
of Iohn bi.  
of Antioch.

Cyrill vnto  
Iohn Bi. of  
Antioch.

**T**Here are as I am giuen to vnderstand, certaine men which labour, and that very often, together to discredit me with your holiness: this they do specially when they see worthy men and magistrats ofentimes meeting together, supposing peradventure that you will be pleased with hearing of such things. Again after a few lines he saith: The holy and famous council affirmeth, that he which is naturally begotten of God the Father, is the onely begotten Sonne, true God of true God, light of light, by whom the Father made all things, that he came downe from heauen, that he was incarnate & made man: that he suffered, rose again the third day, and ascended into the heauens. It behoued vs to yeeld and condescend vnto these articles, vnto this doctrine, and to search out with all the gifts we haue, what is meant by being incarnate, and what is vnderstood by saying that the word of God became flesh. For we do not say that the word of God by changing the nature thereof became flesh, neither by conuersion into whole man, which consisted of body and soule: but this rather, that the word according vnto the subsistence or being thereof, coupling vnto it selfe living flesh endued with a reasonable soule, became man: in such sort as may neither be expressed in word, nor conceived by thought, and that he was called the sonne of man, not according vnto will onely, or in that it so pleased his goodnesse, neither onely by taking vpon him the person, or because contrary natures were coupled together in true vnitie: but that one Christ, and one Sonne consisted of two natures: not that the difference of natures was taken away by the reason of vnitie, but that the diuinitie and humanitie after an vnspokeable and secret coupling and meeting together, made one Lord, Christ, and the Sonne. After the enterlacing of certaine other things he annexed thereunto as followeth: Because he came of a woman, and coupled mans nature vnto himselfe according vnto his subsistence, and that for our sake, and for our saluation, therefore is he said to haue bene borne after the flesh. For he was not first of all (after the common generation) borne of the virgin *Mari*, and then the word of God entred into him: but he was coupled with the flesh in the matrix, and is said to haue bene borne after the flesh, as one that made the birth of his flesh proper to himselfe. In like sort we say, that he suffered, and rose again, not that God the word suffered in his owne nature, either stripes, or the print of nailes, or other vexations, (for the godhead being without body is impaireable) but that the body being made proper vnto him suffered, and so is he said to haue suffered these things for our sakes. For there was in the body which suffered, that which could not suffer. But so much out of the first Epistle touching the second we laid downe a good part thereof in the first booke of our Ecclesiasticall History which went before, in the Epistle of *Iohn* Bishop of Antioch, where such a protestation is laid downe as followeth, and confirmed with the testimony of *Cyril*. We confesse that the holy virgin is the mother of God, because God the word tooke flesh and manhood of her, and coupled vnto himselfe by the conception, the temple which he tooke of her. Neither are we ignorant that godly men inspired from aboue, haue partly affirmed, that the phrases which concerned the Lord, and were laid downe by the Euangelists and Apostles, were uttered of one person, and partly diuided them into seuerall portions, as written of two natures: and partly also confessed that they were diuine, and spoken onely of the diuinitie of Christ. Vnto this of *Iohn*, *Cyril* addeth of his owne: When we had perused these your godly sentences and clauses within contained, and perceived plainly that you were of one mind and opinion with vs, (for there is but one Lord, one faith, one baptism) we rendered vnto God diuine praises, who is the conseruer of the whole world, and presently we conceiue exceeding ioy, seeing that as well your Churches as ours being drawn thereunto, partly by the force and power of the holy Scriptures, and partly also by tradition deuoured vnto vs of our most holy fathers, do embrace one faith and opinion. After the reading of these Epistles, they that were in the Councell cried in this sort: We all are of that faith: *Leo* the Pope beleeueth so: cursed be he that deuileth Christ, that confoundeth his natures: this is the faith of Archbishop *Leo*: thus beleeueth *Leo*, *Leo* and *Anatolius* are of this faith. We are all of this faith: *Cyril* is of this faith, let *Cyril* neuer be forgotten. Let the Epistles of *Cyril* be euer had in memory. This is our opinion, thus we both haue beleeued and do beleeue. Thus doth Archbishop *Leo* beleeue, thus hath he written. They reasoned a while whether the Epistle of *Leo* should be read, in the end they read it with the interpretation annexed thereunto, which is extant among the actes of the Councell. When the reading was ended, and the Bishops had cried: This is

the faith of the fathers, this is the faith of the Apostles, we are all of this faith, the true professors are of this faith, cursed be he which beleeueth not thus, *Peter* in the person of *Leo* said thus, thus haue the Apostles taught, *Leo* hath godly and truly taught these things, *Cyril* hath taught thus, *Leo* and *Cyril* haue taught alike, cursed be he which holdeth not this faith, this is the true faith, this is the opinion of the true professors, this is the faith of the fathers: why were not these things read in the council of Ephesus? what ment *Diocorus* to conceale these things? When the bishops had made an end of crying in this sort, the records of the council do declare that when this parcell of *Leo* his Epistle was read: It was to pay the ransom of our nature that the godhead was ioined with the patible nature, to the end one and the same Mediator of God and man, the man Christ Iesus (the which thing was fitly applied vnto our sores and maladies) might die of the one nature and not the other: when this I say was read, and the Bishops of Illyrium and Palæstina had doubted of the sense and meaning of the words, *Actius* Archdeacon of the most holy Church of Constantinople alledged openly the opinion of *Cyril* out of his owne words, as followeth: Because his proper body through the goodnes of God, as Saint *Anselm* writeth, tasted of death for vs all, therefore is he said to haue died for vs: not that he suffered death touching his nature (for to say or thinke so, is meere madness) but that in such sort as I said before his flesh tasted of death. Again out of the Epistle of *Leo* they read thus: Both natures accompanied together, do that which is proper to either of them: the word bringeth to passe such things as belong vnto the word, the body worketh such things as appertaine vnto the body, the one worketh miracles, the other sustaineth reproches. Again when the bishops of Illyrium and Palæstina doubted also of this sentence, the same *Actius* read the words of *Cyril* as followeth: Some phrases of *Cyril*, holy Scripture which concerne the Lord do best agree with his diuine nature, some other with his humane nature, and some other the middle betweene both, affirming that the Sonne of God is together both God and man. After all this, when they doubted againe of another part of the aforesaid Epistle of *Leo* the bishop, which was read in this sort: Although in very deed there is one person of God and man in the Lord Iesus Christ: yet there is one thing wherein either of them doth participate in contumely, and another thing wherein they both communicate in glory. It is of vs that his humanitie is inferiour to the Father, and of the Father it is that his diuinitie is equall with the Father. *Theodoritus* remembered himselfe that *Cyril* had written the same thing almost in the same words: When he was made man, he laid not aside his proprietie, but continued as he was: and the one nature dwelled in the other, that is, the diuine nature in the humane. These things being expounded, when the worthy Senators had demanded if any among them doubted any further, all made answer that they were fully resolved. After this *Actius* Bishop of Nicopolis requested they might all haue a day giuen them to deliberate, to the end they might with firme and settled minds establish such things as were pleasing vnto God, and agreeable with the doctrine of the fathers: he craued moreover the Epistle which *Cyril* wrote vnto *Nestorius*, wherein he had exhorted him to yeeld vnto the twelve points of faith that were confirmed of all the bishops. The Presidents conferred of this matter among themselves, and granted them five dayes to deliberate, that then they should come together with *Anatolius* bishop of Constantinople: this being done, they all agreed, and said with one voice: We beleeue thus, we all beleeue thus, as *Leo* beleeueth so beleeue we, there is not one of vs that doubteth, we haue all subscribed. Vnto these things they replied againe in this sort. It is not needfull that all should come together, but inasmuch it seemeth very expedient that such as wauer and are not as yet resolved may be confirmed, let the most reuerend bishop *Anatolius* appoint whom he shall thinke good of them that haue already subscribed, to satiffie and confirme the rest. After this the council said: We craue of the fathers that the Presidents and chiefe of this council do intreat the Emperour and the Emperesse for vs, we haue all done amisse, let vs be pardoned. The clergy of the Church of Constantinople cried: few do erre, we beare not the whole council speake. When the Bishops of the East lifted vp their voices saying: Let the Egyptian be depozed, and when the Bishops of Illyrium requested the same, the clergy of Constantinople cried: Let *Diocorus* be banished, let the Egyptian be exiled, let the hereticke be sent away, Christ hath depriued *Diocorus*. Again the bishops of Illyrium and such as were of their side, cried: We haue all offended, we beseech you pardon vs. Rid the Councell of *Diocorus* away with *Diocorus* out of the Churches. After they had tossed these and other such like things to and fro, they rose vp. The next session following when the Senate had reasoned among

The words of  
*Leo* Bishop  
of Rome.

The words of  
*Cyril*.  
H. b. 2.

*Cyril*.



The sentence  
of the Sena-  
tors is laide  
downe by E-  
uagrius now  
the third time

The Epistle  
of Leo is con-  
firmed.

The Bishops  
of Egypt.

among themselves about the publishing of their acts and decrees, *Constantine* the secretary too out of a schyle as followeth: The next day after when the council had better aduised themselves, we do perceiue they reasoned more exquisitely of the true and Catholicke faith. Wherefore seeing that *Flavianus* the bishop of worthy memory, and *Eusebius* the most reuerend bishop of Don-lum, were found not to haue erred in the faith, after we had searched the actes and decrees of the council, and also by the report of such as were chiefe in the council, and therefore vniuolly to haue bin depofed (for they confessed themselves fouly deceiued, and wrongfully to haue depriued *Flavianus* and *Eusebius*;) it seemeth good vnto vs, and no doubt God approueth the same, that *Dioscorus* the most reuerend bishop of Alexandria (if it so please our lord the Emperour) *Inuenens* the most reuerend bishop of Ierusalem, *Thalassius* the most reuerend bishop of Cæsarea in Cappadocia, *Eusebius* the most reuerend bishop of Armenia, *Eustathius* the most reuerend bishop of Berytus, and *Basilus* the most reuerend bishop of Seleucia in Iffauria (who were then of authority and chiefe of the council) should be punished alike, depofed of their bishopricks, by the censure and iudgement of the council, as the canons of the church do require & be at the Emperours pleasure. After other things were read, the bishops then present being demanded whether the Epistles of *Leo* were agreeable with the faith of the three hundred and eightene holy fathers assembled of old at Nice in Bithynia, and with the creed of the hundred and fifty fathers in the council held at Constantinople? *Anatolius* bishop of Constantinople with all the assembly made answer that the epistle of *Leo* was no other then the faith of the aforesaid fathers, & subscribed vnto it. Immediately the council cried: We are all content, we do all allow the same, we are all of one faith, we are all of one opinion, we do all beleue so. Thus haue the fathers which are present in the council beleueed, thus haue they subscribed. God grant the Emperour a long life, God grant the Emperesse a long life, God grant the Fathers of the council many yeares, God preserve the liues of such as are of one faith and opinion with the council. We wish the Emperour many yeares, we wish them that hold with the council many yeares. God send the Emperour to see many yeares. We haue subscribed vnto the faith, this is the opinion of *Leo*, this is our opinion. Last of all they said: Concerning those things we haue sent vnto the most holy and our religious Lord the Emperour, and now we waite for his highnesse answer. Againe when some told them in this sort: Your reuerence and wisdoms haue to render an accompt vnto God for *Dioscorus*, whoso you haue depofed vnto the Emperours most excellent maiesty, vnto be in like sort, and for all the things you haue complained of, and for the actes of this council, they cried: God hath depriued *Dioscorus*, *Dioscorus* is iustly depofed, Christ hath depriued *Dioscorus*. After all this when the Presidents had brought forth *Martianus* the Emperours answer. Where he had signified vnto them his pleasure touching the Bishops that were depofed, the bishops requested and said: we pray you as many as be of one opinion as many as hold with the council, as many as subscribed in the council vnto the Epistle of *Leo*, come into the council. Immediately they they came, and downe they fate. The supplications which the bishops of Egypt had exhibited vnto *Martianus* the Emperour were read, which besides sundry other things, contained in them as followeth: We beleue as the three hundred and eightene bishops which met at the council of Nice haue deliuered vnto vs, and we hold with the faith of holy *Athanasius* and holy *Cyril*, accusing euery heresie both of *Arius*, *Ennomius*, *Manes*, *Nestorius*, and of them which say that the flesh of our Lord came down from heauen, and was not taken of the virgin *Mary* and mother of God, which continued alwaies virgine, and that the same is like vnto our flesh in all things, sin onely excepted. When all that were in the council cried: Why haue not these men accursed the opinion of *Eutyches*? let them subscribe vnto the Epistle of *Leo*, and let them accurse *Eutyches* with his heresie, let them condescend vnto the Epistle of *Leo*, and let them go about to deceiue and beguile vs. The bishops of Egypt made answer, that their prouince had many bishops, and that they would not take vpon them to answer for such as were absent: they requested of the council to stay for their Archbishop, that according vnto their maner and custome, they may vphold his censure & opinion. They said moreover that if they would decide ought afore their Metropolitane were elected, the bishops of Egypt would make an insurrection against them. When they had off intreated, and the council withstood them, motion was made y the bishops of Egypt should haue time vntill their Archbishop were chosen. Next the supplications of certaine Monks were brought forth, the summe whereof was, that not one of them would take pen in hand to subscribe, before the generall assembly met

met, which the Emperour had determined to cal together, and before they understood their decrees. With the reading thereof *Diogenes* bishop of Cyzicum remembred that *Barsumas* was one of them which made an insurrection and murdered *Flavianus*, and that he had cried, kill him. And now not hauing his name in the supplication, contrary to order, to haue presumed to come vnto the council. All the Bishops cried at this, *Barsumas* hath peruerced all Syria, and raised against vs a thousand Monks. When it was moued that as many as were there should waite the councils pleasure and decree, the Monks required that their supplications might be read. The effect of them was, that *Dioscorus* & the bishops of his opinion might be present at the council. All the council was moued with this, and cried: Let *Dioscorus* be accursed, Christ hath depofed *Dioscorus*, out with these Monks, remoue shame from the council, take away force and iniurie, let not these impious and leud sayings come to the Emperours eares, let not the council be discredited, away with infamie. The Monks hearing this cried of the contrary: take away contumely from Monasteries. When the council had the second time repeated the former exclamation, they consulted that the rest of the supplications were to be read, where it was said that *Dioscorus* was iniuriously depofed, and that it behoued them of necessity sating the controuersie touching the faith was to be decided, to haue his presence in the council: & vntill they would do this, that they would shake off the dust from their feete, and so sweare the communion of the bishops that were present. After they had made an end of speaking, *Aetius* the Archdeacon read them the canon that concerned such as denied themselves from the Church. Againe when the Monks would not giue eare, neither be ruled by the most holy bishops, nor by the intreaty of *Aetius* the Archdeacon, when the one half of the council would nades pronounce *Nestorius* and *Eutyches* accursed, and the other half withstood them, the Presidents thought good that the supplication of *Fausinus* and the other Monks should be read, wherein they craued of the Emperour that the Monks which impugned the true faith & sincere doctrine should not be receiued againe: for why, *Dorotheus* the Monke, called *Eutyches* a true pfofessor. Against whom there were sundry points of *Eutyches* doctrine tolled to and fro, and discussed in presence of the princes. In the first session the Senators commanded them to set forth the decrees and canons of religion after the plainest sort. *Aclepiades* Deacon of Constantinople read a certaine canon the which they thought best not to be receiued, wherein some gaue their consents, and some other would not. When they had suppressed the contrary voices, the Senators affirmed vpon *Dioscorus* owne report, that he had depofed *Flavianus* for saying there were two natures in Christ, and that the decree bore witnesse that he consisted of two natures. When replied *Anatolius*: *Dioscorus* was not depofed for heresie, but because he excommunicated *Leo*, and being thysie called vnto the council would not come. After this, the Senators would haue the epistle of *Leo* laid downe among the decrees, but the Bishops said no, it should not be, they would not bzaue any other forme, for that was perfect enough: in the end they referred that vnto the Emperour, who commanded that thysie Bishops of the East churches, thysie out of Pontus, thysie out of Asia, thysie out of Thracia, and thysie out of Illyrium, together with *Anatolius* and the substitutes of the bishop of Rome, should meet at the church, and orderly reason of the faith, that either they should lay downe their seuerall Creeds, or else know of a surety that he would call a council to decide that controuersie in the west. Being demanded whether they would hold with *Dioscorus*, who affirmed that Christ consisted of two natures, or subscribe with *Leo*, who said that there were two natures in Christ, they cried, that they belaued with *Leo*, and held such as said the contrary for *Eutychians*. The Senators replied, that *Leo* himselfe affirmed there were two natures so coupled in Christ, that they could be neither changed, deniued, nor confounded. With this saying they went into the temple of Euphemia, accompanied with *Anatolius*, the substitutes of *Leo*, *Auximus* Bishop of Antioch, *Inuenens* bishop of Ierusalem, *Thalassius* bishop of Cæsarea in Cappadocia, and many others. Being set, the canon of the council was read: Our Lord and Saviour Iesus Christ &c. as we haue writt before. After it was read, they cried: This is the faith of all the Fathers, we are all followers of this, we are all of this opinion. When said the Senators: The decrees and canons of the fathers are to be referred vnto y Emperours most excellent maiesty. *Martianus* the Emperour was present at the first session, made an oration of peace & vniety vnto the bishops, & commanded *Aetius* Archdeacon of Constantinople to read in his hearing that which was decided: whereunto they subscribed euery one. When the Emperour asked them whether the decree was

A cōpany of  
cockbraine  
and hereticall  
Monks would  
be ruled nei-  
ther by bi-  
shops nor by  
council.



these wicked letters into all Churches, wherein he condemneth the faith of Leo the godly bishop of Rome, & the canons of the holy council held at Chalcedon.

predecessors, who worshipped a right the blessed, eternall, and liuing Trinitie, seeing they were godly decreed, and haue euer bene found wholsome for the wealth of the whole world, we will neuer haue cancelled: nay rather our will is they should be published for our owne proper decrees. For we prefer piety and singular loue towards God and our Sauour Iesus, (who both made and advanced vs to glory and renowne) before all the care and trauell that is employed in worldly affaires: and we beleeue verily that the fastening and knitting together of Christs flocke in loue and charitie, is both a safety vnto vs our selues, and vnto all our subiects, vnto our Empire a foundation that cannot be shaken, and a wall that cannot be battered and throwne downe. Wherefore being moued with the instinct of the holy spirit, we haue determined with our selues to offer for a sacrifice vnto God and our Sauour Iesus Christ, the vniforme consent of the holy church, as the first frutes of our raigne and Empire: and ordaining that the ground and bulwarke of the blessed life giuen vnto men, to wit, the Creed of the three hundred and eightene holy fathers, of old assembled together in the holy Ghost at Nice (in the which faith both we and all our ancestors were baptized) should onely be kept and retained of the faithfull people throughout all the most holy churches of God: for in this one creed the sincere faith is sufficiently decided, both to the overthrow of all erroneous opinions, and to the establishing of concord and vnitie throughout the holy churches of God. And moreover the canons published to the confirmation of the same faith, are of no lesse force and vertue. Again we do ratifie the faith of the hundred and fifty holy fathers, which assembled in this noble citie of Constantinople, and accused the blasphemers of the holy Ghost. In like sort we approue the acts of the council called at Ephesus against wicked Nestorius and such as afterwards embraced his opinion. As for such decrees as disturbe the quiet estate of the holy churches of God and the peace of the whole world, to wit, the decision and decree of Leo, all the canons of the council held at Chalcedon, whatsoever they defined touching the exposition of the creed, interpretation, doctrine and deciding thereof, to the end a new found faith might be established contrary to the Creed of the three hundred and eightene godly bishops spoken of before: we ordaine and decree that the most holy Bishops both here and in euery the seuerall churches wherefoeuer do accuse them, and wherefoeuer they were found that they be burned to ashes, for so the godly Emperors of famous memory *Constantine* and *Theodosius Junior* who lived before our time, commanded as concerning the hereticks bookes and blasphemous pamphlets. We will haue them so abolished, that they be banished for euer out of the one and the onely Catholicke, Apostolicke and faithfull church, as constitutions which derogate from the wholsome decrees of the three hundred and eightene holy fathers, which alwaies ought to be of great force and vertue, and from the canons established in the holy Ghost of the godly bishops at the council of Ephesus. To be short, that it be not lawfull either for Priest or for people, to transgresse that most diuine Canon of the holy creed, but that together with all the new sanctions published in the council of Chalcedon, the heresie also may be rooted out of such as confesse not that the onely Sonne of God was conceived by the holy Ghost, borne of holy *Mary* the perpetuall virgine, and mother of God, truly incarnate and made man, but that his flesh came downe from heauen, and so faime it very monstrously to be figurated in some phantasticall sort or other: we will and command that euery erroneous opinion, at what time, in what sort or place soeuer throughout the whole world, hath bene either compassed, or thought vpon within, or expressed by word without, as plausible novelty to the overthrow of this holy creede, be condemned for euer. And in so much as the Emperour is bound of duty with diligent care to provide, that by his prouident countsell the subiects, not onely in time present, but also in time to come, may enjoy peace and tranquillitie: we do ordaine that the most holy Bishops do subscribe vnto these our gracious letters, generally written vnto all, and openly proclaimed, to the end they may thereby manifestly declare their settled minde in adding themselves onely vnto the holy faith of the three hundred and eightene holy fathers, the which also the hundred and fiftie godly Bishops haue afterwards confirmed, and after that againe was ratified of the true professours and holy fathers which met at the princely citie of Ephesus. For it seemeth good vnto vs, that the one hie Creede of the three hundred and eightene holy fathers, as a perfect platforme of tried faith, should be followed, and by accusing the actes of the Chalcedon council, which may be stumbling blockes vnto the faithfull people, that they banish them wholly the Churches, for Canons that disturbe the whole world, and hinder the successe of our happie raigne. Such as after the receite of these our gracious letters, published as we perswade our selues by the prouidence of God, to the end con-

The office of an Emperour.

cord and vnitie, which is to be desired of all men, may be established in the Churches of God: do at any time go about to alledge, or name, by disputing, teaching or writing, in any time, sort or place, that decree published in the council of Chalcedon contrary to the faith, as authors of tumults, and dissention in the holy Churches of God and vnto all our louing subiects, & aduersaries moreover vnto God and the safety of our scepter: we straitly charge and command, and that according vnto the lawes made before our time by *Theodosius* the Emperour of happy memory, against such frensie and madnesse, presently annexed vnto these our gracious letters, generally directed vnto all, if they be bishops and of the clergie, that they be deprived of their dignitie and priesthood, if Monks or lay men, that they be exiled and punished with confiscation of their whole substance, and other seuerer penalties. For in so doing, the holy coessentiall Trinitie author and giuer of life vnto the whole world, being honored of vs, with such homage and seruice, not onely for the rooting out of such tares as we haue mentioned before, but also for the true and Apostolicke traditions touching the holy creede established by vs, is like to be reconciled and fauorable vnto vs and vnto all our louing subiects, to gouerne the Empire together with vs, and to bring peace and quietnesse vnto mankind.

#### CHAP. V.

How many subscribed vnto the wicked letters of Basiliscus, and condemned the Council of Chalcedon.

**T**imothe who was newly (as I said before) returned from exile, as *Zacharie Rhetor* both write, subscribed vnto the aforesaid letters of Basiliscus universally directed vnto all men. Euen so did *Peter* bishop of Antioch surnamed *Cnaphus*, who was at that time at Constantinople together with *Timothe*. When these things were brought about in this sort, *Paulus* was chosen Archbishop of Ephesus. It is reported also that *Anastasi* the successeur of *Inuenalis* in the see of Ierusalem subscribed vnto those generall letters of Basiliscus, and that many others to the number of fifty did no lesse. I meane abrogated the decrees of *Leo* and the council of Chalcedon. Besides all this, there is extant a supplication written vnto Basiliscus by the bishops of Asia which met together at Ephesus, whereof we borrowed some part, and laid it here downe in such sort as followeth: Vnto the most holy and dearly beloved of Christ our puissant Lords Basiliscus and *Marcus* perpetuall Augusti. After a few lines this is annexed: You haue signified most holy and Christian Emperours, that you your selues together with the faith which is both hated and diuersly assaulted, were impugned. Again a little after: The terrible and dreadful expectation of the day of doome, the flame of Gods heavy wrath, and your maiesties high displeasure, apprehended the aduersaries immediately, which arrogantly went about to withstand Almighty God, and to assault your confirmed raigne: who moreover do not cease diuersly to afflict and molest our meane calling, but continually reuile vs, blaze abroad false rumours and slanders of vs, to wit, that we subscribed vnto your gracious & Apostolicke letters generally written vnto all, not without compulsion and constraint, whereunto verily we haue subscribed with most willing and prompt mindes. And againe after a few lines: Take heed that in no wise ye lay downe any decrees contrary vnto your former letters generally written, perswading your selues for most certaine, that in so doing the whole world will be set on hurlyburly, and the mischiefs which arose of the council of Chalcedon/ where there was great slaughter and bloodshed of true professors and innocent persons/ in respect of afterclaps shall seeme but trifles. Towards the end there was written: We take our Sauour Christ Iesus to witnesse, that the religion and seruice we owe vnto God is both free and voluntarie: we craue most humbly of your maiesties, that besides sundry others, specially the bishop of Constantinople who is manifestly knowne to haue wickedly behaued himselfe in his calling, may be condemned and deposed of his dignitie by the iust, canonical and Ecclesiasticall censure. Besides all the aforesaid *Zacharie* writeth in this sort: When the letters of the Emperour generally directed vnto all, were published abroad, the Monks of Constantinople being infected with the noisome smoke of *Eucyches* hereticall opinion, supposing now after the restoring of *Timothe* and publishing of the Emperours letters, they had gotten that which they looked for, to the vpholding of their heresie, and hoping now they could bring their purpose to passe: got them in all the hast vnto *Timothe*, and after *Timothe* (who proued that the word of God according vnto the flesh was of one substance with vs, but according vnto his diuinity of one substance with the Father) had confuted them, they went home againe like fooles.

Timotheus  
Alurus.  
Peter Cnaphus.

Paulus.  
Anastasi.

50. Bishops subscribed to heresie for feare. The flattering and hereticall Bishops of Asia wrote thus vnto Basiliscus the vltiper.

Zacharias Rhetor.  
The Monke of Constantinople were heretickes.

## CHAP. VI.

*How Timotheus Aelurus after he had recovered the Bishopricke of Alexandria, rendered unto the sea of Ephesus the Metropoliticke iurisdiction, and accursed the councill of Chalcedon.*

**T**he aforesaid Zacharie reporteth, how that Timothe left Constantinople and got him to Ephesus, and there restored Paulus (who was lately chosen by the bishops of the provinces according unto the canons of the Church, yet after deposed) unto his former bishopricke. The said Timothe moreover restored the sea of Ephesus (as I said before) unto her Metropolitick iurisdiction that was taken away by the councill of Chalcedon. Whence he took shipping and came to Alexandria: there he requested of as many as came unto him to accurse the councill of Chalcedon. There left him (as Zacharie writeth) sundrie of his owne crew, but specially Theodorus one of them which forsooke Theodosius) who then was made bishop of Jerusalem by certaine seditious persons at Ioppe, and accompanied Iulianus to Constantinople.

## CHAP. VII.

*How Basiliscus fearing himselfe in the insurrection made by the Monkes, through the perswasion of Acacius, called in his former letters.*

**A**aine the aforesaid authour writeth how Acacius Bishop of Constantinople commended the matter about, raised both Monks and people of Constantinople against Basiliscus as one that was an hereticke: made him deny he had written his letters vniuersally vnto all men, and decreed that such things as he had rashly and vnadvisedly published, should be called in againe, and to haue also brought to passe that the same Emperour sent euery where vnto all men contrary letters, wherein he approued the councill of Chalcedon. The same Zacharie shewing himselfe very partiall throughout his history, and led very much with affection, omitted the said contrary letters. They were written as folloeweth.

*The repealing letters of Basiliscus the Emperour.*

Basiliscus the usurper is slain by reason of the commotion to call in his former letters laid downe in the 4 chap. of this booke.

**T**he Emperours Cæsars, Basiliscus and Marcus. We charge and command that the Apostolicke and true faith from the beginning hitherto retained in the Church, continued vnto this our present raigne, and obserued of vs this day, be embraced for euer: in it we were baptized, and we beleue that the same is onely to be embraced firmly and vniolably, being embraced to be continued throughout all the Catholicke and Apostolicke Churches vnder heauen, and no other besides this to be longer sought for. Wherefore our will is, that the letters generally written during our raigne, either vnto all men or otherwise howsoever, or what beside this hath bene published by vs, be henceforth cancelled and abolished: that Nestorius, Eutyches with all their compllices and euery heretic be accursed: that no councill be, called together neither any decree or reasoning of the faith, but that such things as are already in that behalfe established remaine vniolable: that the provinces wherunto the sea of this royall & noble citie hath the preferring of bishops be restored vnto the most reuerend and most holy Patriarch Acacius: and that the Bishops already placed throughout the provinces continue neuerthelesse in their proper sees, so that there may rise thereof after their decease no prejudice at all vnto the prerogative of the holy sea of Constantinople. Last of all, let no man doubt but that this our gracious decree is of force agreeable with the will of God. Thus were these things brought about.

## CHAP. VIII.

*How Zeno the deposed Emperour recovered againe the royall scepter.*

**Z**eno (as it is reported) sitting in a vision the holy, valiant, and renowned martyr Thecla, not onely prouoking, but also promising him to be restored againe vnto the imperiall robes, led his army towards Constantinople. And hauing allured with gifts

such as besieged him, he thrust Basiliscus (who had reigned two yeares) beside the scepter, took him out of the sanctuary he had fled vnto, and deliuered him vnto the hand of the enemy. For which cause Zeno dedicated at Seleucia in Maوريا a godly temple goddously builded vnto the renowned martyr Thecla, and beautified it with many princely monuments, which were preserved vnto this our age. But as for Basiliscus he sent him away to suffer at Cappadocia, where together with wife and children he was put to death in an Inn called Accusson. Immediately after Zeno made a law, whereby he abrogated the decrees of Basiliscus the tyrant, comprised in the letters he had generally written vnto all men: banished Peter Arnabius out of Antioch, and Paulus Bishop of Ephesus.

## CHAP. IX.

*How after the decease of Basiliscus, the Bishops of Asia going about to pacifie Acacius who stomached them for the Councill of Chalcedon, sent vnto him their recantation.*

**T**he Bishops of Asia to the end they might auoid the displeasure Acacius had conceived against them, acknowledged their faults, and craved pardon: sent vnto him their recantation and repentance. Wherein they protested, they had not subscribed of their owne accord, but by constraint and compulsion vnto the generall letters of Basiliscus, and confirmed with an oath that it was euen so, and that they belaued no otherwise then the Councill of Chalcedon did belue. The recantation was thus.

*The Epistle or Recantation sent by the Bishops of Asia vnto Acacius Bishop of Constantinople.*

**V**nto Acacius the most holy and most religious Patriarch of Constantinople. And after a few lines: We haue sent vnto you as it was verie meete, one for to supplie our roomes. In a while after this againe: By these our letters we do protest that not of our owne accord, but by compulsion we were brought to subscribe vnto Basiliscus letters: and that we haue giuen thereunto our consents not with heart, but onely in word. For by the grace of Almighty God who louingly accepteth of our prayers, we beleue no otherwise then we learned of the three hundred and eightene famous men and lights of the whole world, and besides them of the hundred and fiftie holy fathers. We hold moreover with the holy acts decreed by the godly fathers at Chalcedon. As for the report Zacharie Rhetor made of these bishops, whether he slandered them, or whether they lyed themselves, that they had subscribed against their wills vnto Basiliscus letters, I am not able certainly to auaunch.

## CHAP. X.

*What Bishops there were of Antioch about that time.*

**A**fter that Peter was banished the Church of Antioch, Steuen succeeded him in the Bishopricke, whom the people of Antioch dispatched as Iohn Rhetor declareth, with little doubts, much like Tharpe speaks. After his decease Calandis governed that sea, who persuaded as many as came vnto him to accurse both Timothe and the generall letters Basiliscus had sent abroad vnto all Churches.

## CHAP. XI.

*How the Emperour Zeno spared Timotheus Aelurus because of his gray haire: after this Aelurus deaith Petrus Mogus became bishop of Alexandria, he was deposed, and Timotheus Basiliscus placed in his roomes.*

**Z**eno although he purposed to banish Timothe Alexandria, yet when it was told him that he was a very old man and ready to lie in his graue, he altered his minde. Timothe not long after finished the race of his mortall life, and immediately the bishops of that

Peter Mog-  
gus.

proounce chose of their owne head *Peter* surnamed *Moggus* to their *Bishop*. *Zeno* hearing this was very much displeased, gave forth commandment that *Peter* should die the death, when home *Timothe* the successor of *Proterius*, who then by reason of a certaine insurrection made of the people, led his life at Canabus. Thus *Timothe* by the Emperours commandment recovered againe the *Bishopricke*.

## CHAP. XII.

*Of Iohn who crept to be Bishop of Alexandria after the death of Timothe, and how the Emperour deposed him for periuurie, preferring Petrus Moggus to the roome.*

*Iohn* the Priest, and Parson of Saint *Iohn Baptist* the forerunner of our Saviour, came through some mens perswasion to Constantinople, made sute unto the Emperour, that (if it fell out the *Bishop* of Alexandria departed this life in his time) he would giue him the nominating of the next incumbent to succeed him in the *bishopricke*. *Zacharie* reported, that the Emperour charged him, he went about to procure it unto himselfe, but to cleare himselfe of this suspicion, he swears and protested with solenne othes, he would neuer be *Bishop* if it were offered him, and so got him home. Wherefore the Emperour decreed that after the death of *Timothe* he should be *bishop* whom both clergie and laity would elect. Shortly after *Timothe* died, *Iohn* gaue a peece of money (as *Zacharie* doth write) neglected the oth he made unto the Emperour, and was chosen *bishop* of Alexandria. When this was knowne, the Emperour banished him Alexandria, wrote by some mens procurement an epistle unto the people of Alexandria, of vnitie and concord, and commanded that *Peter* should be restored unto the *bishopricke*, conditionally if he subscribed unto the Epistle, and receiued into the communion such as held with *Proterius*.

## CHAP. XIII.

*How Petrus Moggus Bishop of Alexandria received the Epistle of Zeno, and was reconciled unto the faction of Proterius.*

*Pergamus* Lieutenant of Egypt toke vpon him the ordering of this matter according to the minde of *Acacius* *bishop* of Constantinople: he arriued at Alexandria, and there he was giuen to vnderstand that *Iohn* had fled away: he conferred with *Peter*: exhorted him to allow of *Zeno* his Epistle written vnto the people of Alexandria, and receiue into the church such as dissented from him. Whereupon *Peter* receiued the Epistle and subscribed vnto it: promising moreover to admit his aduersarie into the communion. After all this, at a solenne meeting within Alexandria when all the people embraced the Epistle of *Zeno* intitled of Concord: *Peter* also was reconciled vnto the faction of *Proterius*, made a sermon vnto the people, and read in the Church the Epistle of *Zeno* which was an exhortation vnto peace and vnitie.

## CHAP. XIII.

*The Epistle which Zeno wrote to reconcile the people of Alexandria.*

*Zeno* Emperour, Caesar, Pius, Victorious Triumphant, chiefe Lord, perpetuall Augustus, vnto the most reuerend *bishops* throughout Alexandria, Egypt, Libya and Pentapolis, with the Priests, Monks & lay people, sendeth greeting. In somuch we are certainly perswaded that the originall confirmation, continuance, strength and invincible fortres of our Imperiall scepter, is only upheld by the sincere and true faith (the which three hundred & eightene holy fathers delivered vnto vs by the inspiration of the holy Ghost in the council of Nice, and was also confirmed of a hundred and fifty godly *bishops* in the council held at Constantinople) we have labored day and night, not onely by praier, but with all endeour, and with publishing of lawes, simple and abundantly to fill with it the holie Catholike, and Apostolike Church of God scattered farre and wide ouer the face of the earth, being the immortall and sempiternall parent of this our raigne, and principalitie: that the deuout people of God continuing the diuine peace and quietnes,

may powre vnto God the acceptable sacrifice of prayer, together with the most holy *Bishops* and sacred clergie, with the gouerners of Monasteries and Monkes themselves, for the preservation of our prosperous raigne. For in case that almightie God, and our Saviour Iesus Christ, who tooke flesh of the virgin *Mary* the mother of God, and was borne into the world, would allow of the general praies and worship we giue vnto him, and receiue the same with willing mind and readines, then no doubt not onely all sorts of enemies would vtterly be foiled, but also all other nations vnder heauen would be brought subiect vnto our Empire, and willingly serue vs next and immediately after God: then also peace & the profit annexed thereunto, seasonable temperance of the aire, plenty of all sorts of fruite, with all other things required for the vse of man, would abundantly be ministred. Now therefore seeing it appeareth vnto all men, how both we our selues, and the Empire of Rome is preserved vnder the wing of the true faith, the holy gouernours of the monasteries & heremits, with other religious men, exhibited vnto vs supplications, exhorting vs very earnestly that the most holy Churches may enjoy peace, that the members may be coupled together which the diuel, enemy to honesty, hath laboured of a long time to part asunder, being fully perswaded, that if the bodie of the Church, being ioyntly knit together in the bond of vnitie, encountered with him, he should quickly be ouerthrowne. For the members being seuered, it came to passe that infinite multitudes of men, now many hundred yeares ago departed this world, some without baptism, some other without the communion, being void of charitie (for death is ineuitable) it caused moreover infinite slaughters and bloodshed, not onely the earth, but the aire also was infected with streames of blood issuing out of the tender bowels of men. And who is he, (I pray you) that wisheth not for reformation and redresse of these things? Wherefore we haue done our endeavour for to certifie you, that not only we our selues, but all the Churches euery where, haue not had in times past, neither present, nor will haue hereafter, neither know any other that haue any other faith or doctrine then the Creed (spoken of before) deliuered by three hundred and eighteen *Bishops*, and confirmed afterwards by an hundred and fiftie Fathers. But if any man haue any other creed, we take him not to be of the Church. For we beleue that through this faith onely it cometh to passe that our Empire doth flourish; that the people by embracing of the same are inspired with the holy Ghost, and washed in the sacred fountaine of baptism: it was this faith that the holy fathers in the Council of Ephesus subscribed vnto, which deposed wicked *Nestorius* of the Ecclesiasticall ministerie, and as many as fauoured his hereticall opinion, Whom we also do accurse together with *Eutyches* (for both of them impugned the aforesaid faith) and approue the twelue points of the faith layd downe by *Cyril* of worthy memorie, late Archbishop of the Catholike Church of Alexandria. For we confesse that the onely begotten Son of God our Lord Iesus Christ is truly incarnate, of one substance with the Father according vnto his Diuinitie, and of one substance with vs according vnto his humanitie: that he came downe from heauen: that by the holy Ghost he tooke flesh of the virgin *Mary* the mother of God: that he is one, and not two. For we say that the miracles he wrought, and the vexations he endured in the flesh, belonged vnto one person. We do condemne for euer such as deuide or confound his natures, or say that he had a fantastical bodie. For he was truly incarnate of the mother of God, without spot or blemish of sinne. The Trinitie remaineth neuertheless, though one person of the Trinitie, to wit, God the Word, be incarnate. Wherefore seeing we learne of suretie that all the holy and Catholike Churches euery where, that all the godly Presidents and gouernors thereof, and that our Empire neither hath allowed, ne ther will retaine any other creed or forme of faith then that we speake of euen now, let vs ioyntly without any more ado be reconciled, and embrace vnitie and concord. These things haue we written vnto you, not to innouate ought as touching the faith, but fully to satisfie you therein. We do accurse whosoever hath beleued or doth beleue the contrary, either now or at other times, either in the Council of Chalcedon, or in any other Council whatsoeuer: but specially of all others we do accurse *Nestorius*, *Eutyches* and their complices. Wherefore hold with your ghostly mother the Church, and celebrate therein together with vs the one holy communion according vnto that one faith of the three hundred and eightene holy fathers. For your most holy mother the Church groweth after you, and desireth to embrace you which are her naturall children: moreover she longeth to heare your sweet voices, Get ye thither in all the hast. If ye do this, ye shall not onely purchase vnto your selues the fauour of our Lord and Saviour Christ Iesus, but also the commendation of our highnesse. This Epistle being read, all the people of Alexandria returned vnto the Catholike and Apostolike Church.

## CHAP. XV.

*How Iohn the deposed Bishop of Alexandria, got him to Rome, and procured Simplicius the Bishop of Romes letters in his behalfe vnto Zeno touching the iniuries he had sustained.*

**I**ohn (of whom we spake befoze) toke his hailes from Alexandria vnto old Rome, and raken there a wonderful great sebitio. For he made report that they deposed him of his bishoprick for maintaining the decrees of Leo and the counsell of Chalcedon, & that there was another placed in his roome which impugned the same. Simplicius bishop of old Rome hearing of this, was wonderfully moued, and wrote in his behalfe vnto the Emperour Zeno: but Zeno answered him againe, accused Iohn of perjury, and that therfoze & for no other crime he was deposed.

## CHAP. XVI.

*How Calandio Bishop of Antioch was deposed for partaking with Ihus, Leo and Pamphili: and how the Bishops of Constantinople, Ierusalem, Antioch and Alexandria were reconciled one to the other.*

**C**alandio bishop of Antioch wrote vnto Zeno the Emperour and vnto Acacius Bishop of Constantinople, that Peter was not only an adulterer, but also had accursed the counsell of Chalcedon at his being in Alexandria. Yet afterwards this Calandio was banished into Oasis for holding with Ihus, Leo and Pamphili against Zeno. Peter affirmed Cnaphani, who was bishop of Antioch befoze Calandio and Siemen, recovered his bishoprick againe, subscribed vnto Zenos Epistle of concord, and wrote synodall letters vnto Peter Mogus bishop of Alexandria. Acacius bishop of Constantinople was afterwards reconciled vnto this Peter: Marcellus likewise Bishop of Ierusalem wrote synodall letters vnto him. Yet afterwards diuers withdrew themselves from Peters communion, and thereupon it fel out that Peter openly accursed the Council of Chalcedon. Acacius bishop of Constantinople hearing of this, was very sozie, wrote vnto diuers of his friends for to vnderstand the truth: Peter being desirous to satisfie them to the bittermost, wrote backe againe to purge himselfe that he had committed no such act, yet some do report that they knew certainly that Peter wrote no such thing.

## CHAP. XVII.

*Of the things which Peter Bishop of Alexandria wrote vnto Acacius, who maintained the Council of Chalcedon.*

**T**he aforesaid Peter being a wavering person & a time seruer, continued not long in one mind, but now accursed the counsell of Chalcedon, and anon recanted him of his folly, approuing in all points the same counsell. Wherefoze he wrote vnto Acacius bishop of Constantinople in maner as followeth: The most high God recompence your holinesse for your great trauel and carefulnes, who not only your self many yeares ago haue kept the faith of the holy fathers, but also confirmed the same by continuall preaching and publike sermons. For the confirmation of which faith, we see that the Creed of the three hundred and eightene holy fathers hath very well bene framed, in it we were baptized, in it we haue beleueed, and now do beleue: the which faith also was confirmed by an hundred and fiftie godly Bishops in the counsell of Constantinople. Wherefore you leade all men continually as a guide: you bring the holy church of God into vnitie: last of all you perswade vs with inuincible arguments that nothing was decreed in the most holy and generall counsell of Chalcedon preiudiciall vnto these canons of the fathers, but that such things as of old were established by the holy fathers in the counsell of Nice were confirmed in this counsell with vni forme consent of all. We of our owne part seeing we saw therein nothing innouated as touching the faith, haue consented thereunto of our owne accord, and beleueed the same. Yet are we not ignorant that there are certaine monks which enuy at our brotherly loue and amitie, which blase in your hearing slanderous reports, that cannot I am sure so easily displease your holinesse: first of all how we should translate into another place the corpes of the most holy and our most reuerend father Timothe the Archbishop, which (as they say) is neither acceptable vnto God, nor agreeable with the lawes. Again, they get them vnto the second crime, the which as it is forged, so is it farre more hainous then the other. For how can it be that we should accuse the counsell of Chalcedon, seeing we confirme the same by our beliefe? Your holinesse I am sure

Peter B of Alexandria hat-  
tereth Acacius  
B. of Constantinople, with  
this Epistle.

Idle Monkes  
set men together  
by the  
cares.

is not ignorant how both people and Monkes contend here with vs, who can first deuise any fond noueltie, they determined to fall againe from the Church, together with certaine other leud persons, and to draw the people after them. Wherefore being holpen with your prayers, we haue deuised these letters as a salue for this mischiefe, which derogate nothing at all from the counsell of Chalcedon, fully saustying our felues that there was no noueltie established therein. This haue we done moreover, partly for to perswade the simpler sort of men, and partly also for their sakes which remaine here with vs, that they may haue somewhat for themselues to stop the aduersaries mouth withall: and by employing in this behalfe our continuall trauell and indutrie, we haue suppressed in short space the furious disposition of the people. I would haue your holinesse yet to learne one thing more, how the Monkes cease not at this houre to sow tares among the wheate, how they linked vnto them certaine men which neuer liued in the monasteries, as instruments of their wicked practises: how they rogue about and spread false rumors both against vs and the quiet state of Christs Church: how they suffer vs to do nothing decently as the canons of the holy and Catholik Church of Christ do require, but rather bring to passe that the people will looner controle vs then be commanded of vs: nay all their doing is detestable in the sight of God and man. I hope your holinesse will signifie all the aforesaid vnto our most holy Lord the Emperour, and bring to passe that his highnesse may decree in this behalfe such things as may be for the Ecclesiasticall peace and tranquillitie, agreeable with the will of God, and the Emperours indutrie, to the end all men may conformance themselves thereafter.

The idle  
monks sowed  
tares among  
the wheate, as  
the enemy did  
in the Gospell.

## CHAP. XVIII.

*How Iohn the deposed Bishop of Alexandria counsellled Felix bishop of Rome to depose Acacius bishop of Constantinople.*

**I**ohn who fled to Rome after Zeno had deposed him, certified Felix the successor of Simplicius in the bishoprick of Rome, of Peters doings: exhorted him (as Zachary wisteth) to send Acacius a depolation, because he had communicated with Peter: the which act of Felix being contrary to the canons of the church, Acacius would not approue. The messengers that brought this Epistle vnto Acacius, were the painfull and vigilant monks, called Acemetos. Zacharie is the autho of the premises, who as far as I can see, knew nothing of the whole circumstance presently, but heard it only as it were over the shoulder, & so reported it. Wherefoze I my selfe will now write the stories as they were indeed. Wher Iohn had exhibited accusations & bills against Acacius vnto Felix, that contrary vnto the canon of the Church he had communicated with Peter, and of other hainous offences which he had done against the decrees of the Church: Felix sent Vitalius and Misimus, two bishops, vnto the Emperour Zeno, partly to confirme with his authoritie the counsell of Chalcedon, partly also to depose Peter of his bishopricke as an hereticke, and last of all to send Acacius vnto him for to render an accompt, and to purge himselfe of such crimes as Iohn (of whom we made mention befoze) layd to his charge.

## CHAP. XIX.

*How Cyril head of the vigilant Monks sent vnto Felix bishop of Rome, charging him with slacknesse in reuenging such iniuries as the faith sustained.*

**E**ke the aforesaid Vitalius and Misimus came vnto the Emperour, Cyril head of the vigilant monks charged him with slacknesse of duty, seeing so many grievous practises take place against the true and sincere faith. Felix then wrote vnto Misimus that he should do nothing afoze he had conferred with Cyril, and learned of him what was to be done.

## CHAP. XX.

*What Felix wrote vnto Zeno the Emperour, and Zeno vnto him againe.*

**F**elix wrote not onely vnto Zeno but also vnto others, wherein he put them in remembrance partly of the counsell of Chalcedon, & partly also of the persecution in Africke in the raigne of Theodorus. He wrote another Epistle vnto Acacius: but Zeno wrote backe againe, and told him that he fought with his shadow, in giving an eare vnto Iohns report, and contending with his aduersaries: for he was the man that bound himselfe with an oath, that he would neuer be bishop of Alexandria, yet afterwards was found periured, and to commit

Zeno the Em-  
perour vnto  
Felix Bishp. of  
Rome.

euery kind of sacrilege: that *Peter* was aduanced vnto the priestly function not without trial of his faith: that he subscribed with his owne hand, & approued the faith of the thre hundred & eightene holy fathers in the Councell of Nice, which faith was afterwards ratified by the councell of Chalcedon. These were the wordes of *Zeno*: We would haue you assure your selfe that our highnes with most holy *Peter* (mentioned before) and all the Christian congregations, do embrace and reuerence the sacred councell of Chalcedon, which councell is one in effect with the Nicene creed. There are Epistles to be seene among the acts of the aforesaid councell, partly of *Cyrl* (mentioned before) and partly of other gouerners of the monasteries of Constantinople, & of the bishops & clergy within the prouince of Egypt vnto *Felix* bishop of Rome, against *Peter* as an heretik, & against all them that communicated with him. As many of the vigilant monks as came to *Felix*, rebuked *Misimus* and *Vitalis*, because that vntill their coming to Constantinople the name of *Peter* was secretly bled to be read in the holy catalogue, but since that time continually vnto this present houre *Misimus* & *Vitalis* communicated with *Peter*. The Epistle which the bishops of Egypt wrote, signified this much of *Peter*, & that *Iohn* was of the true faith, and consecrated according vnto the canons of the Church: that *Peter* was ordered only by two bishops infected with the same error with him, & that immediatly after the flight of *Iohn* he let no punishment be practised vpon the true professors. All which circumstances are said to haue bene signified vnto *Acacius*, and that *Acacius* aided *Peter* in all whatsoeuer he went about.

## CHAP. XXI.

*How Symeon one of the vigilant monks went to Rome, accused them that came from Rome to Constantinople that they had communicated with heretikes, and procured their deprivation.*

**T**he aforesaid accusations were augmented at the report of *Symeon* one of the vigilant monks whom *Cyrl* had sent vnto *Felix*. For *Misimus* & *Vitalis* were reprehended of him because they communicated with heretikes, specially seeing the name of *Peter* the heretik was openly read in the holy catalogue; and that in so doing, many simple men were snared of the heretikes, who sticke not to brag that the bishop of Rome receiues *Peter* into the communion. *Symeon* sayd moreover, that when certaine questions were asked, *Misimus* and his company would not conferre with the true Catholikes, nor receive their writings, neither exquisitely sift out such things as were done to the prejudice of the true faith. *Syluanus* the priest who accompanied *Misimus* & *Vitalis* to Constantinople, was brought forth, and he avouched that the monks allegations were true. They read moreover the Epistle of *Acacius*, where he gaue *Simplicius* to vnderstand that *Peter* was lately deposed, and pronounced the child of darkness. To be short, *Misimus* and *Vitalis* were deposed of their dignities, and cut off from the holy and undefiled communion, and that by the censures of the whole assembly, which pronounced of *Peter* as followeth: The church of Rome doth not communicate with *Peter* the heretik who was lately condemned by the Apostolike see, excommunicated the church, & held for accursed: although there were no other crime to charge him withal, yet is this of force sufficient, that he cannot gouerne the faithfull people of God, because he was ordered of heretikes. In the same decree, this also was comprised: It appeared evidently that *Acacius* bishop of Constantinople was greatly to be blamed, because though he wrote vnto *Simplicius*, and called *Peter* an heretik, yet he would not make *Zeno* priue thereunto, when as in very deed if he had borne good wil vnto *Zeno* he should haue done it. But he desired rather to please the Emperour then to prouide for the faith. But let vs returne to discourse of the history. There is extant an Epistle of *Acacius* vnto the Bishops of Egypt, priests, monks, and all the people, wherein he endeoureth to bring such as raise schisme and dissention to embrace peace and unitie. Of the same matter he wrote vnto *Peter* Bishop of Alexandria.

## CHAP. XXII.

*Of the schisme raised at Alexandria, and in sundry other places touching the councell of Chalcedon.*

**W**hen the schisme waxed hot, and the sedition grievous within the city of Alexandria, *Peter* perswaded certaine bishops and gouernors of monasteries to communicate with him. Where he was condemned and accursed the decrees of *Leo*, the son of the Chalcedon

cedon councell, and such as would not receiue the books of *Dioscorus* and *Timotheus*. Many others he banished their monasteries when he could not allure them to his heretical opinion. *Abber* for *Nephalus* took his voyage to Constantinople, revealed the whole vnto *Zeno*, who therfore was wonderfull sorry, and sent thither *Cosmas* one of his gerd for to threaten and rebuke *Peter* very sharply, partly for condemning the Epistle of *Zeno* intituled of Concord, and partly also because that though his rough dealing so great a sedition was raised. But when *Cosmas* could preuaile in nothing, saue onely that the expelled monks were restored by his meanes vnto their monasteries, back againe he got him to the Emperour. Wherefore the Emperour the second time sent *Arsenius* Lieutenant of Egypt and captain of the garrison amongst them, who together with *Nephalus* went straight to Alexandria, & intreated them to keepe the peace: but when he could not obtaine his purpose, he sent some of them to Constantinople. And though there was great reasoning in the presence of *Zeno* about the Councell of Chalcedon, yet was there nothing concluded, for that *Zeno* did not consent vnto it.

## CHAP. XXIII.

*Of Phranitas and Euphemius bishops of Constantinople: Athanasius and Iohn bishops of Alexandria: Palladius and Flavianus of Antioch, with others.*

**A**bout that time when *Acacius* bishop of Constantinople had finished the most all race of his naturall life, *Phranitas* was chosen to succed him in the Bishopricke. He wrote letters of amitie vnto *Peter*, but *Peter* answered him againe, and inueyed bitterly against the Councell of Chalcedon. This *Phranitas* continued bishop no longer then foure moneths but he died, & left *Euphemius* to succed him. When *Peter* wrote vnto him also letters of amitie, and *Euphemius* perceiued that in them he accused the councell of Chalcedon, he was all out of quiet, & would in no wise communicate with *Peter*. Both their Epistles are extant, *Phranitas* vnto *Peter*, and *Peter* vnto *Phranitas*, the which I wil omit, because they are long and tedious. When *Euphemius* and *Peter* contended among themselves, and while they purposed to call synods together one against the other, it fel out that *Peter* departed this life, in whose room *Athanasius* succeeded, which laboured with all might to reconcile such as were at discorde and dissention: but he could not preuaile, because their minds were so diuine into diuers & different opinions. The same *Athanasius* wrote afterwards letters of amitie vnto *Palladius* the successor of *Peter* in the bishopricke of Antioch, specially concerning the councell of Chalcedon. So did *Iohn* the successor of *Athanasius* in the sea of Alexandria. Moreover when *Palladius* bishop of Antioch had departed this life, *Flavianus* succeeded him, and sent *Salomon* priest of Antioch to Alexandria with letters of amitie vnto *Iohn*, requiring an answer by the same messenger. After the decease of *Iohn*, another *Iohn* succeeded him in the bishopricke of Alexandria. These things continued in this sort the reigne of *Anastasius* (for he deposed *Euphemius* of his bishopricke) yet was I saue here to rehearse them in order for the plainer deliurance & better vnderstanding of the story.

## CHAP. XXIII.

*How Armatius cousin to Berina the Emperesse was put to death.*

**Z**eno though the procurement of *Ilus* dispatched out of the way *Armatius* the cousin of *Berina* the Emperesse, whom *Basiliscus* sometime had made captain against him, yet he won him to his side, made him in stead of his enemy his companion, and created his son *Basiliscus* Caesar at Nice. Notwithstanding these great benefits, he got him to Constantinople, & conspired the death of *Armatius*: his sonne *Basiliscus* in stead of *Cesar* he made priest, who afterwards was preferred to be bishop.

## CHAP. XXV.

*The death of Theodorichus the Scythian, which tooke armour against Zeno.*

**A**bout that time *Theodorichus* a Scythian bozne, prepared himselfe to give *Zeno* the Emperour battell, raised a wonderfull great army in Thracia, and marched forthwards towards Constantinople: he destroyed all the countrey before him vnto the entrie of Pontus,

The Church  
of Rome pro-  
nounceth this  
against *Peter*  
B. of Alexan-  
dria.

*Zeno* slue *Ar-  
matius*, who  
sauced his life.



Pontus, and verily he had taken Constantinople, had not some of his dearest friends bin pleased with him, and conspired how to bereave him of his life. He himselfe being given to vnderstand of the hatred that was bozne vnto him, gaue back, yet not long after he died, but what kind of death I am now about to declare. Where hung on high before his campe, after the barbarian manner, a speare cleft in the end. He being desirous to reuenge his spirits, and exercise his body, commanded they should bring him a horse. In all the hast (as he was in other things altogether impatient) by he gets him: the horse being vnbroken and fierce, panted about, set diuers carers ere Theodorichus could settle himselfe in his saddle, he fannes the eyes with his foze feet, and stood bolt vp right on his hinder feete, so that Theodorichus had much ado to straggle with him, yet durst he not pull the hidle lest he fell vpon him, neither was he fast on his horse, but was tossed to & fro, so that the point of the speare which hung ouer his head touched him; and at length stucke in his ribs, that he was dangerously wounded: whereupon he was constrained to keepe his bed, and shortly after died.

## CHAP. XXVI.

*How Martianus raised battell against Zeno, and what became of him in the end.*

Fronte capil-  
lata post hoc  
occasio calua.

After the death of Theodorichus, Martianus the sonne of Anthemius Emperour sometime of Rome, and allyed vnto Leo the Emperour, rebelled against Zeno. He having married Leontia the yonger daughter of Leo, fell to practise tyrannie. When they had fought in the pallace, and many fallen of both sides, Martianus foiled his aduersaries, and had taken the pallace, had he not let slip the oportunitie that was offered him, by posting ouer his bedde to the next day: for occasion is slippery, and being once past, perhaps will not come againe: being gone out of our hand, it flyeth with the ayre, laugheth the pursuers to scorn, and bidde soles farewell. For he that will not when he may, when he will he shall haue nay. Poets and painters, the fathers of glosses and vizards, vse to portray the forepart of the head with a bush of haire, and to leaue behind the bald scull: giuing vs very wittyly to vnderstand, that while occasio is before vs, we may lay hold on her hairie lock; but being past, there is no helpe to be taken of her bald hinder part. Which verily happened vnto Martianus, who as he refused time when time was offered, so afterwards could he not get it to turne againe. For the day following he was betrayed of his owne men, left desolate, and constrained to flee vnto the temple of the holy Apostles: but being driuen out thence, he remoued to Caesarea in Cappadocia: and while he sought to hide himselfe there among certaine monks, he was taken, and sent by the Emperour as farre as Tarsus in Cilicia, there shauen and made puer. Eusebius Syrus hath exquisitely discoursed of these things.

## CHAP. XXVII.

*The conspiracie and tyrannie of Ilius and Leontius.*

The aforesaid Eusebius doth write how Zeno conspired diuers times the death of Berina his wiues mother, banished her into Cilicia, remoued her thence againe into a castle called Papirum, where Ilius played the tyrant, and there she departed this life. Eusebius handled very artificially the doings of Ilius, how he escaped the hands of Zeno, and how Zeno executed him whom he had sent to dispatch the other, taking his head from off his shoulders for failing of his purpose. For to cloke his doings he made Ilius captain of his power and army in the East. He acquainting himselfe not only with Leontius, but also with Marcellus a worthy man, and with Pampreus remained still in the East. Again, how Leontius was proclaimed Emperour at Tarsus in Cilicia: what end these tyrants enioyed: how Theodorichus a Goth of great honour among the Romanes was made generall captaine, and sent against them with great power both of our owne men and of barbarians: how Zeno executed the poore wretches in recompence of the good will they bare vnto him, & the trauel they had taken in his affairs: and how Theodorichus vnderstanding of Zenos malicious purpose pretended against him, got him to old Rome: the same Eusebius hath excellently layd downe in writing for the world to see.

ledge of the posterity. Yet some do report that Theodorichus through the procurement of Zenon, overcame Odoacer, so conquered Rome, and called himselfe King.

CHAP. XXVIII.  
*Of Mammianns and his doings.*

Ohm Rhetor declareth that Mammianns liued in the dayes of Zeno, who though he were basely bozne, yet came he to be a Senator: that he builded Antiphorum in the suburbs of Daphne, a place before time where vines did grow, being erable ground, ouer against the publique bath where there stands a brazen picture with this inscription, Mammianns loue of the citie. The same John writeth how he builded in the city two princely gates very gorgeous both for the magnificency of the building and curious workmanship of the stone: how he erected Tetracylon as a distance of separation of both the gates artificially set vp with brazen pillars. Our selues haue seene these gates retaining as yet not only the name, but also reliques of the auncient beauty, in that there are now stones there which were caried thither out of the old Proconnesus, wherewith the stone is paved. As for the building it selfe, it is nothing as it was. For of the old stone there is new building made, yet setting forth in no point the auncient creation. As for Tetracylon builded by Mammianns, there stands not a towre of it to be seene.

## CHAP. XXIX.

*The death of Zeno the Emperour, and the creation of Anastasius.*

When Zeno without issue had departed this life of the falling sickness in the 17 yeares of his raigne: Longinus his brother raised great power, was in good hope of obtaining the Empire, yet missed of his purpose. For Ariadne took the Imperiall scepter and crowned therewith Anastasius, who as yet was not made Senator, but onely enrolled in the schole of such as were called *Silentiarij*. Eusebius moreover remembreth that from the raigne of Diocletian vnto the death of Zeno and the creation of Anastasius, there were two hundred and seuen yeares: from the Empery of Augustus who raigned alone, five hundred thirtie two yeares and seuen moneths: from the building of Rome and the kingdom of Romulus, one thousand sixty two yeares and seuen moneths: from the destruction of Troy, one thousand six hundred eighty six yeares. This Anastasius was bozne in Epidamnium, now called Dyrrachium, he took not only the Imperiall scepter after Zeno, but also Ariadne his wife: and first of all he sent into the country Longinus the brother of Zeno, who executed the office aunciently called *Præfident* of the Courtiers; and to diuers others of Ilauria which requested the same, he gaue leaue to depart vnto their owne home.

## CHAP. XXX.

*How Anastasius the Emperour would in no wise alter any thing of the Ecclesiasticall state, but persecuted and banished such as disturbed the quiet state of the Church, and sought to thrust in nouelties.*

Anastasius was a great maintainer of peace & tranquillity, he would haue nothing altered either touching the regiment of the commonweale, or the gouernment of the ecclesiasticall affaires: nay endeouored with all means possible that the most holy churches should be void of tumults and dissention, and that all his subiects should enioy peace & quietnes, riding as well clergy as laity from all discord and dissention. As touching the counsell of Chalcedon, it was then neither openly preached in the most holy Churches, neither generally received. For euery gouernour of the seuerall congregations did therein as it seemed good vnto himselfe. And as some maintained earnestly the canons of that counsell, not admitting the change of one sillable, but rather auoided the company of such as reieted the same, and refused to communicate with them: so other some not onely condemned that Counsell, with the decrees thereof, but also accused it with Leos determination of the faith. Some other cleaued wholly vnto Zenos Epistle of vnitie, yea when they were at bitter contention amongst them.

themselves, whether there was one or two natures in Christ. Some of them were doctrine in the very joining of the letters together, some others were rather disposed to reconciliation and maintenance of peace, inasmuch that all the churches were divided into sundry factions, and the Bishops themselves refused to communicate one with the other. So that there arose thereof great ado in the East, West, and Libya, while the bishops of the East would communicate neither with the Westerne Bishops, neither with the bishops of Libya, neither among themselves, but fell every day to exceed more then other in malicious contention. For the Bishops of the East would not be reconciled among themselves, neither would the bishops of Europe neither of Libya be at one either with themselves or with foreigners. Wherefore *Anastasio* the Emperour understanding of this hurlyburly, deposed all the authoꝝ of novelties, and all such as contrary to the custome of the place either preached the Councell of Chalcedon, or accursed the same: and first he banished *Euphemius* out of Constantinople, after him *Macedonius* whom *Timothie* succeeded; and besides these he deposed *Flavianus* out of Antioch.

## CHAP. XXXI.

*How the Monkes of Palestina wrote unto Alcison of Xenaius the Monke and others.*

The Monkes  
of Palestina

**T**he Monkes of Palestina wrote unto *Alcison* touching *Macedonius* and *Flavianus* in such sort as followeth: When *Peter* had departed this life, Alexandria, Egypt and Libya were at variance among themselves, and other countreys of the East contended within themselves: for the West churches would in no wise communicate with them save upon this condition, that they would accurse *Nestorius*, *Eutyches*, *Dioscorus*, *Peter* surnamed *Moggus*, and *Acacius*. Wherefore seeing the churches throughout the world were at this point, the fauourers of *Dioscorus* and *Eutyches* were brought to a narrow straight. And now being as it were every one rooted and weeded from off the face of the earth, one *Xenaius*, after the Etymology of his name, far estranged from God, we know not what wicked fiend had bewitched his minde, or what malice he owed unto *Flavianus*, vnder cloake of religion (as report goeth) made an insurrection against him, and charged him with the heresie of *Nestorius*. When he had accursed *Nestorius* with his hereticall opinion, he left him, and turned to *Dioscorus*, and *Theodorus*, and *Ibas*, and *Cyrus*, and *Euthymius*, and *Iohn*, and to others, we wot not who, neither out of what countrey: of which number some in very deed were Nestorians, some others to auoide the suspicion of that heresie, accursed *Nestorius*, and returned vnto the Church. Vnlesse thou accurse (said *Xenaius*) all those which fauor of *Nestorius* filthy sinke of hereticall doctrine, thou thy selfe shalt seeme to be of *Nestorius* opinion, although thou accurse both him & his doctrine, yea a thousand times. The same *Xenaius* moreover dealt by letters both with the complices of *Dioscorus* and the fauourers of *Eutyches*, perswading them to hold with him against *Flavianus*, not that they should accurse the councell, but onely the persons at one named. After *Flavianus* the Bishop had withstood them a long while, and saw that others held with *Xenaius* against him, namely *Eusebius* bishop of some cite or other within Cappadocia the lesse, *Nicias* bishop of Laodicea in Syria, with others of other countreys (whose accusations proceeding of abiection of mindes we will passe ouer with silence, and giue others leaue to report them) at length perceiuing they would be pacified, if the aforesaid persons were accursed, he yeelded vnto them. And after he had condemned those men, with his owne hand he wrote vnto the Emperour, for these men had set him vp against *Flavianus*, as if he had bene patron of *Nestorius* heresie. Neither was *Xenaius* satisfied with this, but againe required *Flavianus* to condemne both the councell and such as affirmed there were two natures in Christ, the one humane, the other diuine, who for refusing to doe this, is charged afresh with *Nestorius* opinion. Last of all, after much adoe, when the Patriarch had published a forme of faith, wherein he had vnsaindeedly giuen to vnderstand, that the councell as touching the deprivation of *Nestorius* and *Eutyches*, was to be approued, but not for their decree of the faith and doctrine: they threaten to take him in hand againe, as one that secretly fauoured of *Nestorius*, vnkisse he would accurse both the councell it selfe, and them that affirmed there were two natures in Christ, one diuine, the other humane. Moreover with flatterie and fallacies they allured the Iaurians to their side, and patched together a forme of faith, wherein they accursed both the

councell

councell, and such as affirmed there were two natures in Christ in the end they deuided themselves from *Flavianus* and *Macedonius*, and ioyned with them who had subscribed vnto that patched faith. In the meane space they requested the bishop of Ierusalem to lay downe his faith in writing, the which he did, and sent it by the faction of *Dioscorus* vnto the Emperour. This faith at length with shame enough they brought forth, accusing such as sayd there were two natures in Christ. But the Bishop of Ierusalem charging them that they had corrupted his faith, wrote another, wherein there was no such accuse. And no maruell at all; for they haue corrupted ofentimes the bookes and writings of the holy Fathers, by changing their titles and inscriptions, and fathering many of the workes of *Apollinaris* the heretike vpon *Athanasius*, *Gregorie* the renowned, and *Iulius*, snaring many of the simple people with these their wiles and subtilties, in their hereticall opinions. They craued also of *Macedonius* that they might see his beliefe in writing, who protested that he onely allowed the faith published of old at Nice by three hundred and eightene holy Fathers, and afterwards ratified at Constantinople, accusing *Nestorius*, *Eutyches*, with such as sayd there were two Sonnes, or two Christs; or deuided the natures: yet spake he not a word of the Ephesine Councell which deposed *Nestorius*, neither of the Chalcedon Councell, which deuiued *Eutyches*. Wherefore the Monkes of Constantinople were wonderfully moued with this, and deuided themselves from *Macedonius*. All this while *Xenaius* and *Dioscorus* hauing linked vnto their side many other Bishops; behaued themselves intollerably towards such as would not accurse whom they would haue accursed; inasmuch that they procured diuers, because they would not yeeld vnto them, to be banished. Thus they made *Macedonius*, *Iohn* Bishop of Platam, and *Flavianus* to leaue the countrey. So farre of the Monkes letters.

## CHAP. XXXII.

*How Macedonius Bishop of Constantinople and Flavianus Bishop of Antioch were exiled.*

**T**he things which secretly bered the mind of *Anastasio*, were farre otherwise. For when *Ariadne* purposed to present *Anastasio* with the Imperiall robe, *Euphemius* the Bishop would in no wise consent to his coronation, until that *Anastasio* deliuered him his hand writing confirmed with an oath, wherein he plainly declared if he were Emperour he would maintaine the true faith, and bring no noueltie into the Church of God: which hand writing he gaue *Macedonius* the treasurer to keep. *Euphemius* did this because *Anastasio* was suspected to be a Manichee. When *Macedonius* was aduanced to the reuerend office of Bishop, *Anastasio* called for his hand writing: It is (saith he) a great discredit vnto our scepter, that our hand should be kept to testifie against vs, or that we should be tied to pen and paper. But *Macedonius* denied him very stoutly, and affirmed plainly it should neuer be said of him, that he betrayed the faith: therefore *Anastasio* the Emperour deuised how to worke him mischief, to the end he might colourably depose him. At length there came forth young men, standing both themselves and *Macedonius* also with false accusations. But he being knowne to haue wanted the member of generation, they turne themselves to other subtilties: neither rested they until at length through the fetches of *Celer* captain of courtiers, they had pitifully wrought his depriuation. Where ensued after this conspiracy against *Flavianus*, other troublesome business. For we our selues haue learned of old men, who remembred very well such adventures as befell vnto *Flavianus*, how the Monkes of Cynegetia, which inhabited the chiefe countrey of Syria, being perswaded by *Xenaius* bishop of Hierapolis bordering vpon Antioch, and armed after the Chalcians *Philoxenus*, made an insurrection, came all vpon a heap to Antioch, purposing to force *Flavianus*, both to accurse the councell of Chalcedon, and *Leodegare* of the faith. When *Flavianus* took the matter very grievously, and the Monkes vrged him with violence, the citizens by reason of that great stirre and sedition, made such a slaughter of the Monkes, that many of them, nay an infinit number, in stead of quiet earth and still grane, were buried in the swift waues of the riuer Orontes. Where happened another thing that was no lesse lamentable then the former. The Monkes which inhabited Celoisoria, now called Syria Minor, bearing singular good will and affection vnto *Flavianus*, who sometime led a Monasticall life in the Abbey of Tilmogium, came in all the haste to Antioch for to assist *Flavianus*, so that there

Hereticall  
monkes, idle  
braines, all  
set vpon con-  
tention, were  
slaine like  
dogs at Anti-  
och & thrown  
into the riuer  
Orontes.

there ensued thereof great mischief. Wherefore *Flavianus*, whether it were for the houre of his daughter, or the latter calamitie, or peradventure for both, was banished the province, and entoynd to inhabite the craggie deserts in the furthest part of *Palæstina*.

## CHAP. XXXIII.

Of *Seuerus* Bishop of *Antioch*.

*Seuerus* Bi. of  
*Antioch*, yet  
an hereticke.

The Monkes  
of *Palæstina*  
vnto *Alecion*.

**W**hen *Flavianus* was exiled, *Seuerus* was chosen Bishop of *Antioch*, in the ninth Diu, the five hundred threescore and first yeare after the citie bare this name: but now, that is, the time I penned this historie, the five hundred fortye and first yeare. This *Seuerus* was borne in *Sozopolis* a citie of *Pisidia*: before they made him bishop, he had beene last at *Berytus*. But as soone as he was baptized in the Church of *Leontius* the holy martyr, whom *Triopolis* a citie lying on the sea coast of *Phoenicia* doth honor, he transferred his studie from Law vnto monasticall life, the which he led in a monastery lying in the mount betwene *Gaza* and *Maiuma*, where *Peter* the Iberian, Bishop sometime of *Gaza*, and the companion of *Timotheus* *Alarius*, both in sustaining of banishment, and substance of doctrine, was much spoken of. Furthermoze, *Seuerus* (of whom I purpose to intreate) conferring with *Nephalus* (who sometime was of one religion with him, to wit, that there was one nature in *Christ*, yet afterwards held with the Councell of *Chalcedon*, and such as said there were two natures in our Lord *Christ* *Iesus*) was expelled the monastery by *Nephalus* and his complices, together with many others of his opinion. Whence he went straight to *Constantinople*, both for himselfe and in the name of all the rest that were expelled with him, and so became acquainted with the Emperour *Anastasius*, as it is reported by him that wrote *Seuerus* his life. Wherefore he wrote letters vnto the patrons of his opinion, of their mutuall loue and agreement, where by name he condemneth the Councell of *Chalcedon*. This which I speake of is layd downe by the Monkes in their Epistle vnto *Alecion*. The Epistle which *Timotheus* now Bishop of *Constantinople*, wrote vnto the Monkes here in *Palæstina* of mutuall loue and agreement, was receiued: but the deprivation of *Macedonius* and *Flavianus*, together with the letters of *Seuerus*, were reiecte. Also the messengers that brought the letters, were (as they deserved) contumeliously intreated, (for the citizens and monkes conspired their deaths) that they were faine to runne away for to saue their liues. And thus it went with vs in *Palæstina*. But of the provinces of *Antioch*, they were partly led into error with others, namely *Martinus* Bishop of *Berytus*, and partly constrained to subscribe vnto *Seuerus* letters of mutuall loue and agreement, which accused not onely the Councell, but also whosoever affirmed there were two natures in *Christ*, the one diuine, the other humane. But such as were compelled to giue their consent, repented them afterwards, and returned vnto the Church, namely the Bishops throughout the province of *Apamia*. There were other some that would in no wise agree, of which number *Iulianus* Bishop of *Bostra* was said to be, *Epiphanius* Bishop of *Tyrus*, with other Bishops. The *Isaurians* after repentance condemned their former error and folly, and accused *Seuerus* with all that fauoured him. Other Bishops and Priests within *Seuerus* iurisdiction, forsooke their Churches, namely *Iulianus* Bishop of *Bostra*, *Peter* Bishop of *Damascus*, who liue here with vs: *Mamas* also with one of the two *Dioscorians*, who affirmed there were two natures from the beginning, whose wilfull frowardnesse made *Seuerus* whether he would or no to condemn them. After a few lines: The monasteries both here and at *Ierusalem* (God be praised for it) do hold with the right faith, euen for to do many cities and Bishops. For all which, and for our selues, youchsafe most holy Lord, and our right honorable father, to pray that we fall not into temptation.

## CHAP. XXXIIII.

How *Cosmas* and *Seuerianus*, two Bishops within the Province of *Antioch*, sent *Seuerus* their Archbishop a deprivation.

**I**f so much the aforesaid letters make mention how the province of *Apamia* fell from *Seuerus*, now we thought good to lay downe a certaine historie deliuered vnto vs by our fathers, which we found no where recorded. *Cosmas* bishop of our *Epiphania* upon the river *Oroetes*, and

and *Seuerianus* Bishop of *Archusa* a bordering citie, being very much offended with *Seuerus* letters of mutuall loue and agreement, first of all deuised themselves from his communion, next sent vnto him a Libell of depriuation, although he gouerned the bishoppich of *Antioch*, deliuering it vnto *Aurelianus* chiefe Deacon of *Epiphania*, who because he feared *Seuerus*, and reuerenced the authoritie of so worthy a bishoppiche, at his first coming to *Antioch* arayed himselfe in womans attire, and so got him to *Seuerus*: he behaued himselfe so softly and so effeminatly, that they took him to be a woman indeed: he muffled himselfe, and pulled the veile over his head as farre as his breast: he whined with a shrill and pittifull voyce: he sighed deeply: he croched like a poore Inter: and as *Seuerus* passed by, he reached into his hand the bill of depriuation: when he had so done, he piously conueyed himselfe away from the traine that followed *Seuerus*, and so was out of their reach ere *Seuerus* could learne what was contained in the Libell. But *Seuerus* though he receiued the Libell, and perceived what they had written therein, continued neuertheless in his Bishoppiche vnto the death of *Anastasius* the Emperour. When *Anastasius* understood of the circumstances which happened vnto *Seuerus* (I cannot chuse but recozd in this place the good nature and clemencie of *Anastasius*) he charged *Asiaticus* Lieutenant of *Libæsa* in *Phoenicia*, to remove *Cosmas* and *Seuerianus* from their Bishoppiches, because they sent vnto *Seuerus* the Libell of depriuation. After his coming into the East, and perceiuing how that many were of *Seuerianus* and *Cosmas* opinion, and that they defended their citie manfully, he wrote backe vnto *Anastasius*, that there was no displacing of them without daughter and bloodshed: Wherefore there was so much mercy and pittie in the mind of *Anastasius*, that he signified vnto *Asiaticus* in plaine words, he would haue no enterprize taken in hand, were it neuer so noble or so worthy, if it did cost him as much as one drop of blood. In this state were the Ecclesiasticall affaires during the reigne of *Anastasius*, whom some men haue blotted out of the sacred catalogue as enemy vnto the Councell of *Chalcedon*, for at *Ierusalem* he was accused.

The clemencie of *Anastasius*.

## CHAP. XXXV.

The foyle and ouerthrow of the *Isaurian* tyrants.

**P**eradventure we shal not otherwise chuse but perfozme that which we promised before, if we annexe vnto the aforesaid historie other famous acts that were done in the dayes of *Anastasius*. *Longinus* the brother of *Zeno*, after his coming (as I said before) into his native soyle, made preparation to proclaim open warres against the Emperour: gathered great power from every place together with the *Isaurians*, and he himselfe being an *Isaurian*, marched forwards to battell. There came to aide him the bishop of *Apamia* in *Syria*. Shortly after the warre was ended, partly because the *Isaurians* which fought with *Longinus* were singled euery one, and partly also because the heads of *Longinus* and *Theodorus* were sent of *Iohn* the *Scythian* to *Constantinople*, and there by the commandement of the Emperour stuck vp on poles beyond the water, ouer against *Constantinople*, in a place called *Syca*. It was a goodly sight vnto the citizens of *Constantinople*, for *Zeno* and the *Isaurians* had grievously be- trod them diuers times before. A second *Longinus* named *Selnuncius* one of the chiefe rebels, and *Indus* were sent aliae by *Iohn* named *Cyrus* vnto *Anastasius* the Emperour, which made both the Emperour and the citizens of *Constantinople* marvellous glad: for *Longinus* and *Indus* were tied with iron chaines about their neckes and wrists of their hands, led through out the streets, and about their stage and theater, as the guise is in triumphs. Immediately upon that, the *Isaurian* tribute which mounted to five thousand pounds, and was payed vnto the barbarians, thenceforth was brought vnto the Emperours treasury.

The B. of *Apamia* a rebel

*Longinus* a.

*Indus*.

## CHAP. XXXVI.

Of the barbarians called *Sceneta*, how they rebelled, yet afterwards ioyned in league with the *Romanes*.

**S***ceneta*, barbarians so called, because of their dwelling in tents and tabernacles, were so puffed vp with pride that they took armour against the Empire of *Rome*, yet to their great hurt and damage: they destroyed *Mesopotamia*, both *Phoenicia* and *Palæstina*. In

In the end they were so plagued of the captains and lieutenants throughout every province, that thenceforth they cried truce, and toynd in league with the Romaines.

## CHAP. XXXVII.

*The besieging of Amida, and building of Daras.*

Enfathius  
historio-  
r died  
anno dom.  
524.

Daras a noble  
citie.

**T**he Persians moreover breaking their league, and passing beyond their proper bound, were led by *Cabades* their king into Armenia: they overcame the country: they took *Theodosiopolis*, and came to Amida a strong citie in Mesopotamia, & besieged it, the which was afterwards recovered by the Emperour of Rome, not without great paine and trouble. If any be disposed to know exactly all the circumstances thereof, and as commodiously to have all at his fingers ends, let him read *Enfathius*, where the whole is laid downe in writing with great skill and diligence: who when he had continued the historie unto the twelfth yeare of *Anastasijs* raigne, and the time which our pen both now prosecute, he knit up his style, and departed this life. When this battell was ended, *Anastasijs* made of a wild country a civill towne, in a place of Mesopotamia called Daras, lying in the furthest parts of the Romaine dominions, as a bound betwene one countrey and another: walled it very strongly about: erected goodly and gorgeous buildings: founded holy Churches, princely palaces, publique bathes, with divers other such monuments wherewith cities are set forth and adorned. The report goeth that the place was called Daras, because *Darius* was there overcome by *Alexander* king of Macedonia, the sonne of *Philip*.

## CHAP. XXXVIII.

*Of the place called the Long wall, builded by Anastasijs.*

**T**he aforesaid Emperour made a noble and a princely peece of worke in Thracia, called the Long wall, situated in a goodly soyle, from Constantinople at the furthest two hundred and fourescore furlongs, the Sea compasseth either of them about four: hundred and thientie furlongs, in breadth much like a narrow sea, and maketh of the sides an island, being all in maner enuironed with water: it transportheth with great speed such as sail from Pontus to Propontis and the Thracian sea: last of all it repelleth such barbarians as make irruptions out of the sea Euxinum, Colchis, and the fennes of Meotis, and out of the deserts beyond the hill Caucasus, and out of Europe.

## CHAP. XXXIX.

*Of Chrysargyrum the tribute for baudrie, which Anastasijs the Emperour tooke away.*

**T**here is besides another worthy act, or rather diuine, done of this Emperour in taking away the tribute *Chrysargyrum*, which is to be receiued of vs to the knowledge of the posteritie in time to come. And to speake thereof sufficiently, we haue need of *Thymocides* tongue, or some other more eloquent and copious, yet I will discourse thereof, being not so much encouraged with my simple stile and slender words, as with the noble mind of the author, and the worthinesse of the act. There was a wicked tribute, obious to God and man, vnseemly among the barbarians themselves, and no lesse abominable to be spoken of among Christians throughout the Romaine dominions, set and demanded of the ample & renowned common weale of Rome, not spoken of vnto the time of *Anastasijs*, and why so I am not able to declare, the which his noble and vertuous mind tooke away, not without the great commendation of all the people vnder heauen. This tribute was set (omitting diuers sorts of people) vpon such as liued by filthy lucre and gaine vpon naughtypackes, which made sale of shamefastnesse, haunted brothelhouses, and prostituted themselves in blind corners of the citie: to be short, vpon all such as were not ashamed to commit whoredome, who intured nature not a little, and brought the common weale to great reproch and infamie, inasmuch

that the filthy gaine gotten thereby allured thereunto such as burned with brutish lust and concupiscence, no other wise then a law or proclamation. Again, the gatherers of this impious and abominable tribute accruing by reason of such heinous offences, brought it euery fourth yeare vnto the chiefe magistrate, so that it was thought to be one of the chiefeest tributes that belonged vnto the crowne, and laid it vp in the Cardiuance or priuie coffers. The ceasurers were not of the simplest sort and meanest persons, neither the office nambyed among the basest in the common weale. *Anastasijs* vnderstanding the whole, made the Senate priuie thereunto, tolde them what an heinous and an horrible act it was, commanded it should quite be taken away, and burned the roles which directed them vnto the ceased and taxed pels. Furthermore when he purposed with himselfe to offer sacrifice vnto God in rooting out that filthy and abomination, to the end it might be vnpossible for any after him to reuise those old hegges of Lecherie: he fasted himselfe to be in a great agony, accused himselfe of rash dealing, and more madnesse, saying he was too baigneglorious, and by that meanes weped not the vtilitie and profit of the common weale, in that he had taken away both foolishly and without aduisement, so large a tribute, begun so many yeares ago, and continued so long a time, not foreseeing the discomforts that ensued by reason of the want thereof, nor the charges for maintenance of souldiers, who are as the vials of the common weale: nor of those which of the liberality arising thence, were maintained in the service of God. Last of all, making no man of his counsell, he proclaimed that his will was, the tribute should be wholly restozed againe: therefore he called vnto him the old receiuers, he tolde them that he was sorry for the burning of the records, that he knew not what to do, how to excuse his folly, neither what to devise, seeing their registeries were consumed to ashes. What as they vnfaignedly and from the very hart bewailed their losse, and the want of the ill gotten gods which came thereby into their hands, and tolde him plainly it was in maner vnpossible to restoze the tribute againe: he requested them to do all their endeavour, and to search if haply they might find among all the records that were in any place preserved, the order of demanding the tale and tribute. Wherefore he sent vnto euery one of them his charges for searching the countries and records, and commanded that euery deede or scrole which made mention thereof, wheresoeuer it were found, should be brought vnto him, to the end this tale might be restozed againe in such good order that it could neuer fall afterwards into decay. Shortly after when these messengers of trust brought tidings what they had found, *Anastasijs* was wonderfull glad, & seemed to tickle at the heart for joy: he relioged indeed, because now he had brought about that which troubled him so much. What (sayth he vnto them) haue yea found any records? where found yea them? be they to any purpose? do ye thinke there are any where any more left behind? They answered that their trauell had bene great, that they rode about day and night, that they had searched both towne and countrey, and swore by the life of the Emperour, that there was not left in all the Empire of Rome, not as much as a patch of any scrole that was not brought vnto him. When the Emperour commanded a pile to be made, all the papers, registers, records, bills, and bandy notes to be set thereon, and burned to ashes. When the fire had done his part, he gaue commandement they should throw water vpon the ashes, either quite to drowne them, or to dyne them away with the streame, purposing fully by this means for euer to tread vnder foote the scroles of the bandy tribute, that neither sparke, neither ashes, neither letter, neither any memorie should remaine after the firing of the records. But while we commend *Anastasijs* so highly for banishing this shamefull tribute, lest we seeme ignorant what diuers men of old being wedded to their owne affections haue reported of him, we thought good here to lay downe their sayings, and conuince them with their owne words.

## CHAP. XL.

*What Zosimus wrote of Chrysargyrum the shamefull tribute, and of Constantine the Emperour.*

**Z**osimus one of them that was bewitched with the impious rites and abominable service of Pagans, being incensed against *Constantine*, because he was the first Emperour which sooke the detestable idolatrie of the Gentiles, & embraced Christian religion: great

Zosimus flanders of Constantine the great.

reporseth that the tribute *Chrysargyrum* was first devised by him; that he devised it should be paid every fourth year. With infinite other flanders, he goeth about to defame the good and noble Emperour *Constantine*. For he said, he devised mischiefs against all sorts of men, of what degree or calling so ever they were: that he slue his sonne *Crispus* very lamentably; that he dispatched his wife *Fausla*, by shutting her up in a boiling bath: that when he would have had his priests to purge him by sacrifice of these horrible murders, and could not have his purpose, (for they had answered plainly, it lay not in their power to cleanse him) he lighted by chance upon an Egyptian which came out of Iberia, & being persuaded by him that the Christian faith was of force to wipe away every sinne were it never so heinous, he embraced willingly all whatsoever the Egyptian told him. Last of all, that he forsaking his countrey religion, cleaved unto impietie, as this lewd varlet reporteth. But that all these reports be no other then lyes and flanders, I will immediately declare: and so much be spoken in the meane while of *Chrysargyrum*.

## CHAP. XLII.

An innelime against *Zosimus* the Ethnicke, for reviling of *Constantine*, and railing at the Christians.

**T**hou sayest (O wicked spirit and fiend of hell) that *Constantine* purposing to build a citie comparable to Rome, layd the foundation of an ample and worthy citie, first in the countrey of Troy, and pallace of *Priamus*; but after the stones were layd, and the wall erected on high, to have perceived that Byzantium was a godlier soile for his purpose, to have enuironed it with a wall, to have enlarged the old and ancient citie, to have adorned it with godly and gorgeous building, that it seemed not much inferior to Rome, which grew by little and little for the space and continuance of many yeares to that perfection the is at. When sayst moreover that he gave to the citizens of Byzantium a measure of graine: that such as departed this world at Byzantium left him great summes of gold for to build and end his pallaces. Again thou reportest (I will use thine owne words) that the Emperour kept befall unto *Constantine* after the death of *Constantine* his father, & the decrease of his brethren: that *Constantine* (at what time *Magentius* and *Bretannion* rebelled) endeavored to persuade *Bretannion* to shake of armour: that when both armies layned together, he made an oration, and put them in remembrance of the liberality and bountifullnesse of his father towards them, under whose banner they had soiled many an host, and received of him large rewards: that the souldiers immediatly after the hearing of his oration, took away the princely robe from *Bretannion*, & led him like a private man unto *Constantine*, who (though thou recallest him with his father) did him no hurt at all. How it can be that so liberal and bountifull a prince could be so great a harle and pinch penny, as to raise of his subjects so wicked a tribute, I cannot see. That he murdered neither *Fausla* nor *Crispus*, neither was instructed in the mysteries of our Christian religion by any Egyptian at all, heare I beseech thee what *Eusebius* himselfe *Pamphilus*, who lived the same time, both with *Constantine* and *Crispus*, and had great familiarity with them, wrote of that matter. As for thy selfe, thou writest such things as thou never hearest of, and are farre from being true, for thou writest long after, to wit, in the time of *Arcadius* and *Honorius*, or after their raigne. *Eusebius* in the eight booke of his Ecclesiasticall history writeth in this sort: Not long after, *Constantine* the Emperour passing allover throughout his life time in clemencie and goodnesse towards his subjects, singularly affected towards Gods word, ended according unto the law of nature the common race of his mortall life, leaving behind him his naturall sonne *Constantine* Emperour and *Cesar* to supply his roome, a little after. His sonne *Constantine* being proclaimed full Emperour and *Cesar* by the army, long before by God himselfe the universall king, became a follower of his fathers pietie in Christian religion. And about the later end of his royle he writeth thus. *Constantine* the mightie & puissant Emperour being renowned for every rare vertue & godlinesse, together with his sonne *Crispus* the most godly Emperour, like unto his father in all things, subdued the East parts of the world. No doubt *Eusebius* who lived after *Constantine*, would not so highly have commended *Crispus*, had he bene slaine of his father. Again *Theodoretus* writeth how *Constantine* about his later end was baptized at Nicomedia, & that therefore he deferred it unto that time because he had a great desire to be baptized in Jordan. But thou most wicked *Zosimus* reportest, that

Euseb. eccle.  
hist. lib. 8.  
cap. 14.

Euseb. lib. 10.  
cap. 9.

that since Christian religion was published throughout the world, the state of the Romaine Empire decayed and came to nought, the which proceeds from the either of ignorance, that thou hast not read over the ancient writers, or of malice. For the contrary is soon proved, that the Empire of Rome increased together with our faith. Remember I beseech thee how about the time of the incarnation of our saviour *Christ Iesus*, many of the Macedonians were by the Romaines subdued: Albania, Iberia, Colchi, and the Arabians; moreover the Frenchmen, the Germanes, the Brittaines, in the 123. Olympiad after *Caesar* had overcome them with great and grievous battailes, and made the six hundred cities which they inhabited, tributaries (as historiographers do write) unto the Empire of Rome. This *Caesar* was the first which after the Consuls governed the Empire alone: he made the way sure for the setting up of the glorious Monarchie, and in stead of the popular and common regiment, brought into the world that kind of raigne. No doubt it came to passe through the providence of God, because that the Monarchie of *Christ* was shortly after to take place. All Iudaea, Judea, and the bordering countries were annexed unto the Empire of Rome: so that the first taring, where *Christ* also was to be taxed, then first began, and Bethlehem likewise layd be Luke 2. fore their eyes, how that which of old was prophetic of her, was then fulfilled. For thus had the Prophet *Micheas* foretold of her: And thou Bethlehem Iudaea, art not the least among the Princes of Iudaea, for out of thee there shall come unto me the captaine that shall governe my people Israel. When *Christ* our God was borne into the world, Egypt was ioyned unto the Empire of Rome in the time of *Augustus Caesar*, (for then it was that *Christ* appeared in the flesh) who overcame *Antonius* and *Cleopatra*, which afterwards dispatched themselves. After their death *Cornelius Gallus* was by *Augustus Caesar* made Lieutenant of Egypt: & after the Ptolomees decayed, he raigned over Egypt. What countries were wonne from the Persians by *Ventidius* & *Curbulon* his captaine of *Nero*, by *Senerius*, *Travianus*, *Carus*, *Cossius* & *Odenathus* of *Palmyra*, by *Apollonius* & sundry others: how oft *Seleucia* & *Ctesiphon* were taken: how oft *Nisibis* was now the Romaines, anon the Persians, and after what sort *Armenia* with other bordering nations became under the Empire of Rome, thou thy selfe hast penned it as well as others. And yet I had almost forgotten what thou writest to have bin done by *Constantine*, (who by meanes of our religion governed the Romaine dominions with valiant mind and noble prowesse) also what befell unto *Julianus*, nuzzled up in the wicked mysteries, what wounds and skarres he left in the common weale. As for the prophecies which concerne the end of the world, or whether it had a beginning, and whether it shall have an ending, it is an higher matter then can sink into thy braine. Wherefore let us see if thou wilt, how the Emperours which were Ethnicks and pagans, maintainers of Idolatry & Paganisme, and how of contrary such as cleaved unto the Christian faith, ended their raigne. Was not *Caesar* *Julius* the first Emperour slaine by conspiracie? Was not *Nero* murdered by one of his familiar and deare friends? Was not *Galba* the like end, *Otho* and *Vitellius* who all three raigned onely sixtene moneths? What shall I speake of *Titus*, who *Domitianus* poisoned, although he was his owne brother? What sayest thou of *Commodus*, did not *Narcissus* dispatch him out of the way? What shall I speake of *Peritax*, and what of *Julian*, enjoyed not both they one kind of death? What, did not *Antonius* the sonne of *Schervus* murder his brother *Gerat*: and did not *Martialis* requite him with the like? What shall I say of *Macrinus*: did not the souldiers sle him like a captive about Byzantium, and cruelly put him to death? Was not *Aurelius Antonius*, like a captive about Byzantium, and cruelly put him to death? Was not *Alexander* immediately after him, together with his mother likewise put to death? What shall I say of *Maximinus*, who his owne army dispatched: or of *Gordianus* who through the treason of *Philip* was in like sort by his own souldiers put to death? Let me I pray thee thy selfe *Zosimus*, what happened unto *Philip*, and after him unto *Decius*, were they not slaine by the enemy? What *Gallus* and *Volusianus* with them, were they not murdered by their owne armies? What of *Aemilianus*, had not he the like miserable end? What *Valerianus*, was not he taken by the Persians in batell, and led about of them in triumph? What *Galienus*? was he not slaine through treason, and Caracalla beheaded when *Diocletian* came to be Emperour, whom *Diocletian* cut off lest they should raigne with him? After whom *Herculius Maximianus*, his sonne *Maxentius*, and *Licinius* died Licinius. with contumely and shame enough. But since the time the most noble Emperour *Constantine* began

The Empire of Rome increased with the faith. Macedonia, Albania, Iberia, Colchi, Arabians, Frenchmen, Germanes, Brittaines, Iudaea.

Luke 2.

Micheas.

Math. 2.

Egypt.

Many countries of Persia.

Seleucia.

Ctesiphon.

Nisibis.

Armenia.

C. Julius Caesar.

Caesar Caligula.

Nero.

Galba.

Otho.

Vitellius.

Titus.

Commodus.

Peritax.

Nicibis.

Antonius.

Macrinus.

Aurelius Antonius.

Alexander.

Maximinus.

Gordianus.

Philip.

Decius.

Gallus.

Volusianus.

Aemilianus.

Valerianus.

Galienus.

Caracalla.

Maximianus.

Maxentius.

Licinius.



Julian.

began to raigne, since he consecrated vnto God the citie he had built, & called it after his owne name, looke about I pray thee and speake indifferently, was there any one Emperour in that citie (*Julian* a man of thine owne religion and the Emperour onely excepted) that was murthered, either by his owne subiect, or by theemie: or any one tyrant that vanquished the Emperour, *Basiliscus* excepted: who although he thrust *Zeno* beside the Imperiall scepter, he was overcome of him againe, and lost his head: As for *Valens* that persecuted the Christians, I will yeld, take him to thee, thou speakest of none other. Let no man take this our discourse for impertinent to the Ecclesiasticall historie, as well because it is profitable to the reader, as so for that the heathenish historiographers of spite and malice, haue endeavored to corrupt the true histories. But now let vs returne vnto the rest of *Anastasiu* raigne.

## CHAP. XLII.

*Of Chrysotelia, a kind of tribute denied by Anastasiu.*

**E**Wen as the acts mentioned before were nobly done of *Anastasiu*, & agreeable with the maiestie of an Emperour: so there ensued immediatly after other doings of his which darkened the commendation and renowne of the former. For he denied the tribute called *Chrysotelia*. He made merchandise of the souldiers stipend and wages, not without great damage vnto the common weale. He took away from the courts & places of iudgement their tribute and renewes, & appointed throughout euery citie such as they call *Procurators* or *Attorneys*, through the procurement as they say of *Marinus Syrus* the chiefe *Magistrate*, called *President* of the Court. Whereof it came to passe, that the greater part of the tribute and renewes was lost, the worship and honour of cities decayed. For vnto that time the names of the Senators or Aldermen were matriculated, and euery citie counted of the benchers of a Senate.

## CHAP. XLIII.

*The rebellion and tyrannie of Vitalianus.*

**V***italianus* a Thracian rebelled against *Anastasiu*, ouerranne Thracia & Mydia, as farre as *Odyssus* and *Anchialus*, marched towards Constantinople with a great multitude of people, which had no certaine dwelling, but roged about and lay in the fields: the Emperour sent *Hypatius* to giue him battaile. But whē *Hypatius* being betrayed of his own souldiers, was taken aliue, & ransomed with a great summe of money, *Cyrillus* made expedition against him, fought a dangerous and doubtfull field, so that many began to sicke. Againe when *Cyrillus* by pursuing after theemie, and calling againe his owne souldiers, seemed to haue the vpper hand, *Vitalianus* turned him vnto *Cyril*, and as the souldiers recouled of spite, he took him in *Odyssus*. Last of all, he inuaded the whole countrey vnto *Syca*, destroying with sword and consuming with fire all that lay in his way, purposing fully to take Constantinople, and to be crowned Emperour. As he pitched his campe in *Syca*, *Marinus Syrus* (mentioned before) went from the Emperour with a great nauy to giue him battaile. Wherefore when their armies came nigh together, the ones front was towards *Syca*, & others towards Constantinople. First, for a while they sturre not, next they skirmish and skirmish vpon the water, no otherwise then in dalliance: in the end they close their nauias, & fought a sore battaile about *Bytharia*, where *Vitalianus* hauing lost the greater part of his power, was altogether discouraged and took his flight. Away went his souldiers with all speed, so that the day after there could not one of the souldiers be scene either passing ouer the seas, or wandering about the citie. The report goeth, that *Vitalianus* abode a while in *Anchialus*, & there liued quietly. Furthermoze another sort of barbarians, who likewise liued abroad, cut ouer the sea & inuaded *Pylas* a citie in *Cappadocia*. About the same time *Rhodos* on a certaine night now the thirde time was shaken with a wonderful great earthquake, & in manner all ouerthowne.

## CHAP. XLIIII.

When *Anastasiu* would haue had this clause: who was crucified for our sakes, added to the Hymne called *Trisagium*, the people were on an vpror, so that he sent them word he would be no longer their Emperour, and the people with that were appeased. Not long after *Anastasiu* died.

**A**Bout that time there was among the citizens of Constantinople a sore tumult and sedition, because the Emperour had added vnto their *Trisagium*, who was crucified for our sakes,

takes as if the interlacing of that clause had bin an ouerthrow vnto Christian religion. The captaine and ringleader of this hurlyburly was *Macedonius* with the Priest of his diocesse, as *Seuerus* writing vnto *Soterius* doth remember. This *Seuerus* was not then made priest, but liued in the Emperours palace, being not expelled his monastrie with the rest, as I said before. I take that *Macedonius* was banished not onely for the crimes he was falsely charged withall, but also for this present sedition. And when the people were furiously disposed because of the former clause, not onely the nobilitie were in great danger of their liues, but also many goodly buildings were set on fire. The people in their rage found a certaine wonke a rude and simple fellow in the house of *Marinus Syrus*, first they strike his head of his shoulders, saying that though his procurement the aforesaid clause was interlaced: afterwards they tyed him to a long poll, and lifted him on high, with great shouting in derision of him: here is he that conspired against the Trinitie. The flame of sedition did so fast about, and their behaviour was so outrageous, that the Emperour for sorrow wist not what to do, he threw aside the Imperiall scepter, came vnto the theater, sent the Rebels about to procure claim that with god will he would be Emperour no longer: that many in no wise were to be preferred to that roome, for the place allowed but of one which was to succede him in the Empire. The people hearing of this, changed their minds vpon a sudden, requested *Anastasiu* to take the crowne, and in so doing they would be quiet. *Anastasiu* shortly after this first departed this life, when he had bene Emperour of Rome twentie seven yeares, thre moneths, and so many dayes.

Anno Domini.  
519.

The end of the third booke of Euagrius Scholasticus.



## THE FOWRTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

## CHAP. I.

*Of Iulianus the first Emperour of that name.*

**W**hen *Anastasiu* had changed the worse for a better life (as I sayd before) *Iulianus* Iulianus was a Thracian the ninth day of the moneth *Panemus* called of the Romaine: Iuly, the five hundred thre score and first yeare after that the citie of Antioch was so called, took the gouernment of the Empire, and was proclaimed Emperour by the *Pretorian* souldiers, whose captaine he had bene, what time he was *Prefect* of the Court. He came vnto this Imperiall dignity: for there liued then many worthy personages of *Anastasiu* alliance, flowing in all wealth and felicitie, and of that great power which accustomed to aduance and preferre men to that great honour and royaltie.

Anno Domini.  
519.

## CHAP. II.

*Of Amantius the Eunuch and Theocritus, and how Iulianus put them to death.*

**A**Bout that time *Amantius* a man of greater power and chiefe of the Emperours chamber, seeing that no Eunuch could be Emperour, wished that *Theocritus* his swayne brother might attaine vnto the Imperiall robe. Wherefore he called *Iulianus*, deliuered him a great summe of money, bad him distribute it among such as he thought could do most in preferring *Theocritus* to the crowne. But *Iulianus* either by bribing the people in his owne behalf, or by winning with money the watch, & good will of the gard (both is reported) got to be Emperour himselfe. And immediatly after, he executed *Amantius*, *Theocritus*, with many others.

In raigne and loue fewell-loues are faithfull.

*How Iulianus through wiles bereaued Vitalianus of his life.*

**W**hen Vitalianus who sometime attempted to banquish Anastasius the Emperour, his life in Thracia, Iulianus sent for him to Constantinople. For he feared not only his power, but also the variable chance of warre, the fame of his person which was rise in every mans mouth, and his aspiring mind vnto the Empire. And when he saw by coniectures, may perceived without all doubt, that he could by no meanes overcome him vntlesse it were vnder cloke of fained friendship: he put on a dissembling visage, which easily may not beespied, and made him one of the captaines called Present. And to the end Vitalianus might build the more boldly vpon him, and be snared the sooner, he advanced him to be Confull. When he was made Confull, and had his conuersation in the palace, he was by conspiracie slaine in a certaine gate behind the Emperours Court, & suffered this punishment for the hainous offences he had vnadvisedly practised against the Empire of Rome. But these things were done a good while after.

Dissemblatid.  
Blood will be recompenced with blood.

## CHAP. IIII.

*After the deprivation of Severus Bishop of Antioch, Paulus succeeded, and after him Euphrasius.*

**S**everus Bishop of Antioch because he ceased not daily to accurse the counsell of Chalcedon, specially in his stalling letters (so called of the setting of bishops in their episcopall sears) and in other Epistles written in the defence of these, although they were sent vnto all Patriarches, yet onely Iohn Bishop of Alexandria the second of that name, Dioscorus and Timothee, accepted of them (the letters are to be seene in these our dayes): & because that here vpon there arose great schisme & contention in the Church, so that the people were deuised into sundry factions: therefore Severus was severely punished. For Iulianus in the first yeare of his reign commanded (as some do write) that his tongue should be pulled out of his mouth, and that Irenaeus a magistrate of Antioch sitting then vpon some matter in commission in the East, should see the execution done. Severus himselfe doth witnesse in the letters he wrote vnto the citizens of Antioch, declaring the maner of his sight, that Irenaeus was authorized to worke the feate, where passing the bounds of modestie he reuileth Irenaeus, saying that he laud all the waite that could be, to the end he might not escape his hands. Where are which report that Vitalianus being then in great fauour and credit with Iulianus, requested of the Emperour that he would giue him Severus tongue, because that Severus had reuiled him out of measure in his sermons. He forsooke his Bishopricke and fled away in the moneth Gorpheus, called of the Romaines September, the five hundred thre score and seuenth yeare after the citie was called Antioch. After him succeeded Paulus, who was charged publicquely to preach the council of Chalcedon. This Paulus voluntarily left Antioch, his last houre being come, and went the way of all flesh. His Bishopricke Euphrasius one that came from Ierusalem took and gouerned.

Seuerus bi. of Antioch for reuiling the council of Chalcedon and railing against magistrates, had his tongue pulled out of his mouth.

## CHAP. V.

*Of the fire and earthquake at Antioch, and how Euphrasius lost his life in that lamentable calamitie.*

Anno Dom. 516.

**A**bout the same time in the raigne of Iulianus there happened in Antioch so great and so grievous a fire & burning, as preambles & forerunners of the dreadfull earthquake with other lamentable calamities that were to follow after, & to light vpon that citie. For immediatly, the seuenth yeare of Iulianus, in the moneth Artemisius, called of the Romaines May, the nine and twentieth day, being fry day, in the afternone, there was such a shivering, rattling and shaking of the foundations, which in maner ouerthrew the whole citie, after these came fire againe, joining as it were in league with the former calamities, and ready to make a hand of all. For whatsoeuer the earthquake had not destroyed, that did the fire labo hold of, flased about very horribly to be seene, and burned the whole to ashes. What parts of the citie came by this meanes to vtter ruine: how many men perished (as it is very likely)

with fire and falling of houses: what lamentable misfortunes so strange that they cannot sufficiently with any stile be expessed, happened in those dismall dayes, Iohn Rhetor hath very lamentably bewailed them, so that the reader by perusing of his history, cannot chuse but be moued to shed teares, and with the rehearfall of them he ended his storie. Last of all Euphrasius (whose departure was a second destruction vnto the citie was, crushed to death with ruinous building, lest any one might remaine for to ouersee the citie.

Where Iohn Rhetor ended his history. Euphrasius bi. of Antioch died in the earthquake.

## CHAP. VI.

*Of Euphrasius who succeeded Euphrasius in the see of Antioch.*

**T**he careful and louing prouidence of God towards mankind, which accustomed to fore the plague lighteth to prouide remedie, and to slake the sword of his wrath with clemencie, and when things grow vnto a desperate point, to set wide open the fountaines of his mercie, raised by Euphrasius Lieutenant of the East countries, to be careful of the citie that she might want no necessities, whom the people of Antioch reuerenced highly therefore, and chose to their Bishop. Therefore in recompence and reward of so great a care ouer the citie, he was presented with the Apostolicke see. Again two yeares & fire moneths after that citie was shaken with an earthquake, at what time in the see of Antioch she was called Theopolis, and enriched by the Emperours bountifullnesse with diuers great benefits.

Euphrasius. Antioch by change of the name was called Theopolis.

## CHAP. VII.

*Of Zosimas and Iohn Chrysostomes, who were famous about that time for their life and miracle.*

**S**ince we haue remembred the foresaid calamities, now we thinke best to annex thereto certaine other things worthy of memory, credibly reported vnto vs by such as saw them with their eyes. One Zosimas a Phoenician borne in Sinda a village vpon the sea coast of Phoenicia, not twentie furlongs of Tyros, leading a monasticall life, had the grace of God so abundantly bestowed vpon him, partly by abstinence from meates, and partly by reuiewing of them, with other vertuous and godly liuing, that he not onely foresaw things to come, but was void of all perturbation. When by chance he was in company at Caesarea in Palestina with a noble Senatour & a wise man by name Acepsilanus, one that was of great honour and renowne euen in that very moment when Antioch fell, vpon a suddaine he began to mourne and to lament, to set sobs and sighs from the hart rote: he shed teares so infinitely that the earth was moistened therewith: next he called for a censar and filled the quire where they sate with the fauour of the inience: he fell groueling vpon the ground seeking to pacifie the wrath of God with earnest and zealous prayer. Acepsilanus seeing him in this taking, sayd vnto him: What is the matter that makes you so much out of quiet? Wherewith he, prattling sound of Antioch falling to ruine, hath now pierced mine eares. Acepsilanus with as many as were present, hearing this, were amazed, wrote the houre he spake it, and found it to be true as Zosimas told them. There are many other strange things wrought by him, but the greater part of them I will passe ouer with silence (for they can hardly be numbred) and some I will lay downe for the knowledge of the posterity. At the very same time when Zosimas flourished, there liued one with Zosimas of equall vertue and renowne, by name Iohn of Chryzica laura, (a place in the further vale vpon the north side of the high way which goeth straight from Ierusalem to Iericho) one that led a monasticall life, seuered from all worldly affaires, & gouerned the Bishopricke of the foresaid Caesarea. This Iohn Chrysostomes hearing that the wife of Acepsilanus (spoken of before) had one of her eyes stricken out with a weauers shuttle. Wherewith he thoweth vaine vnto the web, came immediatly vnto her for to see the wound. When he espied that the apple of the eye was fallen, and quite remoued out of his seare, he called to one of the Physicians then present for a sponge, had him put in the fallen eye againe as well as he could and tye the sponge that was layd therto. Acepsilanus was not then at home, for he was with Zosimas in his monastery, standing in Sinda, at the further five hundred furlongs from Caesarea. Where went message in all the hast to Acepsilanus to certifie him thereof: as the messenger came Acepsilanus late with Zosimas, and spent the time in communication. Hearing of the circumstance, he beganne to lament to pull the haire off his head, and

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threw it into the ayre. As *Zosimas* demanded of him the cause of his heaviness, *Arceflans* with many a sobbe and shedding of many teares told him the whole. Immediately *Zosimas* left him, got alone with spade into his chamber, where (as it is lawfull for such kind of men) he called vnto God very familiarly. In a little while after, he came forth vnto *Arceflans*, pleasantly disposed, with a modest kind of laughter saying: get thee home merily, go on thy way, the gift is giuen vnto *Chuzubites*, thy wife is healed, she hath both her eyes whole, that misfortune could not sticke by her seeing it so pleased *Chuzubites*. Both which miracles were wrought at one time by these two iust men. Whereouer as *Zosimas* on a certaine time took his journey towards *Caesarea*, dining before him an asse with a fardell of necessities vpon his backe, there met him a Lyon, which took from *Zosimas* his asse and went his way. *Zosimas* pursued after the Lyon through the middle of the thicket, so long untill the Lyon had eaten his fill of the asses carcase, and beholding him with a cherefull and smiling countenance he said: O friend thou hast now hindered my journey for altogether, I am heauy and old, not able to beare the burthen layd vpon the asses backe. Wherefore come thy wayes contrary to thine owne nature, for of necessity thou must beare me this burthen, if thou wilt haue *Zosimas* to go hence: yet afterwards thou shalt returne againe vnto thine old fierce & sauage nature. Then the Lyon laying aside his rage & furie, began to saluoe and very gently to come vnto *Zosimas*, proffering him his seruice, *Zosimas* layd the asses burthen vpon the Lions backe, and led him vnto the gates of *Caesarea*, to the end he might declare the power and might of God, and that all things were for the vse and seruice of man, so long as we be haue our selues after his will, and abuse not the grace and gift he hath bestowed vpon vs. But lest I come ouer tedious in rehearsing of these things, I will returne where I left.

## CHAP. VIII.

*Of the calamities which befell in many places throughout the world.*

*Dyrachium,  
Corinth,  
Anazarbus,  
Edessa.*

While as yet *Iustinus* held the Imperiall scepter, the towne now called *Dyrachium* but of old *Epidamnus* was soze shaken with an earthquake. So was *Corinth* in Greece, *Anazarbus* an head citie in Cilicia the lesse, which endured that calamitie now the fourth time: but *Iustinus* repaired them not without great summes of money. About the same time *Edessa* that noble & blessed citie of the *Osroemians* was ouerflown with the streames of the river *Scirus* which sided by, in such that many houses were caried away with the violence thereof, and infinite multitudes of men were drowned with the water. From that time forth *Edessa* and *Anazarbus* had new names giuen them by *Iustinus*, for either of them was called *Iustinopolis*.

## CHAP. IX.

*How Iustinus made Iustinianus his fellow Emperour.*

*Iustinus died  
Anno Domini  
528.*

*Iustinianus  
succeeded  
Iustinus in  
the Empire.*

When *Iustinus* had reigned eight yeares, nine moneths & thre dayes, he called *Iustinianus* his sisters sonne to be his fellow Emperour, & proclaimed him the first day of the moneth *Panthicus*, after the *Romaines*, Aprill, in the five hundred seventy and first yeare after *Antioch* was so called. This being finished *Iustinus* died, and left the Empire the first day of *Leius* after the *Romaines*, Augull, when he had reigned together with *Iustinianus* foure moneths. *Iustinianus* now being Emperour alone, & the councill of *Chalcedon* preached euery where throughout all the most holy Churches (as I said before) by the commandment of *Iustinus*, the Ecclesiasticall affaires in sundry places, specially at *Constantinople* and *Alexandria*, enjoyed not quietnesse. For *Anthimus* was Bishop of *Constantinople* & *Theodosius* of *Alexandria*, who both maintained that in *Christ* there was one nature.

## CHAP. X.

*How Iustinianus embraced such as approued the councill of Chalcedon, and Theodora his wife of the contrary detested them.*

*Theodora  
the wife of  
Iustinianus,  
an hereticke.*

When as *Iustinianus* was a great fauor of the *Chalcedon* councill & the decrees thereof his wife *Theodora* held with such as affirmed y<sup>e</sup> in *Christ* there was one nature. Whether they were thought of this opinion (for wh<sup>e</sup> faith is called into controuersie, we

in that the father is against the sonne, and the sonne against the father, the wife against her husband, and the husband against his wife) or of set purpose had covenanted among themselves, that he should defend such as sayd there were two natures in *Christ* our God after the vniuing of the diuinitie & humanitie: and that she should hold with the maintainers of one nature, I am of this, that the one would not yield vnto the other. For he was very earnest in defence of the *Chalcedon* councill: and she of the other side was very carefull for the patrons of one nature, in such that she lovingly and friendly entertained her own faction, specially her owne countrey men: & if they were strangers, she sent them presents and gifts, nay she perswaded *Iustinianus* to call home *Senecius* from exile.

## CHAP. XI.

*Senecius the hereticke corrupted Anthimus Bishop of Constantinople, & Theodosius Bishop of Alexandria, but the Emperour deposed them, and placed other in their rooms.*

There are extant Epistles which *Senecius* wrote vnto *Iustinianus* the Emperour & *Theodora* his wife, whereby we may learne how that at the first when he fled from the Bishopricke of *Antioch*, he went not straight to *Constantinople*, but a good while after: that being at *Constantinople* he conferred with *Anthimus*, found him of his owne opinion, & perswaded him to leaue his Bishopricke. He wrote of the same matter vnto *Theodosius* bishop of *Alexandria*, and glozied (as I said before) that he had perswaded *Anthimus* to make moze account of that opinion then of worldly hono<sup>r</sup> & bishoplike dignitie. Where are mozeouer to be seene touching that matter, the Epistles of *Anthimus* vnto *Theodosius*, & of *Theodosius* againe vnto *Senecius* & *Anthimus*, all which I purposely omit, lest I should seeme to stuffe this present volume with too many such allegations, leauing them for such as are desirous to sift them out themselves. Both these Bishops when they had withstood the Emperours edicts, & released the canons of the *Chalcedon* councill, were deposed of their Bishopricks: in the sea of *Alexandria* *Zoilus* did succede, and *Epiphanius* in the Bishopricke of *Constantinople*, to the end from thenceforth the councill of *Chalcedon* might openly be preached in all Churches, & that none might be so bold as to accuse it: and if any were found of the contrary opinion, they were by all means possible to be perswaded. For *Iustinianus* published an edict wherein he accused both *Senecius* and as many as held with him, and enioyned great penalties, for such as maintained their opinion, to this end, that from that time forth there might no dissention take roote in any of all the Churches throughout the world, but that the Patriarches of euery prouince might hold together, and the Bishops of euery citie obey their Archbishops, and that the foure councill, the first held at *Nice*, the councill of *Constantinople*, the first held at *Ephesus*, and the councill of *Chalcedon*, should be preached in the Churches. Where was a first Councill summoned by the commandment of *Iustinian*, wherof what shall seeme convenient I will declare when occasion shall serue. In the the meane space we haue generally to discourse of the woorthy acts done about those times.

## CHAP. XII.

*Of Cabades king of Persia, and his sonne Chosroes, out of Procopius history.*

*Procopius Rhetor* who penned the life of *Belisarius*, writeth that *Cabades* king of *Persia* purposed to bequeath the kingdom vnto *Chosroes* his yongest sonne, & that he took counsell how he might procure the Emperour of *Rome* to adopt him, hoping by that meanes to assure him of the regall scepter: but when he could by no meanes bring his purpose about, *Procopius* one that was alwaies conuersant with *Iustinian*, and by office his Treasurer, was the cause that there arose greater enmitie betwene the *Romanes* & *Persians* then euer was before. Furthermoze the sayd *Procopius* discourseth at large of the *Roman* and *Persian* affaires, of the bloody battels that were betwene them, when *Belisarius* was captaine of the *Eastern* power. And first he reporteth how the *Romanes* had the victorie at *Daras* and *Nisibis*, what time *Belisarius* and *Hermogenes* were chiefe over the *Roman* armies. Vnto these he annexeth the state of *Armenia*, and the mischief which *Alamundarus* captaine of the barbarians called

*Sceneta,*

Scenetz, wrought in the borders of the Romane empire, how the toke *Timostatus* the brother of *Ruffinus* aine together with his souldiers, and afterwards toke for them a great rancke, and let them go.

## CHAP. XIII.

Of *Alamundarus* and *Azerethus*, and the sedition at Constantinople, where the people had this watchword *Nica*, that is, overcome.

**T**he aforesaid author handleth very learnedly, how *Alamundarus* (spoken of before) and *Azerethus* invaded the marches of the Romane dominions: how as they returned into their countrey, *Belisarius* was compelled of his army to ioyne with them a little before Easter day, beside Euphrates: how the Romane power, for not following *Belisarius* counsel, was utterly foyled, and how *Ruffinus* and *Hermogenes* concluded a perpetuall league with the Persians, so that he moueth the reader very much. Immediately he intreateth of the popular sedition raised at Constantinople, called *Nica*, by interpretation overcome: for that was the watchword which they had chosen to discern & know their friend from their foe. In which insurrection *Hypsius* & *Pompeius* were of the people constrained to rebell, yet after the rebels were overcome, *Iustinian* commanded they two should be beheaded and thowne into the sea. *Procopius* writeth, that in that skirmish there were slaine thirty thousand persons.

## CHAP. XIII.

Of *Honorichus* king of the Vandals, and of the Christians whose tongues he caused to be pulled out.

*Honorichus* king of the Vandals, was an Arian.

It may seeme strange how men should speake without tongues.

**A**aine the sayd author committing to letters & history of the Vandals, reporteth such stories as are worthy of memory, and the printing of Parble, the which I am now about to declare. *Honorichus* the successor of *Genserichus* in the kingdome, being an Arian heretick, raised great persecution against the Christians which inhabited Libya. For such as maintained the sound & sincere faith, he compelled to embrace the Arian heresie, and such as would not yield, he burned to ashes, and executed with sundry kinds of lamentable death, pulling out from some their tongues: of which number, after their sight to Constantinople, *Procopius* saith, he saw certaine of them with his owne eyes, and that they spake as if they had no such mischance: & though their tongues were pluckt up by the rootes, yet talked they very plaine and distinctly, which was very strange and in manner incredible. Of these kind of people there is mention made in the *Eccl of Iustinus*: two of them (saith *Procopius*) lost their speech, for immediately after they went about to talke to women, their voices was taken from them, and the partyes gift remained no longer with them.

## CHAP. XV.

Of *Cabaon*, capitaine of the Maurusians.

**A** other miracle (besides the aforesaid) worthy of admiration, is remembered of him to have bene wrought by the power of our Saviour among men, who though they were such men as were not of one opinion with vs, yet led they a goodly life. He saith that *Cabaon* was gouernour of the Maurusians, inhabiting about Tripolis. Whis *Cabaon* (I will vse the proper words of *Procopius*, who orderly discoursed hereof) as soone as he perceived that the Vandals took amour against him, bid as followeth. First, he commanded all the subiects within his dominions, to refraine from all vnrighteousnesse, to abstaine from such meates which prouoked to sensuality, and especially to forgo the company of women. Next, he made two trenches, pitching in the one his owne tent and pavilion, with all his men: in the other he shut up the women, threatening that whoeuer repaired vnto the womens trench, should by the death. Afterwards he sent to Carthage a scout watch, commanding that as soone as the Vandals made expedition, and profaned any Christian temple worthy of honor and reuerence, they should marke well what was done, and themselves after the Vandals departure, purge and rid away the filth with reuerence of those temples. The report is mozeoner, he should say, that he knew not of God of the Christians, yet that it was very like, if he was so mighty as fame went of him, he would be reuenged

reuenged on them that contumeliously dealt with him, and that he would ayde and assist his servants and such as honored his blessed name. The scout watch coming to Carthage, labored to know thoroughly the Vandals expedition. And when the Vandals marched towards Tripolis, the spies came bragging after in beggars waide and base attyre. The Vandals euen the first day spoiled the Temples of the Christians: filled them with horses and other beasts: left no beaklesse or contumely vnpractised: toke their fill of sensuality and intemperance: layd the priests in hold, scourged their faces, rent their backs with the lash of the whip, made many of them to serue them, & become their budgees. After their removing, *Cabaon* scout watch did as they were commanded. For they fell a purging of the temples, they carried out the dung, they lighted all the tapers, they honored the priests, they behaued themselves humbly, last of all they gave monie into the paze which late about those temples. This being done, they trubged after the Vandals in all that voyage, & as the Vandals continued in their painous ads, no lesse did they in their humanity and goodly deeds. Coming nigh to Tripolis, the spies presented them with all speeche, they tell *Cabaon* what both the Vandals and themselves had done as touching the Christians temples, and that the enemy was at hand. *Cabaon* hearing this, made ready for battell, in the which many of the Vandals were slaine, many taken by the enemy, and verie few returned backe to bring tidings of the battell. Thus did the Maurusians plague *Thrasimundus*, who after he had reigned ouer the Vandals seuen & twenty years departed this life.

The crueltye of the Vandals.

*Thrasimundus* king of the Vandals.

## CHAP. XVI.

How *Belisarius* made expedition against the Vandals, and ouerthrew them.

**T**he same writer declareth that *Iustinianus* had compassion on the Christians that were thus lamentably afflicted in those countries, and proclaimed warres against the Vandals, yet changed his mind by the persuasion of *Iohn* perfect of Courtiers: after this again that he was admonished by a vision to take that voyage in hand, that by reuenging the injuries which the Christians sustained, he should utterly foyle the Vandals. Being animated with this vision, the seventh yeare of his raigne, he sent *Belisarius* vnto Carthage to giue the Vandals battell. The Admirals ship appointed for *Belisarius* was brought to shore ouer against the pallace, about the Calends of Iuly: *Epiphanius* bishop of Constantinople prayed as the maner was, baptized certaine of the souldiers, last of all brought them to the Admirals ship. *Procopius* the sayd author reporteth certaine things touching *Cyprian* the party which necessarily must be enterlaced in this our history, he writeth thus: All the people of Carthage euerie one do honor the most holy *Cyprian*, and haue dedicated vnto him a worthy temple without the wals of the citie vpon the seashore, and besides other godly reuerence, they yearely keepe a holy day in remembrance of him, which they call *Cypriana*. And the mariners call the tempest which comonly ariseth about the time when the Libyans celebrate this their holiday, *Cyprians* showers. The Vandals in the time of *Honorichus* tooke by force this Temple from the Christians, thrust out the Priests verie contumeliously, & thenceforth gaue it vnto the Arians to enioy as their owne. When the Libyans conceived no small sorrow, and were in great heauinesse therefore, the report goeth that *Cyprian* appeared vnto them in their sleepe, and said, that the Christians ought not to be forie at all, or pensue therefore: for after a few yeares he would be reuenged of them for that iniurie. Which prophetic tooke place in the time of *Belisarius*: for the same *Cyprian* and martyr foretold, that after the 25. yeare when Carthage was taken and ransacked of the Vandals, it should be conquered by *Belisarius* the Romane capitaine, the Vandals utterly foyled, the Arian opinion rooted out of Libya, and the Christians restored vnto their temples.

This battaile was fought An. Do. 533.

A godly vnto baptize E. thicke souldiers, and to pray before the taking in hand of armour. *Procopius* Cæsarient.

## CHAP. XVII.

Of the spoiles which *Belisarius* brought out of Aphricke to Constantinople.

**B**elisarius the valiant capitaine, after his returne to Constantinople, and the victory he got of the Vandals, led about the citie the spoiles and captiues: and *Gelus* himselfe capitaine of the Vandals was led about the Theater in triumph with great admiration. Of these spoiles there were many precious ornaments, to wit of *Genserichus*, who had reigned

sed (as I sayd befoze) the pallace of Rome, when as Eudoxia wife to *Valentinianus* Emperour of the Romanes inhabiting the West dominions of the world, lost her husband through the treason of *Maximinus*, was herselfe very contumeliously defoured, sent for *Genzerichus*, promised to deliuer the citie into his hands. When came *Genzerichus*, set Rome on fire, and brought *Eudoxia* with her daughters into Vandalia. At the same time together with other monuments he toke away such things as *Titus* the sonne of *Vespasian* after the winning of Ierusalem had caried to Rome, that is to say, such monuments as *Salomon* had consecrated unto God whom he honozed greatly. All which *Iustinianus* sent backe againe to Ierusalem, to set forth the seruice of Christ our God, and therein verily (as it was very mete) he did God service, seeing they were consecrated to him befoze. *Procopius* remembreth that then also *Gelimeres* beholding all that was done, fell prostrate vpon the ground befoze *Iustinianus* the Emperours feet, and repeated in his mother tongue that diuine sentence of *Salomon*: Vnitye of vanities, and all is but vanitie.

Ecl. i.

## CHAP. XVIII.

*Of the Phœnicians who fled from the face of Iosue the sonne of Nane. Of Theodorichus the Goth, and the things from his raigne at Rome vnto the time of Iustinianus, and how Rome was againe recovered by the Romanes.*

*Procopius* writeth of another thing worthy of memoize and great admiration, which was not written befoze his time. He saith, that the Maurusians a Libyan nation were driven out of Palestina and came to Libya: that these were the Gergesians, Gebusians, and other nations, whom holy Scripture testifieth to haue bene overcome by *Iosue* the sonne of *Nane*: that it may be iustified for truth by the epigramme he saw with his own eyes engrauen in Phœnician letters, hard by a font where there stood two pillars of white stone. The words were these: We are they which fled from the face of *Iosue* the robber, the sonne of *Nane*. Thus it came to passe, that these things were forgotten when Libya the second time was subdued of the Romanes, & payed yearely tribute, as in times past. It is reported that *Iustinianus* repaired againe a hundred and fiftie Cities, of which number some had bene utterly destroyed, some other for the most part gone to ruine: that he set them forth with such matter, with such ornaments, and with such workmanship both of publique and private building, enuironing them with strong walls, & other goodly building, wherewith cities are adorned, and the diuine Godhead honozed in his throned of maiestie, last of all with so many conuities partly for profit and partly for shew, whereof some were then first erected, and some after repaired, that nothing could possibly be done more excellent. Now I come to discourse of the affaires in Italy, whereof some part is artificially handled by *Procopius Rhetor*. As *Iosue* as *Theodorichus* (mentioned befoze) toke Rome, vanquished *Odoacer* & tyrant, gouerned the Roman Empire for a while and departed this life, *Amalasuntha* his wife gouerned the common weale in steade of *Aslathichus* her sonne whom *Theodorichus* begate vpon her, and to rule the Empire with such circumspection, that in her doings she seemed rather a man then a woman. She first of all perswaded *Iustinianus* to be so willing to warre with the Goths, and sent Ambassadors vnto him touching the conspiracy that was wrought against her. But *Aslathichus*, being of verie tender yeares departed this life, *Theodatus* the kinsman of *Theodorichus* obtained the Westerne empire. He at the coming of *Belissarius* into the West, deliuered by the crowne, for he had more mind to study then skill to wage battaile. At that time also *Vitiges* a valiant man was capitaine of the Roman power in the West dominions. Yet he came to learne by the history of *Procopius*, that when *Belissarius* came to Italy, *Vitiges* left Rome: that *Belissarius* came with his armie into the citie of Rome: that the Romanes opened their gates, and receiued him most willingly, for *Siluerius* the bishop had brought this to passe, and had sent as touching that matter *Fidelius* the surneyor of *Aslathichus* vnto *Belissarius*. Wherefoze the citie was yelded vnto *Belissarius* without shedding one drop of blood, and Rome againe was subdued by the Romanes thre score yeares after the Goths had taken it the ninth of Apellus, after the Romanes, December, and the eleuenth yeare of *Iustinianus* raigne. *Procopius* writeth moreover, how that after all this, when the Goths besieged Rome,

Rome was recovered & the Goths vanquished, An. Do. 539.

streth, *Belissarius* suspecting *Siluerius* the Bishop of treason, banished him into Greece, and placed *Vigilius* in his roome.

## CHAP. XIX.

*Of the people Eruli, how they received the Christian faith in the time of Iustinian.*

About the same time (saith *Procopius*) *Eruli* who in the time of *Augustus* the Emperour passed ouer the river Danubius, being courteouslie intreated of *Iustinian*, and rewarded with the great summes of money, receiued every one from the highest to the lowest the Christian religion, and changed their brutish and barbarous trade of life, into modest and civil behaviour.

## CHAP. XX.

*How the Goths wonne Rome, and Belissarius the second time recovered it.*

The aforesaid author declareth, that after the returne of *Belissarius* into Constantinople, with *Vitiges* and the spoile he caried out of Rome, *Totilas* became Emperour, & the citie againe was subdued of the Goths: that *Belissarius* the second time came to Italy, recovered Rome, gaue the Medes battell, and was sent for by the Emperour to Constantinople.

## CHAP. XXI.

*How the people Abasgi about that time received the faith.*

It is recorded moreover by the same writer, that the people *Abasgi* being brought vnto a more ciuill kind of life, receiued about that very time the Christian faith: that *Iustinianus* the Emperour sent vnto them one *Euphrata* an Abasgian boyne, & of the court Eunuches, to charge them that none of all that nation should offer violence to nature and geld himselfe, for the Emperours chamberlaines, whom commonly we call Eunuches, were oftentimes taken of that nation. When also *Iustinianus* the Emperour erected a Temple vnto the Father of God among the people *Abasgi*, and ordained them Priests, of whom they were thoroughly instructed in the principles of Christian religion.

## CHAP. XXII.

*Of the people which inhabite Tanais, how then they became Christians and of the earthquakes in Greece, Boeotia and Achaia.*

The aforesaid historiographer hath written, that the nation dwelling about Tanais, (the inhabitants of that region do call the riuer that runneth out of the fenne of *Mæotis* into Pontus Euxinus, Tanais) requested *Iustinianus* to send them a bishop: and that *Iustinianus* was very carefull of their sute, and sent them a bishop with hart and good will. He declareth moreover, and that in good order, how the Goths in the time of *Iustinian* brake out of the fenne of *Mæotis* into the Roman dominions: that there happened strange earthquakes in Greece, Boeotia, Achaia, and the countries about *Crisæus* bawen: that many regions were destroyed, and cities ouerthrowne: and that there happened also opening and gaping of the earth, which in some places closed together againe, and in some other places continued so full.

## CHAP. XXIII.

*The expedition capitaine Narfis made into Italie, and his piety Godwards.*

*Procopius* discourseth how *Iustinian* sent capitaine *Narfis* into Italie: how he overcame *Totilas*, afterwarps *Totilas*, & how Rome was now taken the fift time. It was reported moreover by such as accompanied *Narfis* in that voyage, how that when he prayed vnto God, and offered vnto him his bounden dutie and seruice, the virgine *Mary* the mother of God appeared vnto him, prescribed the time when he should deale with the enemy, and that he should not giue himselfe to battell befoze he had a signe giuen him from heauen. Many other such worthy of memoize were done by this *Narfis*. For he won *Bucelinus* and *Syndundus*, and subdued many other countries reaching vnto the Ocean sea. Which things *Agathinus Rhetor* hath written of, and be not as yet come to our hands.

So I

## CHAP.



## CHAP. XXIII.

*How Chosroes fretting with enny at the prosperous affaires of Iustinianus tooke arms against the Romanes, destroyed many cities, and among others, great Antioch.*

**I**t is layd downe in writing by the same *Procopius*, that *Chosroes* hearing of the prosperesse which befell vnto the Empire of Rome both in Libya and Italy, fretted with himselfe for enny, and charged the Emperour that he had done certaine things contrary vnto the covenants agreed vpon betwene them, & therefore that their league was broken: that *Iustinianus* at the first sent Embassadors vnto *Chosroes*, intreating him not to breake the perpetuall league that was concluded, neither to dissolve that linke of loue & peace that was knit betwene both countries, but if there were any rash enterpryse committed, or any rebellious occasion giuen, it might friendly and lovingly be put vp: that *Chosroes* of spite and malice which boyled within his breast, would by no meanes be brought to any good order, but gathered a great army, and assaulted the marches of the Roman dominions in the twentieth yeare of *Iustinianus* raigne. He writeth moreover how that *Chosroes* toke Surin a citie vpon the shoze of Euphrates, but covenanting with them one way, dealt with them another way, and that most leudly, for loke what he promised that would he neuer performe: he wonne that citie more with falsshood & subtilty then by force of armes. Also he set Berca on fire, & came with violence against Antioch when *Euphranius* governed the City: he left at that time the citie, because none of the spies which he had sent forth were returned vnto him: whose politicke foresight, as report goeth, preferred the Church and all that belonged thereto. For he aduozed it with goodly monuments, thereby to redeme it from the violence of the enemy. The same autho: declareth with a vehement stile, as to some reader, how the sayd *Chosroes* toke Antioch, destroyed all with sword and fire, and how afterwards he came to Seleucia, then to Daphne the suburbs thereof, last of all to Apamia, which Church *Thomas* governed, a man very famous both for life and learning. This *Thomas* sticked not to accompany *Chosroes* vnto the Theater, there to behold the running at tilt (though the Canon of the Church forbade it) to the end in so doing he might vse all means possible to mitigate & assuage his furie. The report goeth, whē *Chosroes* demanded of him: What ye see me in your citie? What he answered: I speake vnfainedly and as I heare faithfull men say: I would not gladly see you there. *Chosroes* marvelled at his libertie of speech, and rewarded the man highly, as he deserved, for the truths sake.

## CHAP. XXV.

*Of the miracle wrought at Apamia by the vertue of the reuerend crosse.*

**S**eing that by discourse of our history we are fallen to intreate of this matter, it shall not be amisse here to remember a certaine miracle wrought by the noting, and wrought at Apamia. As soone as the Citizens of Apamia heard say that Antioch was set on fire, they requested *Thomas* (spoken of before) to bring forth (although it were contrarie vnto custom) the wholesome & lively Crosse, and to set it before them all, to the end they might behold and embrace it when their last houre came, for therein the onely health of man consisteth: and now taking their voyage into another world, they might haue the reuerend Crosse for their wayfare to safecondukt them into a better soyle. Wherefore *Thomas* did as they requested him, and after the limitation of some certaine time for the preparation thereof, he brought forth the lively Tree of the Crosse, that all the neighbours might come together and participate of the health that proceeded thereof. Whither went my parents together with others, and tooke me in their hand being a child, and then going to school. After we were licenced to honoz and embrace the reuerend Crosse, *Thomas* lifted up his hands, and let all see the wood of the Crosse, whereby the old curse of Anne was wiped away, and sanctified the Sanctuary, as the vse was vpon high and solemne feasts. But as *Thomas* passed from place to place, there followed him a great flame, not of burning, but of shining fire, so that

The sight of the Crosse in that lamentable plight serued them as a remembrance to trust onely in him that died thereon.

to men seeming all the place where he stode and shewed vnto people the reuerend crosse, was inflamed. This was done not once nor twice, but oftener. When *Thomas* went about, and the people gathering together, requested him to do so. Which sight foreshewed vnto the citizens of Apamia, the health and safeguard that was to ensue after. Wherefore there was a picture set in the roose of the Sanctuary, at the soote whereof this miracle was written for such as were ignorant thereof. This picture was preserved until that *Adaarmanes*, and the Persians invaded that countrey, and burned both Church and citie. Thus ended all that circumstance. *Chosroes* in that voyage of his, hauing profaned the holy league, committed at his pleasure other hainous acts agreeable with his light and vnconstant behaviour, yet not decent for a man endued with reason, much lesse fit for a Prince, which hath regard of his word and promise.

## CHAP. XXVI.

*The expedition of Chosroes made against Edessa.*

**F**urthermore the same *Procopius* hath layd downe in writing the things which of old were remembered, touching Edessa and *Agbarus*, & how Christ wrote an Epistle vnto *Agbarus*: againe how *Chosroes* made another inuasion, and determined to besiege Edessa, hoping to dispoze the report and fame that was spread farre and nigh of that citie, to wit, that no enemy would euer be able to subdue Edessa. Which thing is not mentioned at all in the epistle which Christ our God wrote vnto *Agbarus* (as it is to be seene in the history of *Eusebius Pamphilus*, where the epistle is layd downe word by word) yet it is not onely noysed, but believed of the faithfull, and the event falling out confirmed the report to be true. For when *Chosroes* went about to take the citie, although he made many an assault, & raised a wonderfull great countremure, so that he might easily scale the wals of the citie with sundry other engines, yet went he away and could not preuaile. And how it so fell out I will declare. *Chosroes* first commanded his souldiers to carie thither a great pile of timber, howsoever they were for to besiege the citie, which was in manner as some done as spoken. The timber being framed round, and earth heaped in the middell, it was set right ouer against the walles, and raised by little and little, with timber and other filling stuf, until it came to a great height, that the top thereof was higher then the wals of the citie: from whence they shot at the citie, & at such as hazarded their liues in defence of the wales. The citizens seeing this countremure much like an high mountaine to dawe nigh their citie, and that by all likelihood the enemy would come in on soote, they got them very early, and made a ditch ouer against their hillocke, they threw fire therein, that the flame might take hold of their timber, and make their countremure euen with the ground. This being done and fire cast in, it fel not out as they wished, because the fire could not breake out, and take into the ayre for to consume the pile of timber. Last of all when as they seemed now to yeeld, dispaying of their safety, they bring forth an Image which God himselfe, and not the hands of man, had shaped, the which Christ had sent vnto *Agbarus*. When *Agbarus* desired to see him, this holy picture they drew throught the ditch they had made, and conueyed in water: of this water they threw vpon the pile & heape of timber, so that by the prouidence of God, ayding and assisting the faith of such as practised the circumstances, that which they could not bring to passe before, is now easily compassed. For immediatly the vndermost wood toke fire, and was quickly burned into coales, the flame dashed upwards, and set the whole pile on fire. The Edessians being besieged, and spying at length that both smoke and flame broke out, deuised this sleight which followeth for to deceiue the enemy. They called for little flagons filled them full of tow, hirs, bymstone, with other kind of stuf that easily would take fire, & threw them vpon the enemies pile or countremure. The flagons being violently throwne & chased, yielded forth such clouds of smoke, as darkned altogether the smoke and flame that rose off the enemies pile. so that as many as were ignorant of the policie, thought verily there was no other smoke save that which proceeded from the flagons. But the third day after, the flames were espied to dash out of the earth, and then the Persians which fought on the countremure, perceived & danger they stood in. Notwithstanding all this, *Chosroes* going about to withstand the might and power of God, brought the conduits which were without the wals of the citie, vnto the pile, hoping thereby to quench the fire. But the fire receiued the water as if it had bene oyle bymstone, or some other

All that was done here is referred vnto the prouidence of God, and the faith of the Edessians, not to the picture.

other such like thing, raged out of measure, burned all to ashes, & brought the people into the ground. In the end *Chosroes* despairing altogether of his purpose, perceiving what reproch and infamie he had incurred because he determined to conquer the God whom he worshipped, returned home with shame inough.

## CHAP. XXVII.

*Of the strange vision that was seene at Sergiopolis.*

Another thing yet done by *Chosroes* at another time at Sergiopolis, I thinke best to lay here downe in writing, which is both worthy the penning, and the knowledge of the posteritie. *Chosroes* made preparation to assault this citie also, and to besiege it. Being come to the walles, the citizens within and the enemy without fell to parle, & concluded that the citie was to be redeemed with the holy treasure and monuments, among which one was the crosse sent thither by *Iustinian* and *Theodorus*. When these things were brought into *Chosroes*, he demanded of the priest and Persians which were sent for that purpose, whether there were any more left behind? To whom, one whose lips were not acquainted with the truth, made answer, that there remained certaine other monuments, which a friend had concealed. Per the messengers that brought away the treasure with other jewels, had left behind nothing that was of gold or silver, but of some other stuff that was farre more precious, & consecrated unto God, namely the holy reliques of *Sergius* & valiant martyr of Christ, which lay in a long chest that was overlaid with silver. Wherefore *Chosroes* being persuaded upon a sodaine a great multitude of men upon the walles, fenced with shields, and ready to fight for the citie: they were amazed, and wondering at the multitude and armour, they went back into *Chosroes*, and told him the whole. When he was againe given to understand that there were but very few left in the citie, and that they were either spent with age or of two or three yeares (for all that were of ripe yeares and mans state, had bene rooted out) he tooketh that of a surety to be a miracle wrought by the holy martyr: he was stricken with feare, and his Christian faith in admiration: he returned home, and (as report goeth) was baptised in his later dayes.

## CHAP. XXVIII.

*Of a pestilent disease which continued two and fiftie yeares.*

Anno Dom.  
544.

Now I am about to declare a certaine history which was not perimed unto this day: it is of a certaine pestilent disease, which plagued mankind the space of two and fifty yeares, and prevailed so much, that it destroyed in maner the whole world. For it is reported that this contagious disease lighted upon Antioch, two yeares after that Persians had taken the citie: in some part much like that which *Thucydides* hath described, in other respects farre unlike: it began in *Ethiopia*, even as that which *Thucydides* wrote of, and spread it self afterwards throughout the whole world, neither was there almost any one that escaped the infection thereof. It raged so vehemently in some cities, that all the inhabitants thereof were dispatched: with other townes it dealt more gently and mildly. Neither began it at any one certaine time of the yeare, neither did it cease and relent after one maner & order: for in some places it entred with winter, in some other places about the end of the spring, in certaine countries about the mids of sommer, in certaine others in Autumne. In some regions wher it had infected some part of one citie or other, it left the rest untouched. When might a man have scene very oft where this maladie raigned, certaine families wholly dispatched, at another time one or two rooted out, & all the city besides not once visited. Whereover (as we have mentioned diligently) the families which escaped this yeare, were alone & none others dispatched the next yeare. And that which is most of all to be marvelled at, if any which inhabited the infected cities fled into other countries where sickness was not, they onely were visited. This calamitie during the terme and compasse of these yeares which they call revolutions, passed through both towne & countrey, but the greatest mortallitie of all fell upon mankind the second yeare of the revolution which comprized the terme of fiftene yeares: so that I myselfe which write this history (for it will not be amisse to enterlace this, that the consequences may agree with the premises) while as yet I frequented the scholles, was then troubled with

an impossible or swelling about the priuy members, or secret parts of the body. Whereover in proceesse of time when this sickness waxed hot, and dispatched diversly and sundry kinds of waies, it fell out to my griefe and sorrow, that God took from me many of my children, my wife also, with divers of my kinsfolks, whereof some dwelled in the citie, and some in the countrey. Such were my adventures, & such were the calamities which the course of those lamentable times distributed unto me. When I wrote this I was 58 yeares old. Not two yeares before, this sickness had bene four times in Antioch, and when as at length the fourth revolution and compasse was past, besides my aforesayd children, God took away from me a daughter and a nephew of mine. This disease was compound and mixt with many other maladies. It took some men first in the head, made their eyes as red as blood, & put by their chiekes: after wards it fell into their throte, and whomsoever it took it dispatched him out of the way. It began in some with a fire, and voyding of all that was within them, in some other with swelling about the secret parts of the body, & thereof arose burning fevers, so that they died thereof within two or three dayes at the furthest, in such sort and of so perfect a remembrance, as if they had not bene sick at all. Others died in man, and carbuncles that arose of the flesh killed many. It fell out oftentimes that they which had this disease & escaped the first and the second time, died thereof afterwards. The order and maner that men came by this disease, was so diverse that it cannot with pen be expressed. Some had it by keeping of company and lying together: some other onely by touching, and frequenting the infected houses: some againe took it in the market. Many of them which fled out of the contagious cities, and were not visited themselves, infected where they came. Others which kept company with the sicke, and touched not onely the sicke but the dead also, were not sick at all. Other some, who gladly would have died for the sorrow they conceived because their children and deare friends were departed, and therefore thrust themselves among the sicke, could not have their wills, the sickness did as it were flee away from them. This pestilent disease as I sayd before, raigned throughout the whole world the space of two and fifty yeares, and exceeded all the diseases that ever had bene before. *Philosofratus* wooned at the plague which was in his time, because it continued fiftene yeares. But the things that are to come, are uncertaine and unknowne unto men, and they tend to the end which God hath appointed, who knoweth both their causes, and what shall become of them. Now let us returne where we left, and prosecute the rest of *Iustinianus* raigne.

## CHAP. XXIX.

*The unsatiable desire and greedinesse of Iustinian in getting of money.*

*Iustinianus* had so unsatiable a desire of money, & so shamefull a mind towards other mens possessions, that for love of gold he made sale of his subiects goods, unto the magistrats, unto the tribute gatherers, and unto such as mischieued others upon no occasion. He depriued many, nay an innumerable sort of people, which enjoyed great possessions, upon false and fained causes, of all that they had. If any harlot bore mind unto any mans wealth, and fained that she had company and familiarity with him, immediately all that belonged to law and iustice (so that she made *Iustinianus* partaker of her shamefull toyt) was of no force, and all his goods, whom she had falsely accused, was brought into her house. Furthermore he was so liberall and bountifull, that he builded many holy and gorgeous Churches, that he erected many other houses, where both men and women, old and young, and such as were visited with sundry diseases, might be diligently looked unto: and to bring these things about, he layed aside great summes of money. He wrought many other good deedes, no doubt very holy and acceptable unto God, if that either he, or others whoeover that bring such things to passe, caused or do procure them to be done of their owne proper goods, and offered unto God for sacrifice their liues and conversation voyd of spot and blemish.

## CHAP. XXX.

*The description of the Church of Wisedome in Constantinople, and of the holy Apostles.*

The aforesayd *Iustinianus*, besides sundry other holy churches of godly workmanship, erected to God and his Saints, founded in Constantinople the notable & worthy building, I meane the gorgeous Church of Wisedome, such a one as the like wherof hath not

Euagrius is  
visited with  
his family.  
both the se-  
cret part of  
the body, &  
the disease.

The age of  
Euagrius whe  
he wrote this  
historie.

When a man  
is either prie-  
sted in con-  
science, or o-  
therwise fear-  
full, any fall-  
hood will  
seeme true,  
and a moule  
is then as big  
as a barrel.



had brought her victuals and a bolle of wine: that he had shut the doore and covered the table: that he had commanded her to sit downe and to eate her fill, and that she was sufficiently chastised and brought low enough with abstinence. When she had made this protestation, he shewed them the fragments which remained of Symeon's victuals. Furthermore the same Symeon a little before the earthquake which shooke in partes Phœnicia on the sea shore (at what time Berytus, Biblum and Tripolis were lamentably turned to the ground) took a whip in his hand, and beate many of the pillars which stood in the market place, crying these wordes: Stand fast, be sure of your footing, ye are like to daunce shortly. Wherefore because he was wont to do nothing unadvisedly, they that were then present and beheld the circumstance, noted diligently what pillars he overskippped without stripes, which verily not long after were overthrowne with the violence of the earthquake. Any other things are remembered to haue bene done by him, which require a peculiar volume, if they be sufficiently handled.

## CHAP. XXXIII.

*Of Thomas the monke which played the foole in like sort as Symeon did before.*

About that time Thomas who had led a very austere life in Cœlosyria, came to Antioch for the reliefe which was yearely giuen thence vnto his monastery. This Thomas had bene in times past made priest in that Church. Anastasius bishop of that see, because Thomas had at sundry times wrought him great displeasure & vexation, bored this monke about the eares. When they were then present were sorry to see this combat, Thomas say vnto them: that he would take that no more at Anastasius hands, & that Anastasius should neuer offer it him againe. Both which fell out to be true. For Anastasius within one day after departed this world: & Thomas as he went home from Antioch left this world, & posseed to his most tall blisse, at the hospitall in the suburbs of Daphne, & was buried in the sepulcher that was provided for strangers. When they had buried one or two other dead carcases in the same sepulcher with him (God after his death wrought a great miracle) his corpse was call vppermost, & the other carcases were seuered and pushed farre asunder: the men seeing this, had the saint in admiration, and reuealed the whole vnto Euphremius. Wherefore his most holy corpse was caried to Antioch with great pompe and solemnitie, and there was buried in the churchyard, by occasion whereof it came to passe that the plague which then raigne in the citie, ceased. In honoz of whom the people of Antioch haue yearely kept an holy day to this our time. But now let vs returne vnto our historie.

Dead carcases doe commonly rather bring a plague then take it away.

## CHAP. XXXV.

*Of Menas the patriarch, and the miracle then wrought in the Hebrew boy.*

When Anthimus bishop of Constantinople was deposed (as I sayd before) Epiphanius toke his roome: after the decease of Epiphanius, Menas (in whose time a worthy miracle was wrought) succeeded him in the bishopricke. There was an old custome at Constantinople, that if there remained many portions of the pure and immaculate body of Christ our God, yong children which went to schoole should be called to eate them. When it was done, a certaine mans child, in religion an Hebrew or Iewe, in trade of life a glasse, kept company with the other children: who after that his parents demanded the cause that made him tarie so long behind, told them plainly the matter as it was, & how that he eate for company with the other boyes. The Hebrew hearing this, boyled within for anger, was all set on rage & furie: he toke and threw him into the fire for nace, where he used to make his glasse. The mother missing the child, sought him out, yet could not find him: she went throughout the citie, & to every strate, calling vpon God with depe sighes and lamentable teares. The third day after, as she sate at the doore of her husbands shop, being now pitifully waied with weeping, she gaue out sighes, & withall called the boy by his name. The child knowing the mothers voice, answered her out of the furnace. The mother burst open the doores, & in the next was no sinner in, but she espied her child in the mids of hot burning coals, yet perswaded that the fire touched him not. The child being asked whether he felt not great heat,

A strange miracle it be true. How soeuer it be, we are to take it, as cheape as we find it.

and how it came to passe that he was not burned to ashes, made answer saying: A woman clad in purple came very oft vnto me, reached me water to quench the fire flames which compassed my body, and lastly gaue me meate as oft as I was hungrie. Iustinian hearing of this, thought good that the boy with his mother should be baptised, and that the father which refused to become a Christian, should be hanged on the gallows, at a place called Sycæ. And so an end of that.

## CHAP. XXXVI.

*The Bishops of the famous cities about that time living.*

When Menas had runne the race of his most tall life, Eutychius succeeded him in the bishopricke of Constantinople: after Maritimus bishop of Ierusalem came Salustius, and him succeeded Helias: Peter followed Helias, and after Peter, Macarius crept into the bishopricke, when as yet the Emperour had not giuen him his consent. He was afterwards deposed: for the report went of him that he defended the opinions of Origen. In the sea of Alexandria when Theodosius (as I sayd before) was deposed, Zoilus gouerned the bishopricke, and after his decease Apolinarius.

Menas.  
Martyrius.  
Salustius.  
Helias.  
Peter.  
Macarius.  
Theodosius.  
Zoilus.  
Apolinarius.

## CHAP. XXXVII.

*Of the fift holy and generall Councell, and wherefore it was summoned.*

After the decease of Euphremius, Dominus was chosen bishop of Antioch. So totherfore when Vigilius was Bishop of old Rome, Menas at the first Bishop of new Rome, whom Eutychius succeeded: Apolinarius Bishop of Alexandria, Dominus Bishop of Antioch: and Eustochius was Bishop of Ierusalem: Iustinianus summoned the fift Councell vpon such an occasion as followeth. When the patrons of Origen's opinions preailed in many places, but specially at New Laura (so did they call it) Eustochius employed his whole care and industry to the banishing of them. He made a voyage into New Laura, vnto them all out of that coast, and in so doing, he seemed to put to sight the common plague and destruction of them all. They being scattered abroad into sundry countries, perswaded many to embrace their opinions. Where fauored them Theodorus surnamed Ascidus, Bishop of Cæsarea the head citie in Cappadocia, who was continually with Iustinian, as one both faithfull and necessarie. When this Theodorus incensed the Emperours court and pallace against Eustochius, making relation vnto them as of an hainous and horrible matter: Eustochius sent Rufus Abbot of Theodosius Monastery, and Conon Abbot of Saba to Constantinople: both which, partly for their vertue and excellency, and partly also for the bignesse of their Monasteries, were counted chiefe and principall of the Monkes which inhabited the deserts. Where accompanied them also other religious men, not much inferiour vnto them for worthines. These men as their speciall duty, called into controuersie the opinions of Origen, the behauiour of Euagrius and Didymus. But Theodorus Bishop of Cæsarea in Cappadocia, being desirous to bring them from that argument, proposed the cause of Theodorus Bishop of Mopsouestia, Theodorus and Ibas: neither did he this without the prouidence of almighty God, who disposed all the circumstances so notably, to the end euery prophane and wicked opinion, of whether side so euer it were, might be rooted out. First of all when the question was propounded whether it were lawfull to accurse the dead or no, Eutychius then present, a man very well sene in holy Scripture, yet none of the famous personages, or of great authority (for Menas was yet alive, whom he succeeded in the bishopricke) who at that time sate to answer for the bishop of Amasia: when he perceiued that the Councell went not right, but rather in wrong way, he told the plainly there was nothing to be doubted in that question, neither any thing that required deliberation at all. What king Iosias not only executed but Iob Iobels then alive, but caused also the tombes of such as were lately deceased to be digged vp. These wordes of Eutychius being so well applyed, pleased them all, & satisfied them fully. Iustinianus also hearing of this graue censure of his, preferred him to the bishopricke of Constantinople immediately after the death of Menas. Vigilius sent his consent in writing vnto the Councell, but came not thither himselfe. When Iustinianus demanded of the Councell what they thought of Theodorus, Rome what they sayd to the things which Theodorus had written against Cyril, and to his twelue points of the faith: last of all what their opinion was of the Epistle which Ibas wrote vnto

Anno Dom.  
555.

Eutychius.

Vigilius b. of  
Rome.

Ibas

The sentence  
of the fifth ge-  
neral coun-  
cil held at  
Constanti-  
nople.

A piece of  
the council's  
letter into  
Lactantius.

*Marius* the Persian: when they had read many *pæces* of *Theodorus* and *Theodorus* *works*, and supposed manifestly that *Theodorus* had bene lately condemned, and his name w<sup>as</sup> taken out of the holy catalogue or registry: when they had concluded also that hereticks were to be condemned after their deceale, and with generall consent to accurse not onely *Theodorus*, but also the words of *Theodorus* against the twelue points of the faith layd downe by *Cyrrill*, and against the true & right faith, together with the Epistle of *Ibas* vnto *Marius* the Persian, they laid downe their censure in such order as followeth: Seeing our great God and Saviour Christ Iesus hath spokē as it is in the parable of the Gospell &c. And a little after. We condemne and accurse not onely all other hereticks heretofore condemned by the foure holy Councils aboue mentioned, and by the holy Catholicke Church, but also *Theodorus* Bishop of Moponellia with his wicked bookes, together with the vngodly workes of *Theodorus*, impugning partly the true faith, with the twelue points of most holy *Cyrrill* concerning the faith, and partly also the holy Council of Ephesus, & what other things concern the same *Theodorus* hath published in defence of *Theodorus* and *Nestorius*. Moreouer we condemne the wicked Epistle which *Nestorius* wrote vnto *Asia* the Persian. When they had enteraled certaine other things, they layd downe foure points or articles of the true and sincere faith. Thus haue we learned that these things were handled. When bills were exhibited vnto the Council by *Eulogius*, *Conon*, *Cyrricus*, and *Pancratius* the sponkes, against the doctrine of *Origen*, *Adamantius*, and such as embraced his errors, *Iustinianus* asked of the Council what they minded to do as touching these things: he answered also vnto the s<sup>ay</sup>ed, the copy of one certaine bill together w<sup>th</sup> letters of *Vigilius* written in that behalfe. Wherby we may learne how *Origen* endeavored to sturde the plain and simple doctrine of the Apostles with the tares of Gentiles and Manichees, who be those when they had cried against *Origen*, and against all them that wallowed in the like errors with him, the controwersie was referred vnto *Iustinianus* by an Epistle, whereof some part was as followeth: Thou most Christian Emperour, that retainest the vertuous mind, agreeable with ancient nobilitie. And a little after: We abhorre and detest this doctrine, we acknowledge not the voyces of strangers and aliens vnto the Church: nay rather if there be any one such found, we bind him sure with the bond of excommunication as a thiefe or robber, and banish him the Church of God. Againe after a few lines: Your maiestie may soone vnderstand all that hitherto we have decided, by the view and reading of these our Actes. Vnto these their letters they annexed the articles which y<sup>e</sup> Patrons of *Origen*s errors had learned, wherein they reuealed not onely their consent, but also their dissention and manifold absurdities. Of which articles the first contained the blasphemy of certaine monks inhabiting the Monastery of New Laura, layd downe in these words: *Theodorus* called *Afcidas* bishop of Caesarea sayd: If the Apostles and *Mary* which now worke miracles, and enioy so great an honor, be not made equal with Christ at the generall resurrection, what are they restored vnto? Soundy other blasphemies of *Didymus*, *Eulagius* and *Theodorus* were rehearsed by them that diligently collected these things. Vnto in a little after the Council was dissolved, *Eutychius* Bishop of Constantinople was depolished, and *Iohn* of Sirimis a village of Cynegia bordering vpon Antioch, succeeded him in the bishopricke.

## CHAP. XXXVIII.

*How Iustinianus falling from the right faith, affirmed that the body of Christ was in every respect voyd of corruption.*

\* The heresie  
of Iustinianus  
the Emperor.  
Christ wept  
over Ierusa-  
lem, hun-  
gred, slept,  
sweet blood, &  
died vpon the  
crosse was  
there herein  
no change?

**A**t the selfe same time *Iustinianus* treading out of the way of true doctrine, and lighting on such a path as neither the Apostles nor the Fathers ever led him unto, fell among briers and brambles, with the which he purposed to stuffe the Church of God: yet brought he not his will about, for the Lord had fortified the high way with such strong hedges that murderers could not leape over, as if (according unto a propheticall word) the wall had bene thowne downe and the hedge broken. Wherefore the same time when *Iohn Crisostome* *Careline* was bishop of Old Rome after the death of *Vigilius*, *Iohn Sirimis* of Constantinople, *Apollinaris* of Alexandria, *Anastasius* after *Dominicus* of Theopolis otherwise called Andock, and *Macarius* now restored unto his proper see of Ierusalem, when the Councell after the depriuation of *Eusebius* condemned *Origen*, *Didymus* and *Enagarius*, *Iustinianus* impetred the

roid, wherein he affirmed that the body of the Lord was not subiect to death or corruption: that it was void of such affections, as nature ingrafted and were blameable: that the Lord eat before his passion in such sort as he did after his resurrection: that his most holy body was nothing altered nor changed, either in the framing thereof in the matrix, or in the voluntary and naturall motions, no not after his resurrection: unto which opinions he purposed to compell both Priests and Bishops to subscribe. But all they making answer, that they expected the opinion of *Anastasius* bishop of Antioch, postponed him off for the first time.

## СНАР. XXXIX.

*Of Anastasius Archbishop of Antioch.*

**A** *Nastafius* was a man of such profound skill in holy Scripture, and so wary in all his doings throughout his whole life time, that he weped greatly of small and light matters, and would in no wise be changed or altered in them, much less in matters of great weight and impoizance, and especially which concerned God himselfe. And furthermore he so governed his nature, that neither for his softnes he would easily yeld unto such things as were unreasonable, neither againe for his bluntnes or austeritie would he withstand where right and reason did not so require. He gaue diligent care to the recitall of graue matters, and as he flowed in speech, so was he acute and quick witted in dissoluing of doubts and questions. He would not once so much as vouchsafe the hearing of vaine and idle matters: but as for his tongue he so biddeth it, that he moderated his talke with reason, and held his peace where it so behoued him. *Iustinianus* took him in hand with all policy, as if he had bene to batter a well fortified hold, perswading himselfe verily if he might winne him, that he might easily take the whole citie, yoke the true faith as it were in seruitude, and last of all leade the thepe of Christi captiues out of the Church. But *Anastafius* was of so baine a courage (for he stood vpon the sure rocke of the faith) that he wrote letters freely against *Iustinianus* the Emperour, prouing both plainly and wisely, that the blessed Apostles and holy Fathers confessed & deliuered vnto them, the body of the Lord to be subied vnto death, and partaker of the vnblesseable affections naturally impressed in the mind. In like sort he answered the spunks of the greater & lesse Syria which reasoned with him as touching this matter: & confirmed the minds of all men to fight in defence of the truth. To be short, he read daily in the Church that sentence of *Paule* the elect vessell of God: If any preach vnto you any other Gospell besides that which ye haue receiued, yea if he be an Angell from heauen, let him be held for accursed. Whereunto all (few onely excepted) gaue their contents, and signified their endeavour and study in defence of the faith. Whereupon the said *Anastafius* vnderstanding that the Emperour would banish him, wrote an exhortation vnto the people of Antioch, to confirme their minos in the faith: the which partly for the fine stile and flowing sentences, and partly also for the infinite testimonies alledged out of holy Scripture, and the history therein fully applied, is highly to be esteemed.

## CHAP. XL.

*Of the death of Iustinian.*

**B**ut the edict of *Infinian* by the providence of God, which provided farre better for vs, An. Dom. 166. was not published. For *Infinian* who theated crile into *Anastasio* and his clergy, was suddenly taken himselfe, and when he had reigned thirty eight yeares full, and eight moneths, he departed this life.

The end of the fourth booke of Euagrius Scholasticus.



THE FIFTH BOOKE OF THE  
ECCLESIASTICALL HISTORIE OF  
EVAGRIUS SCHOLASTICVS.

## CHAP. I.

The creation of Iustinus the second Emperour of that name,  
and of his life.

Iustinianus  
went to hell  
as Euagrius  
thinketh,  
Iustinus 2.  
was proclaimed  
Emperour.  
Anno Domini  
566.

The sensua-  
lity and co-  
neciousness of  
Iustinus.

Abari a Sey-  
thian nation  
were driven  
out of their  
country by  
the Turks.

Contention  
about the  
Empire be-  
tweene Iusti-  
nus the Vn-  
cle and Iusti-  
nus the Ne-  
phew.

**I**ustinianus therefore when he had set the whole world on tumulte & sedition, and in his later dayes received that which was due for such lewd practice, departed into endlesse torment appointed for him by the iust iudgement of God. Iustinus then, his sisters sonne, President of the palace, was crowned and clad in the Imperiall robe, when as none (his owne friends being excepted) knew either of Iustinianus death, or of Iustinus that he was proclaimed Emperour, vntill that both he himselfe and others also celebrated in Circus the triumphall lemmities of the Empire. After the finishing of spectacles when as none rose to take any thing to rebell against him, he returned vnto the palace. And first of all he gave out a commandment that all the Bishops and Priests which were gathered together at Constantinople, out of all countries should depart every man to his owne home, there to serue God in holynesse, and not to practise any noueltie as touching the faith. That act of his is worthy of commendation, but as for his life and trade of liuing, he swam in sensuality he was in filthy pleasure, and was so greedy of other mens goods, that he soule euery thing by lewd game, and set benches themselves (without any feare of God) to open sale. Being entangled with two contrary vices, slothfullnes and faint courage, first he commanded Iustinus his kinsman to come vnto him, a man of great honor and estimation, both by his prowess in martiall affaires, and for other rare ornaments of his person, who then made his abode about the riuer Danubius to withstand the people Abari, lest they should cut off that riuer and invade the Romaine dominions. These Abari be a people of Scythia called Hamaxobij inhabiting the regions beyond Caucasus. Who being driven out of their country by the Turkes their neighbours, & diuersly grieved by them, came first to Bosporus, thence taking the banks of Pontus Euxinus (where there dwelled many barbarian nations), but the cities and holds were kept of the Romanes, where againe there came both soldiers that were discharged of the warres & rid of attendance, & also such inhabitants as the Emperours had sent thither) they went straight on their voyage, & vanquished all the barbarians before them, vntill they came vnto the shore of Danubius, whence they sent Ambassadors vnto Iustinian the Emperour. From thence it was that Iustinus was called home, as it was told him, for to participate the benefit of the covenants betwene him & the Emperour Iustinus. For when as both of them seemed to be of equall fame, and the Empire like to fall vnto either of them, after great reasoning and long disputation had about the Imperiall scepter, they covenanted betwene themselves, that whether soeuer of them were proclaimed Emperour, should make the other the second person in honor: yet in such sort, that Iustinus were second in respect of the Emperour, yet he should be first in respect of all others.

## CHAP. II.

How Iustinus the Emperour procured the death of his cousin Iustinus.

**W**herefore Iustinus the Emperour sauoring the other Iustinus but from the death outward, forged hainous crimes against him, by little & little took from him his goods, the pretorian souldiers also, and his traine, commanded him to keepe his house (so that he was not soe abroade) & in the end gaue charge he should be conveyed to Alexandria.

In which citie about midnight as he sat in his bed he was murdered after a lamttable sort, and this was his recompence for the good will he bare vnto the common wealth, and the notable seruice he did in the wars. Neither was the Emperours, nor the Emperesses fury & rage mitigated, before they saw with their owne eyes his head taken off from his shoulders, and compassfully tumbled it with their feet.

## CHAP. III.

Ofricked Addens and Etherius.

**S**hortly after, Iustinus arraigned Etherius and Addens, who were both senators, and of a long time in chiefest authority with Iustinian, for an hainous offence which they had committed. One of them, Etherius by name, confessed after examination, that he sought to poison the Emperour, and that Addens was of his counsell, and of his mind in all he went about. But Addens protested with solempne and dreadfull othes, that he knew not of it: yet both of them were beheaded. Addens as his head went to the blocke spake boldly, though he were innocent as touching that crime, yet that he had deserued that punishment by the iust iudgement of God, who is the beholder and reuenger of hainous offences. He confessed that he had dispatched Theodorus president of the palace by incantments. But whether these things be true or no, I am not able to say. Neuertheless I am that both these were wicked persons, for Addens burned with sodomiticall lust, and Etherius left no mischief vnpractised: he spoiled both the liuing and the dead, in the raigne of Iustinian, vnder colour of the Emperours house whereof he was president, calling for the Emperour, for the Emperours house. And so an end of them.

Though God  
do wike for  
a while, he  
payeth home  
in the end.

## CHAP. IIII.

The edict of the faith which Iustinus caused to be published in writing  
vnto all Christians where soeuer.

**F**urthermore Iustinus wrote an edict, and sent it abroad vnto the Christians every where, containing such a forme as followeth: In the name of the Lord Iesus Christ our God, the Emperor Caesar, Flavius Iustinus, faithfull in Christ Meeke, Chief Lord, Bountifull, Lord of Almaine, Lord of Golland, Lord of Germany, Lord of Anium, Lord of Francia, Lord of the people Eruli, Lord of the nation Gepidi, Pious, Fortunate, Glorious, Victorious, Triumphant, All noble, Perpetuall Augustus. My peace (saith the Lord Christ, who is our true God) I giue vnto you: my peace (saith the same Lord vnto the whole world) I leaue vnto you. Which is no otherwise to be taken then that such as beleue in him should repaire vnto one & the same Church: that they should be at vnitie among themselves, in the true and sincere faith of Christ, and detell from the heart-roote such as gaine say, or uphold the contrary opinion. The chiefest point that appertaineth vnto mans saluation, is the free acknowledging and protesting of the true faith. Wherefore as we are commanded by the Euangelists, and as the sacred Creede, to wit, the doctrine of the holy fathers hath taught vs, we exhort al men to embrace one and the same church and discipline, beleueing in the Father, and in the Sonne, and in the holy Ghost: glorifying the coessentiall trinitie, the one godhead, to wit, nature and substance, one both in word and deed, one might, power and authority in the three persons, in whom we were baptized, in whom we beleue, and by whom we are coupled together in one. We worship the trinitie in vnitie, and the vnitie in trinitie, hauing both a diuision and a coniunction, so wonderfull that they cannot be expressed: the vnitie, we meane according vnto substance, to wit, the godhead: the trinitie according vnto the proprieties that is in the persons: the diuision we vnderstand to be vnderdeuided, and the coniunction deuied. For the diuinitie is one in the three persons, and the three in whom the diuinity lieth, or as I may better say, which are the diuinity it selfe, are one, God the Father, God the Sonne, God the holy Ghost: because that euery person is taken by himselfe, the minde separateth the things which are vnseparable, to wit, God to be three persons, which are vnderstood to be ioyned together in one, as I may so terme it, in identity of motion and nature. For it behooueth vs to say there is one God, & acknowledge three persons or proprieties. We confesse moreover that the onely begotten Son of God, God the word begotten of the Father before all worlds, and from euertlasting, not made, that for

The edict of  
Iustinus the  
Emperour  
of that name,  
wherein the  
Creede or  
christian faith  
is profoundly  
laide downe:  
and strange  
it may seeme  
that to victi-  
ous a man  
could endure  
so vertuous  
and so godly  
a stile.  
John 14:  
Faith chiefly  
required of  
Christians.  
Of the vnitie  
and trinitie.  
How the na-  
tures in Christ  
are both de-  
uided and  
coupled.

Christ willing  
to suffer  
death for the  
saluation of  
mankind.

vs for our saluation he came downe from heauen in the later daies, and was incarnate by the holy Ghost of our Lady *Mary* the holy and glorious mother of God, and perpetuall virgin, and borne of her: that he is equall to the Father, and to the holy Ghost. For the blessed trinity sheweth not of any fourth person, as if God the word incarnate were so, who is one person of the trinity, one and the same our Lord Iesus Christ, of one substance with the Father according to his diuinitie, of one substance with vs according vnto his humanity, patible as touching the flesh, but incompatible touching the godhead. We say not that God the word which wrought miracles was one, and he which suffered was another: but confesse that one and the same our Lord Iesus Christ the word of God was incarnate and truly made man, that both the miracles he wrought, and the afflictions he voluntarily endured in the flesh for our saluation, appertained to one and the same person. For it was no man that gaue himselfe for vs, but it was euen very God the word, who was man without alteration of the Godhead, and of his owne accord both suffered and died for vs. Wherefore in acknowledging that is he God, we say not but that he is man, and in considering his manhood, we deny not his Godhead. Againe while we affirme that the one our Lord Iesus Christ consisteth of both natures, diuinitie and humanity, we confound not the persons in the unitie: though he was made man according to our nature, yet is he God notwithstanding neither because he is God after his owne nature, and hath a likenesse not capable of our similitude, nor because he ceaseth to be man, but continueth as God in humanity, so no lesse man in the excellency of diuinitie. Therefore both the aforesaid is in one, and the same one is both God and man, who is *Christ*. Further when we grant that the same one is both perfect God and perfect man, of which two things he consisteth, we seuer not the coniunction and vnitie of his person, but declare the difference of the natures which is not taken away notwithstanding the coupling & knitting together of them. For neither is the diuine nature changed into the humane, nor the humane conuered into the diuine nature: but because both of them is better vnderstood, and sooner appeareth in the perfect description and order of the proper natures, therefore say we that the coniunction was made in the person. The coniunction which is in the person, sheweth that God the word, to wit, one of the three persons in diuinitie, was coupled not to man that was before, but in the wombe of *Mary*, our Lady, the holy and glorious mother of God, and perpetuall virgin, and framed vnto himselfe of her in his proper person, a body of one substance with ours, subiect to like affections with vs (in onely excepted) and endued with a reasonable soule and vnderstanding, he had a being of himselfe, and was made man, and is one and the same our Lord Iesus Christ of equall glory with the Father and the holy Ghost. And while we imagine or conceiue his vnspokeable copulation, we acknowledge vnfaignedly that the one nature of God the word was incarnate, and tooke flesh endued with a reasonable and intellectuall soule. Againe when we thinke vpon the difference of natures, we affirme there are two natures, and yet deuide them not not all, for both the natures are in him, and therefore we confesse one and the same Christ, one Sonne, one person, or one propriety of the diuine essence, both God and man. Wherefore as many as held contrary opinions vnto this, or presently to beleue otherwise, we pronounce them to be held for accursed, and iudge them to be farre estranged from the holy, Catholike, and Apostolike Church of God. And seeing the true and sincere doctrine deliuered vnto vs by the holy fathers, hath pierced our eares, and is now as it were imprinted in our breasts, we exhort you all, may rather we beseech you in the bowels of Christ Iesus, to become one fold, to be of one and the same catholike and Apostolike Church. For we thinke it no impairing of our honour, though we are clad in this purple robe, and crowne with the Imperiall scepter, to vse such phrases for the concord and vnitie of all christian congregations, to the end all with one voice may found out the praise & glorie of Almighty God, and our Lord Iesus Christ, that none henceforth contend about any question, or reason of the persons of the trinity, or of any sillable comprised therein: in so much as the sillables do leade vs vnto one sincere faith and opinion, and that one custome & order in the holy Catholike, & Apostolike Church of God, hath hitherto firmly bene retained without change or alteration, and is like hereafter to continue alwaies. Although all agreed vnto this *Ecclia*, and confessed the same to be no other, yet the true faith did leade them vnto: yet the members of the Church which varied in opinions were not reconciled, because the *Ecclia* signified in plaine words, that the Churches from the beginning had retained one custome without change or alteration vnto that time, and there was hope they would so continue vnto the end.

## CHAP. V.

Why *Anastasi*us the godly Bishop of *Theopolis* otherwise called *Antioch* was deposed.

*Iustinus* moreover laid to *Anastasi*us charge, that he lapsed and consumed the holy treasure, not turning it to any necessary v<sup>se</sup>: next that he had uttered of him very contumelious languages, (for *Anastasi*us being asked what made him so prodigally to waste the holy treasure, as report goeth, should freely answer againe, lest that *Iustinus* the monster of the world should spoile them of it:) and banished him the bishopricke of *Antioch*. Furthermoze the voice goeth, that *Iustinus* was greatly displeased with *Anastasi*us, because when he required money of him for his admission into the bishopricke, *Anastasi*us would not giue him a penny. Other times I am sure were laid to his charge, by such as were the Emperours instruments, and could do nought else saue flattery and flatter.

An old custome to take money for bishopricke, and benches: it is as ancient as the duell is.

## CHAP. VI.

Of *Gregorius* who succeeded *Anastasi*us in the see of *Antioch*.

*Gregorius* after the depriuation of *Anastasi*us, was preferred to the holy Bishopricke of *Antioch*, a man of great fame for his gift in poetry. He led a monasticall life of a child, be-  
haued himselfe therein so brightly and so stoutly, that he was no sooner come to manhood, but he attained vnto the highest and most perfect degree and was made gouernour of the monastery in *Constantinople*, where he led a pious and an austere life. After that againe by the commandement of *Iustinus*, he was appointed chiefe of the monastery in mount *Sina*, where he stood in great perill, by reason the barbarians *Sceneta*, a nation of Arabia, besieged that place. And when as by his meanes peace was there concluded, he was called from thence to be a bishop. He was a man that excelled and passed others both for wisdom & vertue: what thing soeuer he took in hand, that would he do with great diligence: and as no feare could dismay him, so could no other means allure him to contrary his own saying, no not the threats and authority of the higher power. Furthermoze he was wont to distribute such large sums of money (for his liberality & bountyfullnes extended vnto euery man) that whither soeuer he went, a marvellous great multitude besides his ordinary traine followed after him, and they that either heard or saw he would go to any place, came flocking after. This one thing againe may be added as a second ornament vnto his dignity and calling, that the people were oftentimes very desirous of themselves, either to behold his godly person, or to heare the notable grace he had of utterance & pronounciation. He was of all others the man that soonest could bring men in loue with him, reasoned they with him of what matter soeuer they would: he had an amiable & gracious face, his talke very gentle & pleasant. And as he was quick witted to perceiue any matter, were it neuer so profound, so passed he in wise counsell & graue iudgement, belonged it either to himselfe or to others. And therof it came to passe, that he compassed so many noble acts: he was the man that would post ouer no businesse vnto the next day. He made not only the emperours of Rome, but also the kings of Persia to haue him in great admiration: because he knew how to vse all men, as both necessity constrained & occasion which he neuer omitted, did require. All his rare and singular acts can testify this which I say to be no lesse then true. He was very seuer, & sometimes angry: and againe sometimes very gentle and make, so that the witty saying of *Gregory* the diuine was true: expelled in him, to wit, severity was so tempered with shamesfastnes that nothing could take hurt by reason of either of them: but both, being ioyntly linked together, purchased great commendation.

## CHAP. VII.

How the nation called *Perfarmens* being persecuted of the *Persians* for their faith in Christ, yielded themselves vnto the Empire of Rome.

In the first yeare that *Gregory* was bishop, the nation inhabiting the greater Armenia, of old so called, but afterwards *Perfarmenia*, which sometime was vnder the *Romaines*, and deliuered by *Philip* the successor of *Gordianus* vnto *Sapor*: but as Armenia the lesse was subiect vnto the Empire of Rome, so all the rest was held of the *Persians*: the nation I say inhabiting Armenia.

Et y

No Christian  
may murder  
their Prince,  
what religion  
focuer he be  
of. If he be  
godly, God lo  
ueth his peo-  
ple if wicked,  
let them take  
him as a  
courage, yet  
for their king

Armenia the great, professing the Christian faith, were grievously afflicted by the Persians, specially for their religion & conscience. Wherefore they sent embassadors secretly unto *Justinus*, requesting they might become subiects unto the Empire of Rome, that therewith they might freely serue God without let or hinderance. When *Justinus* had entertained & accepted of the Embassy, certaine articles being explicated in the letters he sent backe unto them, and when the league was solemnly concluded, the Armenians due their owne princes, and yielded themselves with all they had unto the Empire of Rome. Not onely they, but the bordering country, inhabited partly of that nation, and partly of foreigners with their capitaine *Varden*, (who both for his noble parentage, and promise in martiall affaires, was honored of them for their prince) offered their service & loyalty unto the Imperiall scepter. When *Chosroes* king of Persia charged the Emperour with these iniurious dealings, *Justinus* put him off with this answer, saying: that the date of the league was expired, and that it was not for the professors of the Christian faith, to leaue succourlesse such Christians as fled unto them for aide in time of wars, but to relieue and cherish them. Although *Justinus* gaue *Chosroes* this answer, yet made he no preparation for battell, but wallowed himself in his wonted sensuality, and preferred pleasure before all

## CHAP. VIII.

Of Capitaine *Martianus*, and the siege of *Nisibis*.

In the meane while he sent capitaine *Martianus* his kinsman into the East, not furnishing him with souldiers & armes, & other necessary provision to giue the enemy battell, that he came into Mesopotamia, not without plaine danger and wrecke to the state, hauing with him a few naked souldiers, of which number some were tributary ditchers & carters. He gaue certaine Persians a very slender battell (God wot) about *Nisibis*, while as yet the other Persians were not in armour, and by chance getting the upper hand, he besieged the city. But the Persians thought god not to shut their gates at all, they reuiled very contumeliously the Roman host, and made no accompt of them, as if they had bene set there to keepe sheepe. For all this there were many strange monstres seene about that time, which prognosticated the calamities that were shortly to ensue, and among others a calfe newly calued, was seene to haue two heads, yet but one necke.

## CHAP. IX.

How *Chosroes* when he had sent capitaine *Adaarmanes* against the Romanes who vexed them about all measure, went himselfe to *Nisibis*.

*Chosroes* being now furnished to battell, brought *Adaarmanes* on his way as farre as the other side of Euphrates, which was within his owne dominions, sent him with an army into the marches of the Empire of Rome, and commanded him to bzeak into the towne *Circesium*. *Circesium* is a towne very commodious for the Romans, situated in the furthest parts of the Romaine dominions, not onely fortified with strong wals, raised vp to a marvellous great height, but also enuironed with two riuers, Euphrates, and *Aboras*, and become by reason of them as it were an Isle. When he himselfe went with his power ouer the riuier *Tigris*, and got him straight to *Nisibis*. But the Romanes of a long time vnderstood not of these voyages, so that *Justinus* gaue credit to a false report that was blazed abroad, how *Chosroes* was either dead, or at the point of death. They say againe, that he was so vexed, because the siege of *Nisibis* was lingered, and that he sent certaine men for to egge *Adaarmanes* forwarde, and with all speede to bring the keyes of the city. When their affaires toke no prosperous successe, but *Justinus* boze away great shame and reproch, because he would seme to attempt that which was vnpossible for him to do, that is, to besiege so great and so wide a city, specially with so simple an army: first of all *Gregory* bishop of Antioch, was certified of the whole, for the bishop of *Nisibis* was his deare friend, & liberally rewarded of him, and therefore being very loy that the Christians sustained such losses and such vexations of the Persians, being also desirous that y city wherof he was bishop, were part of the Romaine dominions, signified vnto him all that was done about *Nisibis*, without the bounds of the Empire of Rome. *Gregorius* wrote immediatly of these tydings vnto *Justinus*, & told him with all speede how *Chosroes* inuaded the countries. But he wallowing still in the ditch of his wonted voluptuousnesse, neither gaue eare vnto *Gregories* letters, nor belieued them, but thought

thought that onely to be true, which his owne sick braine had conceived. For he imitated the manner of intemperate and riotous persons, who as they are lither and retchlesse, so they build too much vpon prosperous successe and fortune: and if any thing happen contrary to their mind, they will in no wise be brought to beloue it for true. Wherefore he wrote backe againe vnto *Gregory*, reuoking his letters for false reports. If they were true, that the Persians should not win the city and raise the siege before his power came: or if they won it before, they should be met withall ere they left the country. At it wards he sent *Adaarmanes* a proud man, of a disdainfull condition vnto *Martianus*, with this commandement, that if *Martianus* had before put one foote into the city, he should put him beside his honour and dignity. The which he did in all the hast to the great hurt of the common weale, thereby to satifis the Emperours wil. For he went into the Romaine campe, and took *Martianus* being out of the empire, and depriued him of all martiall dignity vnknewing vnto the army. The capitaines of the bands, and Centurions, after their watch was ended, vnderstanding that their capitaine was put out of office, shoke off their armes, stole away quietly, scattered themselves here and there in their flight, & left the siege, to the great laughter of all men. *Adaarmanes* therfore who had a mighty army of the Persians & barbarians called *Scenetæ*, passing by *Circesium*, destroyed all the Romaine countries before him with fire, sword, and euery other sort of lamentable inuasion, shewing no mercy at all, neither in word nor in deed. He took castles and many villages, and no man withstood him: first, because the Romain host wanted a head or capitaine: next for that *Chosroes* had best of all the souldiers about *Daras*, and therefore the country was overrun and destroyed freely without any feare at all. Furthermoze *Chosroes* inuaded Antioch by his souldiers onely (for he himselfe was absent) who were repulsed beyond all expectation, when as very few remained in the city, when as also the bishop fled away, and conueied with him the holy treasure of the Church, because the greater part of the wall lay on the ground, and the people as it falleth out at such times, were by al on rebellion: and when they were gone, the city was left desolate, neither was there any one that deuised engines to repel the violence of the aduersary, or that was disposed to resist the enemy any kind of way.

## CHAP. X.

The winning of *Apamia* and *Daras*.

After that the assault of *Adaarmanes* toke no prosperous successe at Antioch, and the city *Heraclea*, afterwards called *Gagatica*, was by him set on fire, he made his voyage straight into *Apamia*, the which *Selenus* the sonne of *Nicanor* builded, a city sometime flourishing, yet by long tract of time faine to great decay and ruine. And when he had gotten the city vpon covenants concluded betwene them, (for the citizens could not resist, their wals being so old that they fell to the ground) he burned the city, because of them of all their substance, destroyed al, contrary vnto the covenants broken betwene them, subdued not onely the city, but the country about, went his way and toke with him not only the bishop, but also the Lieutenant of the city. Again in his iourney homewards he wrought great mischief without let or resistance, a few souldiers onely accepted, whom *Justinus* had sent thither, whose capitaine was *Magnus*, master sometime of the exchange at Constantinople, and afterward by the commandement of *Justinus*, put in trust with one of the Emperours places, the which souldiers were so discomfited, that they fled away and were almost taken. These things being brought to this passe, *Adaarmanes* returned vnto *Chosroes*, who as yet had not taken the city which he besieged. As they toyed powers together, their army became verie strong, the souldiers were animated, & last of all, the enemy terrified and altogether dismayed. He found the city trenched about, with a great contremure raised nigh the wals, all warlike engines prepared for the winning of the city, as the great hollow catapelts, which throwe the barts from aloft, commonly called *bzakes* or *slinges*. *Chosroes* with these helpes wonne the city by force in the winter season, when as *Iohn* the *Phaioz* of the towne toke no thought at all how he might repell the violence of the enemy, nay rather he betrayed the city, for both is reported, *Chosroes* had besieged the city about five moneths, and in all that while there was not one that withstood him, last of all, when they had rancked the city of all that was in it, and slaine many after a lamentable sort, and taken many also alive, he fortified the city, lying very commodiously both for him and his subiects, and so returned home.

Et it

The winning  
of *Daras*.

*Iustinus the Emperour fell into frensie, and Tiberius tooketh the gouernement of the whole Empire.*

**I**ustinus vnderstanding that his dominions were invaded in such sort as we have declared before, by reason of his ouermuch insolencie & pride, banished wit, remoued reason out of her seat, took his infortunat successe farre moze greivous then the common course of nature could beare, and fell into frensie and madnes, so that he had no sense or vnderstanding of any thing that was done. Wherefore Tiberius a Thracian boyne, one that was of chaste mthority and estimation with Iustinus, took in hand the gouernment of the Empire. This man had lately bin sent by Iustinus, with great power to giue battell vnto the people Abari: who when as his souldiers could not find in their hearts to behold the barbarians in the face, but without al peradventure bin taken, had not the diuine prouidence of God beyond al means repedation faued & restoyed him aliue into the Romaine dominions. For by following the rash & heady aduilement of Iustinus, he together with the whole comon weale of Rome, was in great danger of vtter soile, and of losing vnto the barbarians the great renowne of the Romaine Empire.

*How Traianus went in Embassie vnto Chosroes king of Persia, and concluded a league betweene the Romaines and the Persians.*

**W**herfore speedy counsell was taken, such as was mete and conuenient for the Romaine affairs, to the end that which they had lost with rashnes, might be recovered with reason and sobriety. They sent vnto Chosroes king of Persia, Traianus a man of great renowne, by office a Senatoz, of great honoz & estimation with all men, partly for his hoze haire, and partly also for his great wisdom. His Embassie was not in the person of the Emperoz, or in the name of the Romaine common weale, but onely a message from Sophia the Emperesse, for the wrote letters vnto Chosroes, wherein she lamented & wofull plight her husband stood in, and the lamentable state of the common weale wanting a head, that it should not with his honoz to triumph ouer a silly widow, to insult ouer an Emperoz that was sicke and bedzed, and to invade a common weale that was destitute of aide and succoz. What he of old being diseased had not only the like humanity shewed vnto him, but also of the best physicians sent vnto him from the Empire of Rome, which might ease him of his griefe. Chosroes being perswaded with these circumstances, although he had determined immediately to ouerturn the Romaine dominions, yet confirmed he a league for thre years space concerning the East countreys, and decreed withall that Armenia should enioy the like benefit, that no battell should be fought there, & that none throughout the East countreys should be molested at all. While the affaires of the East stood in this sort, Serimium was taken of the barbarians, a city of old inhabited of the people Gepædi, and afterwards by them deliuered vnto Iustinus.

*Of Tiberius who was made fellow Emperour, and his disposition.*

**I**n the meane while Iustinus through the counsel of Sophia the Emperesse, proclaimed Tiberius Caesar, & vttered such lamentable wordes at his coronation, as no history either ancient or otherwise howsoever hath recozded vnto this day. God no doubt of his mercy granting vnto him so much time & space as might suffice him both to conies his own sins, & also to pronounce such things as were for the profit & commoditie of the common wealth. For when the bishop together with his company, the princes & magistrats, last of all the soldiers were assembled in the open hall, where of old such solemnities were usually celebrated, Iustinus clad Tiberius in the Imperiall robe, and compassed him with the souldiers crowding along as follooweth: Let not the glory of this garment lead thee into error, neither be thou deceived with the glorious shew of such things as are subiect vnto the senses, wherewith I myselfe now (alas) being inured, haue brought my selfe foolishly into these grieuous comments. I am now in gouerning the Empire with great moderation and mildnesse of spirit, redresse what is amiss, correct what I haue leudly committed. And pointing at the magistrats with his finger,

Iustinus the Emperour being fallen into frensie and madnes, counselleth Tiberius his succellor in these words.

must in no wise (saith he) be ruled by these me, for these be they which brought me into this lamentable plight, and the misery thou seest me in. These with other sorrowfull wordes he vttered with many sobes and sighes: which made all that were present wonderful penurie, & the tears to trickle downe their cheekes. This Tiberius was a goodly tall man and well set, one that excelled in the opinion of all men for comely proportion, so that he passed not only kings & emperors, but also all other sorts of men. And first of all as touching the manner of his person, it became very well the maiesty of the Imperiall scepter, and as for his mind it was adorned with modesty, gentleness, and curtesie. His gracious fauour was such, that it allured all men at the first sight to loue him. He supposed that to beriches which sufficed euery man, to giue not only for necessity, but also for plenty & abundance. For he was of opinion, that not they only were to receiue benefites which wanted, but that it became the Emperour of Rome to be bountifull, and liberally to giue. He took that gold to be counterfeited, which was gathered with the tears of the communitie. He was so moued with these circumstances, that he forgave vnto them that were tributaries vnto the empire one whole years tribute. Again such manors & farms as Adaarmenes had in maner brought to decay, by selling them at grieuous tribute, he restoyed vnto their former liberty, and not only considered their losse, but recompenced them ouer & besides. He forgave the iniurious exactions and pensions, for the which other Emperours accustomed to deliuer and in manner to sell the subiects to be abused of the magistrats at their pleasure, and made a lawe there should no such thing afterwards be committed.

If Tiberius were now alive, to execute for such counterfeit coyne, no doubt he would hang a great many, and perhaps a few lawyers.

*Tiberius the Emperour sent Iustinianus with a great army against Chosroes, and drove him out of the Romaine dominions.*

**T**he aforesaid Tiberius having set in order, as right and reason did require, such sums of money as his predecessor had both wickedly and iniuriously appointed to be gathered, made ready for battell, gathered together a great army of valiant souldiers and noble persons beyond the Alpes about Rhene, and on this side of the Alpes, of the nation called Massagetae with other Scythian nations, out of Pæonia, Mysia, Illyria & Iauria, so that he had well nigh a hundred and fifty troopes of chosen hoysmen ready & wel appointed, by means whereof he gaue the vtter soile vnto Chosroes, who immediately after the winning of Dara, had in the sommer time ouerrun Armenia, and thence marched forwarde towards Caesarea the head city of Cappadocia. This Chosroes behaued himselfe so insolently towards the Empire of Rome, that when the Emperoz sent Lagatus vnto him, he would not once vouchsafe to giue them the hearing, but very disdainfully had them follow him to Caesarea, and that there he would sit and heare what they had to say. When he saw the Romaine host (whose exptine was Iustinianus the brother of Iustinus, that was pitteously murdered at Alexandria) all in armour coming of the contrary to meet him, the trumpets sound to battell, the armies ready to ioyne together, the clamour of the souldiers piercing the clouds in the skie, orderly placed in the front in battell aray, coming out with great fury present death. Last of all, he when espied so great and so goodly a troupe of hoysmen, as none of the Emperors before had thought of, he was greatly astonished, and by reason it so fell out vnto him, and upon a sodaine, he fello heavily and would not giue the onset. As he deferred the battell, lingered till spent time to let, and craftily went about to deceiue them, Curis a Scythian captain of the right wing of the battell set vpon him, and when the Persians could not withstand his violence, but quite forsoke the front of the host, Curis made a great slaughter of the enemies, had of all the pursued the souldiers at their backs, where the artillery and preparation of Chosroes, and of his whole army lay. He took all the kings treasure and Jewels, all his ordinance for war, yea when Chosroes both saw and suffered it, thinking that to be far better, then that Curis should set on him. Curis with his souldiers got great spoile and sums of money, and took away their beards laden with fardels and parkes, where also the fire lay which Chosroes king of Persia worshipped for his God. Thus having spoiled the Persian army, and singing a hymne to the praise of God, he returned in the evening about sunnely light vnto his company, who by that time had left the aray, they were set on by Chosroes, all the while stirred not, neither as yet was the battell begun, but onely light skirmishes, one while of this side, another while of that side, as the manner is. Chosroes set a mighty host upon him in the night, and purpose to harry the ene-

As in I. 2. time turns, a troupe, as Varro saith, & quasi terdena thirti, their captain is called decurio, some take a troupe to be 3. hundred men, some other 64. hundred men.

Curis a Scythian.

A wife God, that could be taken in wars.



my battell: the Romans having two armies, he set about midnight on that host which lay in campe of the Jews: they being suddenly taken & unpouided, recoiled and gave backe: went forwarde, toke Meletina a city not far of, that was destitute of a garrison: citizens to repell his violence, set all on fire, & sought to cut over the river Euphrates. When the Roman armies loyned together & pursued after him, he fearing himselfe, got upon an Elephant, passed over Euphrates: but the greater part of his army in swimming and conveying themselves over, were drowned in the depth of the water. He understanding of this misfortune, got him away with all speed. Wherefore Chosroes in the end being thus plagued and recompensed for his insolency & disdain towards the Romans, returned into the East with as many as were left him alive. Where the league was of force, that none should assault him. *Justinian* after that, overrun the marches of the Persian dominions, continued there all winter long, without let or annoiance. About the eight kalends of Iuly he returned backe without the loss of any one part of his host, and spent all sommer with the prosperous successe and joy of partiall prowesse about the bounds where the Romaine and Persian dominions do part asunder.

## CHAP. XV.

*How Chosroes after great sorrow that he was foiled in battell, died, and bequeathed the kingdome of Persia to his sonne Hormisdas.*

Hormisdas  
king of Persia.

**C**hosroes being on every side beset with misery, al dismated and discouraged, languishing for sorrow, and pining away with care and penitence, and as it were swallowed up in the gulphs of his deepe sighes and heauy sobs, died after a lamentable sort: leaving behind him a law the which he made that the king of Persia should neuer after that day take armour against the Romaines, as an euertlasting memorialis of his sight and bitter fall. After his decease, his sonne *Hormisdas* was crowned with the royall scepter, of whom I will presently say no more, for the Ecclesiasticall affaires do call me away, and looke that you should thitherwards direct my penne.

## CHAP. XVI.

*Of the chiefe Bishops, which flourished about that time.*

This Bonosus, is of other writers called Bonedictus.

**W**hen *John* otherwise named *Cateline* departed this life, *Bonosus* became Bishop of Rome, whom another *John* succeeded, and after him *Pelagius*. In the sea of Constantinople, after *John* came *Entyches*, who had bin bishop there before. The citizens of Alexandria after the death of *Apollinaris*, had *John* to their bishop, whom *Entyches* succeeded. The bishopricke of Ierusalem, when *Macarius* had finished his mortall race, was gouerned by *John*, who sometime led a very pious and austere life in the monastery of the vigilant monks, during whose time the Church continued at one stay, without change or alteration.

## CHAP. XVII.

*Of the earthquake at Antioch, in the raigne of Tiberius.*

Anno Dom.  
580.

**I**n the third yeare of *Tiberius Cæsars* raigne, there arose about none day so great an earthquake at Antioch and Daphne adjoining thereunto, that all Daphne, with the houses and violence thereof fell to ground, and many both publike and private buildings within the city of Antioch, were vniuersally broken asunder, yet not so much that they fell to the ground. There happened both at Antioch and at Constantinople, other calamities which require a long discourse, and beyed out of measure either of the cities with great tumults and sedition, yet as they arose upon a godly zeale, so ended they very strangely. And afterwards.

## CHAP. XVIII.

*Of the tumults at Antioch and Constantinople, about wicked Anatolius.*

**A**natolius one sometime that was but a light and a common felow, yet after that through wiles, I wot not how, to be a magistrat & to be a magistrate in the city of Antioch, where with great diligence he went about such and such matters, he came to be so familiar with *Gregory* bishop of that city, that he came vnto him, partly to confer about his busines, & partly by frequenting together, to partake

himselfe greater authority and estimation. It fell out that this *Anatolius* was found to haue sacrificed to Idols, and being examined, he was manifestly proued a wicked man, an enchanter, and entangled with diuers other enormities. Yet this magistrate together with his companions (for he had others that held with him, & were convinced of idolatricall sacrifice) had almost escaped without punishment, had not the people made an insurrection, & set all on tumults, that the hearing and examination of their impiety would by that meanes haue bene quite omitted. Whereover, they exclaimed at *Gregory* the bishop, and said openly that he was altogether of *Anatolius* counsell. For the cursed diuell, disquieter of man's mind, perswaded many of the citizens to accompany *Anatolius* in his abominable sacrifice. Whereupon it arose that *Gregory* was in great suspicion: that the people were so earnestly bent against him: and hereupon he was so vehemently suspected, that the Emperour *Tiberius* himselfe labored to sift out the truth of *Anatolius* owne mouth. Wherefore he gaue out commandement, that both *Anatolius* and his company should with all speed be brought to Constantinople. *Anatolius* hearing of this, ran vnto the picture of *Mary* the mother of God that hung aloft in the prison by a cord, set his hands behind him, made supplication and prayd vnto it. The image detested him as a wicked person and one that God abhorred, and turned it selfe from him, a spectacle very strange, and worthy of euertlasting memory. The gailer and keepers with the souldiers of the garrison saw it and repoized it to others. The holy virgin appeared vnto diuers of the faithfull, and set them against wicked *Anatolius*, saying that he had reuiled her Son. *Anatolius* being brought to Constantinople, and there chastized very extremely, could not charge the Bishop with any thing, but together with his company, was an occasion that the city was on far greater sedition & uprore. For when some of these idolatricall sacrificers were condemned, not to die, but to perpetual banishment: the people of a godly zeale boiled with anger, and would not suffer them to be banished, but took the in a fisherbote where they were set, & with vniuersall consent of all the people they were burned quicke. They cried out also against the Emperour, and *Eutychius* their bishop, as traitors to the faith. For without doubt they had dispatched both *Eutychius* and such as were in commission to arraine *Anatolius* and his company (for they sought them in euery place, and beset them on euery side) had not the prouidence of God which preferueth his people, taken them out of their enemies clauies, and appeared by little and little, the rage of so furious a multitude. So it came to passe, that they committed no horrible act: that *Anatolius* was first throwne to the rauenous beasts in compasse of the theater, of them to be torne in peeces, next hanged on the gallows, & either ended he his life with those punishments, but the wolues came, pulled his carcasse to the earth (which was neuer done before) and cruelly rent it in peeces with great rauening. There was a Christian that said before these things came to passe, that in his dreame he saw the people pronounce the sentence against *Anatolius*. And againe, a noble man president of the Emperours palace, one that made great friends for *Anatolius*, said he saw *Mary* the mother of God, and that she spake vnto him in this sort: How long dost thou take part with *Anatolius*, who dealt contumeliously, not onely with me, but with my sonne also: But this much of these things shall suffice.

## CHAP. XIX.

*Of Mauricius the valiant Captaine, and his vertues.*

**T**iberius being clad with the Imperial robe, after the decease of *Justinian*, deposed *Justinian* of his dignity, because his later enterprises against the barbarians took not such prosperous successe as afoze time, and appointed *Mauricius* Captaine of the Cæsars power, who by birth and by name was of old Rome. yet because of his ancestors and parents, he toke Arabissus a city of Cappadocia for his countrey. He was a politicke and wise man, very diligent and carefull in all his affaires, of a firme and constant minde, of god gouernement in life and conuersation, and well disposed. He so rebyled fleshly desires, and feeding of the pance, that he obtained not onely from necessities, and such things as might easily be gotten, but also from other things whatsoeuer prouoked to intemperate lust and sensuality. He would not giue the common sort of men the hearing, neither hearkned he to currey mans tale. For he knew that the one bred contempt, and the other brought nothing but flattery. He would very seldome grant his presence vnto any, yea and that to, when he was earnestly besought vnto: he stopped his eares from hearing of idle talk, not with warre (as the Poet commeth)

Anatolius an  
Ethnicke.

In the story  
concerning the  
picture and ap-  
pearance of the  
Virgin Mary,  
Euagrius shew-  
eth himselfe to  
be much addi-  
cted to super-  
stition.

Here you  
may see that  
Anatolius an  
idolater and  
sacrificer to  
Idols, praui-  
ed to pictures  
which God  
detested.

The execution  
of Anatolius,  
that sacrificer  
to Idols,  
Here we may  
see how super-  
stition cript in  
about Euagrius  
writing, and so  
by little and li-  
tle increased  
vnto this day.

The vertues  
of Mauricius.



sellereth, but with wisdomie & reason, which was vnto him in stead of a key, both to open & to shut them as time and occasion did require. Ignorance the mother of boldnesse (for none is moze bold then blind bayard) and saint courage her next neighbor, he so banished from him, that he thought verily in rashnes there was perill, & in pausing great security. For wisdomie and fortitude which were resident in his breast, so ruled his affaires as to time and occasion required, without giving appetite the byble, that measure and moderation both set them vp and pulled them downe. But of this moze at large hereafter. Rule and gouernment do most commonly declare how excellent a man is, & what his nature & maners be: this only thing plainly sheweth what mans is: for when life hath liberty and power to do what her list, then reuealeth she the secret closets of her mind, and sets them wide open to the face of the whole world. This *Mauricius* waging battell in sojreine cuntries, toke both cities and castles that lay most commo: obius for the Persians, and caried thence so great a prey, that he filled with the captiues he had brought with him, Isles, townes and countreyes, that lay a long time desolate and not inhabited: the land also that was vnmannered, he caused to be tilled and manurable soile: of these men he had to serue his turne great armies, which both valiantly and courageously fought against other nations, and last of all he stoze euery family of seruants, for then there were captiues great stoze, and cheape enough.

## CHAP. XX.

*Mauricius foiled both Chosroes and Adarmanes, which led the Persian armies,*

Furthermoze, the same *Mauricius* waged battell with the head and chieftest of all Persia, namely, *Tamochosroes* and *Adarmanes*, which led great armies to the field. But after what sort, when, and how prosperously his enterprises went forwarde, either we giue other men leaue to commit them to letters, or peradventure we our selues (seeing that in this present volume we haue promised to discourse of other matters) will intreate of them in another seuerall worke. Yet thus much will I now say, that *Tamochosroes* was ouerthorne in the front of the host, not with the fortitude of the Romaine armie, but with the onely piety of the Captaine, and his faith in God: that *Adarmanes* was foiled with plaine force of armes, and after great losse of his power, put to flight, yea and that not onely when *Alamundarus* Captaine of the barbarian nation called *Scenetae*, betrayed *Mauricius*, in that he would not come ouer the riuer *Euphrates*, and aide him against *Scenetae*, which fought against him (these *Scenetae* are so swift on horsebacks that they can hardly be taken, yea though their passage be steep: but when it stands them upon, they farre outrun the enemy) but also when *Theodoricus* Captaine of the *Scythians* durst not tarie within their reach, but shewed them immediately a faire paire of hoies together with his souldiers.

## CHAP. XXI.

*Of the signes prognosticating the raigne of Mauricius.*

There were signes which went before, and foreshewed that *Mauricius* should be crowned Emperour. As he offered frankincense very late in the night within the chancell of *S. Maries* Church, which the people of Antioch do call the temple of *Insimian*, the curtain or canopy was all set on fire, and therewith he fell into such a dumper, that he feared the vision exceedingly. *Gregory* Bishop of that city standing by, said that without all peradventure the vision was sent from aboue, and foreshewed the brightnesse of glozy, & the great renowne that was to befall him. Christ mozeouer appeared to wards the East, seeking reuengement & vengeance on the enemies. In that vision also was the raigne of *Mauricius* plainly prognosticated. For of whom (I pray you) sought he that, vntlesse it were of the Emperour, and of such a man as serued him in holinesse? As I searched out the truth and certainty of these things, his parents told me other things woorthy of memozy and the knowledge of posterity in time to come. His father remembred that what time *Mauricius* was conceived, he saw in his sleep a mighty Aine to burgeine out of his chamber, and that there hung thereon infinite clusters of ripe grapes. His mother told that when he was deliuered, the earth breathed up of herself a rebolent fauoz, that was strange, and varied it selfe by turnes. Also that a grisly ghost commonly called a Goblin, or a Weggie, tembled the infant from place to place, as though he would deuoure him, yet had no power to hurt him. *Symeon* likewise that dwelt in a pillar not

A man in office is loone clipped.

The dreame of Mauricius father.

where, that is, a Goblin.

farre from Antioch, a man of great wisdomie and experience, sufficiently adorned with all diuine gifts, gaue forth many tokens both in word and deed, which plainly declared that *Mauricius* should be crowned Emperour. Concerning which *Symeon*, if ought seeme expedient to be written, the next booke shall performe it.

## CHAP. XXII.

*Of the coronation of Mauricius and Augusta.*

When *Tiberius* was ready to yield vp the ghost, and now come vnto deaths doze, he gaue vnto *Mauricius* who then was proclaimed Emperour, his daughter *Augusta* in marriage, and the Empire for dowry: who though the terme of his raigne was prolonged but for a short space, yet because of his noble acts (which conveniently may not presently be committed to writing) he left vnto the common weale both an immortall memozy of his name, and a passing inheritance, to wit, *Mauricius* whom he proclaimed Emperour: neither onely this, but he gaue them also his owne title, for he called *Mauricius*, *Tiberius*, and *Augusta*, *Constantia*. But what famous acts they did, the next booke God willing shall declare.

## CHAP. XXIII.

*A supputation of the times from Iustinus the second Emperour of that name, vnto Mauricius*

To the end we may diligently note the succession of times, we haue to learne that *Iustinus* the yonger raigned by himselfe alone twelue yeares, ten moneths and oddenayes: together with *Tiberius*, thre yeares and eleuen moneths: so that his whole raigne comes to sixtene yeares, nine moneths and oddenayes. *Tiberius* was Emperour by himselfe alone foure yeares, with *Iustinus* thre yeares and eleuen moneths: so that if we number the yeares from *Romulus* vnto the raigne of *Mauricius*, they will appeare iust according vnto the supputation which went before, and this present rehearfall.

## CHAP. XXIII.

*A recitall of such as continued their histories one after another from the beginning vnto this time.*

As touching the order and continuance of times agreeable vnto the Ecclesiasticall history, it is come to passe by the goodness of God, that we haue it at this day compendiously deliuered vnto vs by the workes of such famous historiographers as haue written the said history vnto the posterity following. For *Ensebius Pamphilus* hath written from the birth of Christ vnto the raigne of *Constantinus Magnus*: *Socrates*, *Theodoret* and *Sozomen* haue continued the times from *Constantine*, vnto *Theodosius Junior*, of which Emperours doings, this worke also of ours hath somewhat discoursed. As for the diuine and prophane histories from the beginning of the world vnto this day, they are orderly continued by painfull writers. And first of all *Moses* began to write (as it is declared of them which compiled these things together) of the things that were done from the creation of the world, such as he had truly learned of God in mount *Sina*. Again he others followed him, shewed the ready way to attain vnto our religion, and committed to writing the acts done since his time. *Spodeouer Iosephus* wrote a very large doze, full of euery kind of good matter. What fabulous things soeuer are reported to haue bene done either by the Grecians or barbarians of old time, who either were at ciuill warres within themselves, or waged battell with sojreine enemies, or if any other thing can be remembred since the first mold of man was cast, all I say be does sundry other writers is laid downe by *Charaxes*, *Theopompus* and *Ephorus*. As for the Romaine history, comprising in rather the acts of the whole world, or if any other thing set out by reason of their ciuill discord by quarrels risen betwene them and sojreine nations, it is exquisitely handled by *Dionysius Halicarnassensis*, who began his doze from the time of the people called *Aborigenes*, and continued it vnto the raigne of *Pyrrhus* king of *Epirus*. From thence vnto the ouerthrow of *Carthage*, *Polybius Megapolitanus* hath excellently discoursed: at which treatise though occasioned

*Mauricius* was crowned Emperour, Anno Dom. 523.

To the building of Rome and the kingdome of *Romulus*, vnto the raigne of *Mauricius*, there are 1148 yeares. Euag. lib. 3. cap. 4.

*Fulsius*, *Socrates*, *Theodoret*, *Sozomenus*, *Euagrius*.

*Moses*.

*Eldras* and the Prophets, *Iosephus*.

*Charaxes*, *Theopompus*, *Ephorus*, *Dionysius Halicarnassensis*, *Polybius*.

Appianus.

Diodorus Siculus.

Dion Cassius.

Herodian.

Nicotritus.

Dexippus.

Tufebius.

Arianus.

Zosimus.

Priscus Rhetor.

Euthalius.

Euthalius.

Euthalius.

Euthalius.

Procopius.

Rhetor.

Agathius.

John.

at diuers and sundry times, *Appianus* with graue iudgement hath continued into after him compacted together, adding therunto of his own, such things as were worthy of memory after their dayes vnto his time. *Diodorus Siculus* wrote vnto the time of *Iulius Caesar*, *Dion Cassius* likewise continued his story vnto the raigne of *Antoninus* of Emesa. The like manner of order hath *Herodian* in manner followed, ending with the death of *Maximus Nicomachus* a Rhetorician of Trapezus, began with the raigne of *Philip* the successor of *Gordianus*, & wrote vnto *Odenatus* of Palmyra, and the ignominious expedition of *Valerianus* against the Persians. Of the same thing intreated *Dexippus* at large, beginning with the raigne of the Macedonians and ending with the Imperie of *Claudius*, the successor of *Gaius*. He said nothing but downe the warres of the Carpians, and of other barbarians in Hellada, Thracia and Ionia. *sebus* continued his story from *Othanius* the Emperours raig, vnto the time of *Traian*, *Marcus*, and the death of *Carus*, *Arianus* and *Astinus Quadratus*, wrote somewhat also of these times. The times following, reaching vnto the raigne of *Arcadius* and *Honorius* the Emperours, *Zosimus* hath persecuted: and of the things which happened since their times, *Priscus Rhetor* and others hath discoursed. All which histories *Eustathius* of Epiphania hath briefly run over, but very excellently, and deuised the whole into two volumes: the first containeth the acts from the beginning of the world vnto the destruction of Troy, and the pallace of *Prætor*: the second continueth the story from that time vnto the twelfth yeare of *Anastasius* the Emperours raig. Where began *Procopius Rhetor*, and ended with the dayes of *Iustinian*. What happened since vnto these our daies, although *Agathius Rhetor*, and *John* both my fellow citizen and kinsman, haue orderly written of, vnto the time when *Chosroes* the yonger both died vnto the Romanes, & also was restored vnto his kingdome by *Mauricius*, (who went not therein faintly to work, but courageously as it became an Emperour, and brought *Chosroes* into his kingdome with great treasure and armed souldiers,) yet haue they not as yet published their histories. Of whom hereafter by the grace of God we minde to speake as occasion shall serue.

The end of the fift booke of Euagrius Scholasticus.



## THE SIXTH BOOKE OF THE ECCLESIASTICALL HISTORIE OF EVAGRIUS SCHOLASTICVS.

### CHAP. I.

The solemne marriage of *Mauricius* and *Augusta*.Sophia the  
wife of *Iustinian*.

**M***auricius* being crowned Emperour, first of all made preparation for the solemnity of his marriage: next celebrated such rites as became the Imperial Maie-  
ty and coupled vnto him in marriage *Augusta* otherwife called *Constance*, a daughter of great pompe and royalty: last of all he made sumptuous feasts, and set forth rich hawks, with great gloze and renowne. *Theodora* and the Emperour made a solemne marriage with a costly traine and rich presents. The one brought with her not only the father and the mother of *Mauricius* (which was neuer sene to haue happened in an Emperour before) for to honour the marriage with their comely boyennesse and countenances, but also his brethren of goodly stature and proportion, to set forth that royal magnificence, the other presented a garment all of cloth of gold, garnished with purple & pearls of great value, brought also crownes covered with gold and precious stones of diuers sorts, and many other things, together with all the nobilitie, as well such as were renowned for partiall

as they that were made of, for their honourable order of the hall and pallace. All they bare in their hands burning torches, stood very maiestically in the sight of all men, upholding the gloze of that gorgeous spectacle, so that there was neuer sene among men a more excellent and a more royal liberty. *Plutarchus Charoneus* (sayth *Dionysius* a Roman Historiographer) sayd very well, that the puissance and prosperous successe of the fauour and fortune of Rome layned hands together; but I had rather say, that true pietie and felicitie so shet together in *Mauricius* alone, that true pietie forced felicity to be present, would in no wise suffer her to be soyled and overthowne. These things being finished, *Mauricius* couered not onely his head with the crowne, and clad not onely his body in purple, but also his mind with precious ornaments. For in manner he alone of all the Emperours fell a governing of his owne person, and so became an Emperour in deed: first he drew from his mind the popular state of affection, next placing the order of his pæres and nobilitie in the seate of reason, he made himselfe a liuely patterne of vertue for his subiects to imitate and follow. Neither do I repeat this of him, to the end I might set him with faire words and flattery (for to what purpose I beseech you should I do so, seeing he knoweth not of the things which I do write) but because the gifts which God hath so bountifully bestowed vpon him, and the affaires, which at sundry times enioyed such prosperous succelles, do manifestly proue it to be most true. All which will we will we, we must confesse and acknowledge to be the goodnesse of God.

### CHAP. II.

Of *Alamundarus* the Saracen and his sonne *Naamane*.

**T**his Emperour aboue all other men was carefull ouer such as had bene afflicted of high treason, that none of them should be executed, and therefore he beheaded not *Alamundarus* captaine of the Sceneta in Arabia who (as I mentioned before) had betrayed him, but was giuen out of one onely life with his wife and certaine children, and banished for punishment into Sicilia. And mozeouer *Naamane* his sonne, who sought infinite mischiefes against the commonweale, who had destroyed the two Phoenicias and Palastina, who last of all subdued the same regions with the help of the Barbarians round about him, yea at what time his father *Alamundarus* was taken, when all men craved his head, he kept him onely in froward, and enioyned him no other punishment. The like clemencie he shewed to infinite other persons, the which severally shall be spoken of when fit occasion is ministered.

### CHAP. III.

Of *John* and *Philippicus* Roman captaines, and their doings.

**J**ohn a Thracian boyne, was sent by *Mauricius* to guide the Caserne army, who preuailing but ill-faouredly in some battailes, in some others againe patching that which was a discredit vnto him before, did (as truth is) nothing that deserued any great commendation. But after him *Philippicus*, one that was allied vnto the Emperour (for he had married one of his sisters) made a voyage into foraine countries, destroyed all that lay before him, took great spoile, and slew many of the nobles and pæres of Nisibis, and of others on this side of the river Tygris. He fought hand to hand with the Persians, and giuing them a wonderfull sore battell he ouerthrew many that were of the chiefest of Persia, and took many alive. A band also of spearmen which fled to an hill, lying very commodious for them, he took not, but let them go vntouched, which promised him they would send to their king with all speed to perswade him to peace. Other noble acts did he while he led the Roman power, he brought the souldiers from riot and pleasure, and acquainted them with temperance and diligent seruice. All which circumstances, we giue other men leaue (if they please) who either haue written, or are about to write, so far to wade into, as they haue learned by heare say, or contented by selfe opinion: who most commonly by reason of ignorance are deceived and so halt, or through too much partialitie are negligent, or by occasion of spite and hatred are so blinded that they cannot utter the truth.

## CHAP. XIII.

*Of capitaine Priscus, and the insurrection of the souldiers against him.*

**P**risus succeeded Philippicus in the roome of a capitaine, and was so stately that hee could speake with him, vlesse it were about weightie and great matters. For he was of opinion, that if he vsed little familiaritie, he might do what himselfe liked; and that his souldiers vnderneath him would stand in awe of him, and the sooner obey his commaundments. But coming on a certaine time vnto his armie with high lokes, and haughty visage, with his whole body set vpon too arrogant gestures, he made the an azation of souldiers persons in perill of warres, of fine and picked harnesse, and last of all, of the rewards they were to reape of the common weale for their travell and seruice. They knowing these things as well as he, began openly to reueale their wrath and conceived displeasure against him; and resting in thither, where he had pitched his tent, as if they had bin Barbarians, they spoiled him of al his sumptuous cloze and precious treasure: and not onely this, but without doubt they had also dispatched him, had he not with all speed taken horse and fled vnto Edessa. Yet they besieged this citie, and commaunded that Priscus should be deliuered vnto them.

## CHAP. V.

*Of Germanus whom the souldiers made Emperour against his will.*

**W**hen the citizens of Edessa would not bring forth Priscus, the souldiers left him, and by force took Germanus capitaine of the souldiers in Phoenicia of Libanicia, and proclaimed him their capitaine and Emperour. While he refused the office, and they bzged it vpon him, there arose great contention on either side, for he would not be constrained, and they would needs compell him: they threatened to execute him vlesse he would willingly accept of the dignitie, he on the contrary protested openly he was neither afraid, neither would yield one iote. At length they went about to lash him with whips, and to maim the members of his body: which tozmetts they perswaded themselves verily he would not endure, supposing there was in him no more harnesse to beare stripes, then nature in yeares afforded him. They took him in hand, and knowing what he was able to suffer, dealt very circumspectly, a caution being given lest they should wound him soze, until in the end they forced him to condescend, and with an oath to promise them his faith and fidelitie. And thus they compelled him whom they had ruled to rule, and whom they had gouerned to gouerne, and whom they led captiue to become their capitaine. Furthermoze they displaced other officers, as captaines, tribunes, centurions, decurions, and placed in their romes whom pleased them best, and reuiled the Empire with rayling speeches. And though they bare them selues towards such as were tributarie milder then the common vse and manner is of Barbarians, yet were they altogether alienated from their companions, & members with them of one common weale. For they took not their wayfaring victuals by weight and measure, neither were they pleased with such lodging as was appointed for them, but took their own lust for lawes, and pleasure for prescribed order.

## CHAP. VI.

*The Emperour sent Philippicus againe among the souldiers, but the armie refused him.*

**W**hen the Emperour sent Philippicus to redresse the aforesaid enozimities, the souldiers not onely reiected him, but menaced and conspired the deaths of such as would med to take his part.

## CHAP. VII.

*Of Gregorie Bishop of Antioch, how he proued the report that was raised of him to be a mere slander.*

**T**he affaires of the common weale being at this point, Gregorie bishop of Antioch returned from Constantinople, after the ending of a bitter conflict, the which I am not about to declare. When Asterius was Lieutenant of the Cast, and contention risen between him and Gregorie, first, all the head citizens took part with Asterius, next the artificers ran vnto him, saying that Gregorie had iniured them every one, last of al it was permitted by the

common people all to reuile Gregorie. Both high and low conspired together, and ceased not either in the streets or on the theater to raile very contumeliously at Bishop Gregorie, neither was their scaffold & enterludes without scoffes. Wherefoze Asterius was depoled of his Lieutenantship, and Iohn elected to succeed him, whom the Emperour charged diligently to examine the circumstances of that seditious controuersie. This Iohn was a man vnfit for the hearing of triuing causes, much moze for the examining of so weighty a matter, and the erecting of so weighty a function. Wherefoze when he had set the whole citie on tumults, & published an edict, whereby it was lawfull for him that could say any thing to come forth & accuse the Bishop: a certaine exchanger accused him that he had companied with his owne sister, whom he married vnto another. Againe others of that kinde of people charged him that he had disturbed the quiet and good estate of the citie, and that not once, but very oft. But Gregorie purged himselfe of that slander, and appealed vnto the Emperour and to a Councell for the hearing of other matters. I was my selfe in his company, and present when he purged him of these crimes at Constantinople. And when as all the Patriarches either by themselves, or by their substitutes were at the hearing of Gregories purgation, and the cause heard of the holy Senate and of many holy Bishops, after great strife and much adoe, the sentence went with Gregorie, that his accuser should be racked, carted about the citie, and banished the country. After all this Gregorie returned vnto his Bishopricke againe: and in the meane while the souldiers ceased not from raising of sedition, for Philippicus the capitaine made then his abode about Bercea and the citie of Chalcis.

Gregorie B. of Antioch is falsely accused of incest.

The punishment of one that accused Gregorie B. of Antioch of incest.

## CHAP. VIII.

*How Theopolis otherwise called Antioch, was againe tossed with earthquakes.*

**F**oure moneths after the returne of Gregorie from Constantinople in the six hundred thirty and senenth yeare after Antioch was so called, and the thirtezoze and first yeare after the earthquake which went next befoze, when as I my selfe the last day of September had taken to my wife a virgin of tender yeares, and the citie therfoze kept holy day and docted with great pompe and solemnitie to my wedding chamber and feasting house, about the thirde houre of the night, there arose such an earthquake, that with the violence thereof it shoke together the whole citie. It so tossed the foundations, that all the buildings about the most holy Church were turned downe to the ground, except onely the hemispherical roffe that Euphrasimus had made of bay trees, which also was soze hurt of the earthquake in the time of Insinus, and so tossed by other earthquakes after that againe, that it leaned very much into the south, & thrust out of their place the mighty wooden beames which sel with marvellous great cracking, and immediately the hemispherical roffe shranked to his owne place, and stood perpendicular wise as it did befoze without bowing to either side. Many places of Ostracina & Plephium mentioned befoze, all the parts called Brisia, and mozeouer the buildings of S. Marius Church, were quite ouerthrowen, saue one middle porch that was marvellously saued. All the turrets that stood on the plaine ground came tumbling downe, when as the rest of the building (the battlements of the wall excepted) stood still. Yet the stones of the battlements were broken backe and not throwen downe. Other temples mozeouer, and both the publike baths that were used at several times, were also pertakers of that calamity, & came to ruine. The people perished confusedly one with another (as it was coniectured by the beaue which was spent in that citie) about thirtezoze thousand persons. But the Bishop escaped very strangely when the whole lodging he sate in came to ruine, and all that were about him were onely saued, otherwise none, for they lifted him vp with all speed, when the earthquake the second time shoke the place, and as if were opened the lodging, so that they let him downe by a rope, & deliuered him out of danger. In that infortunate successe, there fell out one thing most profitable for the citie, for it came to passe by the goodness of our merciful God, mitigating his furie, and correcting with the rodde of pittie and mercie the sinnes of his people, that no fire followed after, when as great flames flashed vp out of herthes and lights both publike and priuate, out of kitchens, bathes, and infinite other such like places in compasse of the whole citie. There died in this earthquake many noble and famous personages, and so did Asterius. But the Emperour repaired with money this lamentable ruine of the citie.

6000 persons were slaine with the ruine of buildings in the earthquake at Antioch.

## CHAP. IX.

*The Barbarians seeing the Romane armie falling to rebellion, set vp themselves, but they were foiled by Germanus.*

**A**s touching the armie spoken of before, it stood in maner at the same stay that the Barbarians perswaded themselves verily, none would withstand the, but that after they wanted manner they might destroy & inuade the Romiane dominions. But Germanus met them with his power, and so foiled them by force of armes, that there was not one left to bring the Persians tidings of their slaughter.

## CHAP. X.

*The Emperours clemencie towards the souldiers which rebelled and forsooke their captaine.*

**T**he Emperour gaue money vnto the armie, but Germanus and others he drayneth, although they were al condemned to die, yet would not he haue them executed, neither otherwise punished, but gaue them rewards. When these things went in the east, the people Abari came thither as far as the Long-wall, inuaded the country before them, in Babylon Singedon, Anchialus, all Hellada, with other cities and castles, destroyed all with fire and sword, yea although the Romans had a great armie in the East: wherefore the Emperour sent Andreas captaine of his gard, to perswade the armie to take againe such officers and captaines as they had ouer them before.

## CHAP. XI.

*Gregory Bishop of Antioch is sent to reconcile the armie that refused their captaine, and of the Oration he made vnto them.*

**W**hen the souldiers would not giue eare vnto Andreas exhortation, the counteill was directed vnto Gregory, not onely because he was the man that could by his weighty matters about, but also that the armie of right and duty should be his honor, for he had liberally bestowed vpon diuers of the souldiers great summes of money, vpon others apparell, relieved other some with food, when they were admitted by him into the catalogue of souldiers. Wherefore he sent posse into euery place, and commanded all the chiefe of the armie to mete him at Litarbis, out of Antioch about thre hundred furlongs: when he came vnto them, dolone he fel vpon his knees, & made them this Oration. I had determined with my selfe now a good while ago (O ye valiant Romans which worthily deserue this name) to make a voyage vnto you, partly to conferre of present affaires, and partly also to consult together with you, bringing you in remembrance (that you need not suspect my dealing) how of mine owne free accord, and hartly good will, the which I am sure you are fully perswaded of, I found you commodious reliefe and necessary prouision, when you fought by sea, and were druen by tempest here and there to shift for your selues. But hitherto my commanding hath bene deferred, peraduenture by the prouidence of God which permitted me no licence, that both the Persians may haue sufficient triall of the Romaine power and fortitude, which foiled them, yea without a captaine and guide, & your sincere and faithful mind also borne vnto the common weale, he promised to forget al that is amisse and now past: he thinketh the good will you owe vnto your country, the valiant courage and noble minds ye haue in waging of battaile, to be spoken men good enough for your pardon. And all these sure and certaine tokens I saye: he sheweth before you, that ye may assure your selues of forgiveness at his hands, and of his lawfull pardon. He saith againe, I will vse his owne words: If God esteemed so highly of the love you beare vnto the Empire of Rome, and therefore brought to passe that after the remitting of your fault there raigned in you no lesse fortitude and courage: then was seen in times past (which verily is an euident argument that al old injury is forgottē) how can we possibly chuse but yield vnto them

The Oration of Gregorie Bishop of Antioch vnto the souldiers which rebelled and shooke off their captaine and Emperour.

which the holy spirit leadeth vs vnto. Wherefore (O ye Romans) condescend with all speed vnto my friendly aduice, let vs not loose the present occasion that is offered vnto vs, let not this opportunity through our negligence slip out of our hands. For when she passeth by, she detesteth delay, and being offended that we tooke her not vp as she came by, she puts vs euer after without hope of obtaining her againe. Wherefore succeed your fathers and ancestors in obedience, take possession of the loyall patrimony they bequeathed vnto you, let me (your poore Bishop) obtaine this at your hands, as you are valiant and shew your selues in all respects no lesse then Romans in dedde, that no backbiter may haue occasion to blemish your fame & renowe, saying you are bastards, and a broode that degenerateth from their noble lignage. For your fathers & ancestors being governed by Consuls and Emperours, haue through obedience and noble prowesse, brought the whole world subiect vnto the. What should I bring you in remembrance of *Manlius Torquatus*, Manlius Torquatus who executed his owne sonne (although he had done many feates and noble acts) for disobedience and rebellion? For, notable and worthy deeds are most commonly wrought by the wise counsell of politicke captaines, and willing obedience of souldiers. But when either of these two faileth, the counsell halteeth, the enterprise falleth vnto the ground and hath ill fauored successe: and no marvell at all, specially when two things which should be linked together, are loosed and parted asunder. Let there be no delay in you, (I craue it vpon my knees) yeteld vnto me forthwith, let a Bishop this once pleade and preuaile betwene the Emperour and his annie, let all the world vnderstand, that in you there is no signe of rebellion, but that you had good cause for a time to be displeased with your captaines which offended you. If it so fall out that ye embrace not in time this wholsome counsell, yet will I take vpon me the person of loue owed vnto the Empire of Rome, and of friendship and hearty good will borne vnto you, and marke well what I haue to say vnto you. Do ye see what ends tyrants and rebels most commonly haue? Ponder I pray you with your selues how ye can compasse such things as ye go about, seeing (in my opinion) it is vnpossible for you to continue all together. For how can either the foules of the aire, or fish, with other foodes which the sea bringeth to land be transported vnto you, vnlesse ye will shed the blood of Christians in battel & your selues be slaine to, which is both a great shame and reproch? And what I pray ye will become of you? Verily you will be scattered here and there, and constrained to leade miserable liues. Immediately after, vengeance will ensue, so that yee shall neuer be pardoned. Wherefore giue me your hands, and let vs louingly consult together what shall be expedient for our selues, and for the profit of the common weale, specially seeing we haue the feast of our Saviours passion and Christs most holy resurrection, as it were in manner assisting and alluring vs to reconciliation.

## CHAP. XII.

*The souldiers after the Oration of Gregorie Bishop of Antioch changed their mind, and tooke againe Philippicus to their generall captaine.*

**W**hen Gregorie had pronounced his oration and shed infinite teares, all their minds vpon a sodaine were turned by diuine power & inspiration, inso much as they craved licence to depart out of the assembly generally to deliberate with themselves, what was best for them to do. This being done, not long after they came againe, saying they would yield vnto the bishops sute and request. And when Gregorie nominated Philippicus, who he was desirous they should craue to their captaine, their answer was, that both they and the whole army had solenly made an oath, they would neuer do that. When said he immediately, the which hath power and authoritie to bind and to loose in heauen and on earth, and rehear Math. 16. 18. Ioh. 20. sed vnto them the saying of Christ in the Gospell. When they replied that herein also they would yield vnto him, he fell a pacifying of God with prayers and supplications. He distributed vnto them the immaculate body of Christ: it was vpon maunday thursdays the number of them was about two thousand: he entertained them all that night, made them couches in the grane grasse, returned home the next day after, and decreed they should assemble together where it pleased them. Wherefore he sent for Philippicus, who then abode at Tarsus in Cilicia, that with all speed he should repaire to Constantinople. He made the Emperour also ying vnto these circumstances, and laid downe in his letters the requests and commands of the army

as concerning *Philippicus*. When *Philippicus* shortly after came to Antioch, the soldiers met him, they intreated the Christians to be a meane unto him for them, and they fell at *Philippicus* feet. He gaue them the right hand, told them all old iniurie was forgotten, and immediately they follo to him in warfare. Thus was that bzeile taken vp.

## CHAP. XIII.

*The winning of Martyropolis*

**S**ITTA one of the Senators of Martyropolis, bearing spite and hatred unto one of the captaines, betrayed the citie, and took opportunity to worke this feate when the Persian was absent. Wherefore vnder colour of the Romans the Persians were brought in, who took the citie, which lay wonderfull commodious for the Romans: many women that were in the prime of their flourishing yeares they kept within the citie, all others (as before was onely excepted) they dyed out. Immediately vpon this, *Philippicus* came thither, and beseged the citie: and although he wanted necessities for the siege, yet he encountered with them with such things as he had. He cast vp certaine ditches, and ouerthrew one of their towers, yet could he not take the citie, because the Persians watched all night, and repaired againe such places as were battered to the ground. When the Romans made many assaults and had the repulse (for the barts were cast at them with great diligence from high turrets, and they themselves had more harme, then they could worke vnto the enemy within) they raised their siege, remoued a little off, and there pitched their campe, taking diligent heed onely to this, that no other Persians toynd with them that were in the citie. Whereupon *Gregorie* by the commandement of *Mauricius* the Emperour, went to the campe, and perswaded them to returne to besiege the citie. But they could not preuaile, because they wanted engines of warre for the winning of cities. Wherefore the armie was sent abroad to winter, leauing many garisons in the castles about, least the Persians should come on a sodaine and lay into the citie. The next sommer following there was great power gathered together, and soze battell fought with the Persians about Martyropolis. And although *Philippicus* had the vpper hand in that fielde, and many of the Persians together with one of their captaines were throtton, yet there escaped too many of the into Martyropolis, so that was one of their principall drifts, to be sure of taking that citie vpon the. From that time the Romans despaired of winning the citie by siege (for it was not possible to overcome it by force) they went farre longes off, and built another citie ouer against it vpon the top of an hill, well fortified of it selfe, there to inuent engines, and to assault Martyropolis. This they did in sommer, but in winter they dissolved the armie.

## CHAP. XIII.

*Of captaine Comentiolus and the winning of Ocbau.*

**C**OMENTIOLUS bozne in Thracia was sent into the East to be a captaine of the armie in the name of *Philippicus*: who though he had prosperous successe against the Persians, yet had he bene ouerthrotton by him and all. had not one of his gard got vpon a pack horse and carried him away out of the fielde. The Persians which were left alive, hauing lost all their captaines, ran away, and took Nisibis vpon them. And because they feared to returne vnto their king (for he had told them they should lose their heads vntill they brought their captaines safe and sound againe) they fell a conspiring against *Hormisdas*. *Barames* also a Persian captaine who was newly come with his army from the warre against the Turkes, perswaded them to do no lesse. In the meane while *Comentiolus* besieging Martyropolis, left there the greater part of his power, and went himselfe with certaine chosen souldiers to take Ocbau, a strong citie vpon the further banks ouer against Martyropolis, lying vpon a steepe rocke, where he might view the whole citie of Martyropolis. The which called he besieged, lest nothing might be had that might serue available for the winning of it, battered downe certaine places which were walled with Carapels or bzakes, entered in that way, and took it by force. Whereupon the Persians despaired thenceforth of keeping Martyropolis any longer.

CHAP.

## CHAP. XVI.

*The murdering of Hormisdas king of Persia.*

**W**HILE the aforesaid stirre was in handling, the Persians took *Hormisdas* the king which was called and vntill king, and slew him, because he had plagued his subjects not onely with extortion, but also with sundry kinds of death.

## CHAP. XVI.

*The flight of Chosroes the younger vnto the Empire of Rome.*

**A**FTER the death of *Hormisdas* the Persians crowned *Chosroes* his son to raigne ouer them, against whom *Barames* took armour with his whole power. *Chosroes* went forth to meete him with no great army, and perceiuing that his souldiers left him and dropped away, he fled straight way (as he reported himselfe after he had called vpon the God of the Christians, that his horse should beare him where he purposed to go) vnto Circesium. When he came thither together with his wife, two yong children, and certaine of the nobles of Persia which accompanied him of their owne accord, he sent Embassadors vnto *Mauricius* the Emperour. He after deliberation and aduise ment taken in that matter, pondering with himselfe the mutable race and variable course of mans life, the sodaine change and alteration not onely of his state, but of other things in like sort, accepted of his sute and Embassage, and made *Chosroes* in stead of a banished man his guest, in stead of a sorrowfull fugitive his loving sonne, and gaue him royall presents for to allure him to rote his love in his breast. Neither did *Mauricius* onely send him such bountifull gifts, but the Emperesse also vnto the wiues of *Chosroes* and the sonnes of *Mauricius* shewed the like humanity vnto his sonnes.

## CHAP. XVII.

*The Emperour sent Gregorie and Domitianus to meete Chosroes, and to giue him entertainment.*

**F**URTHERMORE *Mauricius* sent at his gard, and the whole host of the Romans with a captaine, to meete *Chosroes*, and to conduct him whither soeuer it pleased him to go. And to the end he might do him the more honoz, he sent also *Domitianus* his kinsman that was Bishop of Melitina, a man that excelled for wisdom and policie, very fit both in word and deed to handle graue matters, and to heare weighty causes. He sent againe *Gregorie*, which made *Chosroes* to haue him in admiration for the wise conference he had with him touching al other matters, for his bountifull presents, and the graue counsell he gaue him concerning his trouble and molestation.

## CHAP. XVIII.

*Chosroes recovered againe the kingdom of Persia by the means of the Empire of Rome.*

**C**HOSROES coming to Hierapolis the head citie of Euphratesia returned homewards. *Mauricius* vnderstanding thereof, weighing more the furtherance of *Chosroes* then his owne fame and renowne, helpt him to a great summe of money, which was not sent before, made him an armie of Persians vpon his owne costs and charges, furnished *Chosroes* both with Romans and with Persians, and safe conducted him out of the Romaine dominions as farre as Martyropolis. And first of all, *Sittas* the traitour was belied vnto him, next the people of Martyropolis stoned him, and last of all they hanged him on the gallows. The citie of Daras was also giuen vnto him, after that the Persians had priuily stolen away, and after that the Romans alone had foiled *Barames* in one battell, and he fled away alone with great ignominie. *Chosroes* was restored vnto his kingdom.



as concerning *Philippicus*. When *Philippicus* shortly after came to Antioch, the soldiers met him, they intreated the Christians to be a meane unto him for them, and they felt at *Philippicus* fate. He gave them the right hand, told them all old iniurie was forgotten, and immediately they follow him in warfare. Thus was that boile taken up.

## CHAP. XIII.

The winning of Martyropolis

**S**ittus one of the Senators of Martyropolis, bearing spite and hatred unto one of the captaines, betrayed the citie, and took opportunity to worke this fate when the garison was absent. Wherefore under colour of the Romans the Persians were brought in, who took the citie, which lay wonderfull commodious for the Romans: many women that were in the prime of their flourishing yeares they kept within the citie, all others (a few servants onely excepted) they drove out. Immediately upon this, *Philippicus* came thither, and besieged the citie: and although he wanted necessaries for the siege, yet he encountered with them with such things as he had. He cast by certaine ditches, and overthrow one of their turrets, yet could he not take the citie, because the Persians watched all night, and repaired againe such places as were battered to the ground. When the Romans made many assault and had the repulse (for the darts were cast at them with great diligence from high turrets, and they themselves had more harme, then they could worke unto the enemy within) they raised their siege, removed a little off, and there pitched their campe, taking diligent heed onely to this, that no other Persians toynd with them that were in the citie. *Gregorius* by the commandement of *Mauricius* the Emperour, went to the campe, and perswaded them to returne to besiege the citie. But they could not prevail, because they wanted engines of warre for the winning of cities. Wherefore the armie was sent abroad to winter, leaving many garisons in the castles about, least the Persians should come on a sodaine and slip into the citie. The next sommer following there was great power gathered together, and a soze battell fought with the Persians about Martyropolis. And although *Philippicus* had the upper hand in that field, and many of the Persians together with one of their captaines overthrowen, yet there escaped too many of the into Martyropolis, for that was one of their principalists, to be sure of taking that citie upon the. From that time the Romans despairing of winning the citie by siege (for it was not possible to overcome it by force) they went sent farre longes off, and built another citie over against it upon the top of an hill, well fortified of it selfe, there to invent engines, and to assault Martyropolis. This they did in sommer, but in winter they dissolved the armie.

## CHAP. XIII.

Of captaine Comentioliu and the winning of Ocbas.

**C**omentioliu bozne in Thracia was sent into the East to be a captaine of the armie in the roome of *Philippicus*: who though he had prosperous successe against the Persians, yet had he bene overthrowen by one and all, had not one of his gard got upon a packhorse and carried him away out of the field. The Persians which were left alive, having lost all their captaines, ran away, & took Nisibis upon them. And because they feared to returne unto their king (for he had told them they should lose their heads unless they brought their captaines safe and sound againe) they fell a conspiring against *Hormisdas*. *Baranes* also a Persian captaine who was newly come with his army from the warre against the Turkes, perswaded them to do no lesse. In the meane while *Comentioliu* besieging Martyropolis, left there the greater part of his power, and went himselfe with certaine chosen soldiers to take Ocbas, a strong cast upon the further bankes over against Martyropolis, lying upon a steep rocke, where he might view the whole citie of Martyropolis. The which castell he besieged, left nothing unattempted that might seeme available for the winning of it, battered downe certaine peeces of the walles with Catapults or byakes, entred in that way, and took it by force. Whereupon the Persians despaired thenceforth of keeping Martyropolis any longer.

CHAP.

## CHAP. XV.

The murdering of Hormisdas king of Persia.

**W**hile the aforesaid stirre was in handling, the Persians took *Hormisdas* the most wicked and unskill king, and slew him, because he had plagued his subjects not onely with extortion, but also with sundry kinds of death.

## CHAP. XVI.

The flight of Chosroes the younger unto the Empire of Rome.

**A**fter the death of *Hormisdas* the Persians crowned *Chosroes* his son to raigne over them, against whom *Baranes* took armour with his whole power. *Chosroes* went forth to meete him with no great army, and perceiuing that his soldiers left him and dropped away, he fled straightway (as he reported himselfe after he had called upon the God of the Christians, that his horse should beare him where he purposed to go) unto Circesium. When he came thither together with his wife, two yong children, and certaine of the nobles of Persia which accompanied him of their owne accord, he sent Embassadors unto *Mauricius* the Emperour. He after deliberation and aduise ment taken in that matter, pondering with himselfe the mutable race and variable course of mans life, the sodaine change and alteration not onely of his state, but of other things in like sort, accepted of his sute and Embassage, and made *Chosroes* in stead of a banished man his guest, in stead of a sorrowfull fugitive his loving sonne, and gave him royall presents for to allure him to rote his love in his breast. Neither did *Mauricius* onely send him such bountifull gifts, but the Emperesse also unto the wiues of *Chosroes*, and the sonnes of *Mauricius* shewed the like humanity unto his sonnes.

## CHAP. XVII.

The Emperour sent Gregorie and Domitianus to meete Chosroes, and to give him entertainment.

**F**urthermore *Mauricius* sent at his gard, and the whole host of the Romans with a captaine, to meete *Chosroes*, and to conduct him whither soever it pleased him to go. And to the end he might do him the more honoz, he sent also *Domitianus* his kinsman that was Bishop of Melitina, a man that excelled for wisdom and policie, very fit both in word and deed to handle graue matters, and to heare weighty causes. He sent againe *Gregorie*, which made *Chosroes* to haue him in admiration for the wise conference he had with him touching al other matters, for his bountifull presents, and the graue counsell he gaue him concerning his trouble and molestation.

## CHAP. XVIII.

Chosroes recovered againe the kingdom of Persia by the means of the Empire of Rome.

**C**hosroes coming to Hierapolis the head citie of Euphratesia returned homewards. *Mauricius* understanding thereof, weighing more the furtherance of *Chosroes* then his owne fame and renowne, helpt him to a great summe of money, which was not sene before, made him an armie of Persians upon his owne costs and charges, furnished *Chosroes* both with Romans and with Persians, and safe conducted him out of the Romaine dominions as farre as Martyropolis. And first of all, *Sittus* the traitour was delivered unto him, next the people of Martyropolis stoned him, and last of all they hanged him on the gallows. The city of Daras was also giuen vp unto him, after that the Persians had pitifully stolen away, and after that the Romans alone had foiled *Baranes* in one battell, and he fled away alone with great ignominie. *Chosroes* was restored unto his kingdom.

being done, immediately the milke came running out as if it had bene a streame, and wet all the womans garments. Unto these that went befoze we may adde this also, how certaine travellers in whose company *Symeon* was, left behind them a child about midnight: a Lion came and toke up the child on his backe, and brought him to *Symeons* monastier. *Symeon* had the servants go forth and take in the child which the Lion had carried thither. He did many other notable acts, which haue need of an eloquent tongue, leisure convenient, and a peculiar volume, all which are well knowne and rise in euery mans mouth. There resorted vnto him of all nations, not onely Romans but also Barbarians, and obtained their lutes. This *Symeon* in stead of meate and drinke fed vpon certaine branches of Shybs that grew in the mountaine hard by him.

## CHAP. XXIII.

*The death of Gregory Bishop of Antioch.*

Shortly after *Gregory* bishop of Antioch being soze pained with the gout, toke a certaine medicine made of *Hermodactylus* (soz so was it called) the which a certaine physician ministred vnto him, and after the drinkeing thereof died immediatly. He departed this world when *Gregory* the successor of *Pelagius* was bishop of Old Rome, *John* of Constantinople, *Eulogius* of Alexandria, and *Anastasiu* of Antioch, who after twenty and thre yeares was restored vnto his bishopricke, and also when *John* was bishop of Ierusalem, which died shortly after, and as yet there was none chosen in his rowe.

Euagrius endeth his historie Anno Dom 595.

Where do I mind to cut of and make an end of writing, to wit, in the twelfth yeare of the raigne of *Mauriciu Tiberiu* Emperour of Rome, leauing such things as follow after for them that are disposed to penne them for the posterity in time to come. If I haue omitted ought through negligence, or lightly run ouer any matter, let no man blame me therefore: remembering with himselfe that I gathered and collected together a scattered and dispersed booke, to the end I might profit the Reader, for whose sake I toke in hand so great and so wearisome a labour. I haue finished another worke, compiling *Reposits*, *Epistles*, *Decrees*, *Orations*, *Disputations*, with sundrie other matters. But the relations therein contained are for the most part of the person of *Gregory* bishop of Antioch. For which I was preferred vnto two honorable offices: *Tiberiu Constantinu* made me Treasurer, and I was preferred to be Master of the Rolles, where the Lieutenants and Magistrates with their monuments are registred, by *Mauriciu Tiberiu*: during whose raigne I compiled the reposits, at what time he brought to light *Theodosiu*, who was both vnto him and to the common weale a preamble of entrance to all kind of felicitie.

The end of the sixt booke of the Ecclesiasticall historie of  
Euagrius Scholasticus.



# THE LIVES, THE ENDS, AND THE MARTYR- DOMES OF THE PROPHETS, APOSTLES, AND SEVENTIE DISCI- PLES OF OVR SAVIOVR.

Written in Greeke by *Dorotheus* Bishop of Tyrus about  
a thousand yeares ago,

And now translated by  
M. H.



LONDON,

Printed by *RICHARD FIELD*, dwelling in the  
Blacke Friers. 1607.

# THE LIFE OF DOROTHEVS GATHERED BY THE TRANSLATOR.

**D**orotheus was a rare and singular man, well scene in the Latine, Greeke, and Hebrew tongues. He flourished in the time of Diocletian, Constantinus Magnus, Constantius and Iulian the Apostata. Eusebius Pamphilus one that knew him very well, and heard his gift of utterance, writeth thus of him: Dorotheus minister of the Church of Antioch was a very eloquent and singular man. He applied holy Scripture diligently: he studied the Hebrew tongue, so that he read with great skill the holy Scriptures in Hebrew. This man came of a noble race. He was expert in the chiefe discipline of the Gracians, by nature an Eunuch, so disposed from his natiuitie. For which cause the Emperour for rarenesse thereof appropriated him, placing and preferring him to be magistrate in the citie Tyrus, and to oversee the dying of people. We heard him our selues expounding holy Scripture with great commendation in the Church of God. So farre Eusebius. Antonius Demochares saith of him, that he was exiled in the persecution vnder Diocletian, and that he returned from banishment after the death of Diocletian and Licinius, and recovered his Bishopricke againe, where he continued untill the raigne of Iulian, about the yeare of our Lord 365. And because Iulian persecuted not the Christians openly himselfe, but secretly by his gouernours and Magistrates, Dorotheus was faine againe to flie vnto the citie of Odisus, where (as Petrus de Natalibus writeth) the officers of Iulian apprehended him, and tormented him to death for his testimonie of Christ Iesus. There he died and was crowned Martyr, being an hundred and seuen yeares old, Anno Dom. 366. Of his workes there is none extant, saue this Treatise, containing the liues and ends of the Prophets, Apostles, and seuentie Disciples of our Sauour mentioned in the Gospell after Luke, the which he entitled *Σύνταξις*, by translation a Compendium or brieft tract.

Euseb. ecclef. hist. lib. 7. ca. 31.

Democh. In-  
stir. Christ.  
relig.

Petr. de nata-  
libus. lib. 6. de  
Sanctis.

# THE TRANSLATOR VNTO THE READER, TOVCHING DORO- THEVS, AND THE LIVES HE WROTE OF.

**B**y this short Treatise of DOROTHEVS (Christian Reader) we may take occasion to behold the prouidence of God ouer his Church, scattered farre and nigh ouer the face of the earth, and praise him therefore: inso- much that of his great care and entire loue, the inheritors of the king- dome of heauen, his chosen people, the Saints of God, whose names were written in the booke of life, were neuer left desolate without guides and teachers. Adam in Paradise heard the voice of God himselfe, there followed him such as called vpon the name of God, erected diuine worship, and taught their posteritie the same, namely Abel, Seth, Enos, Caiman, Mahalaleel, Iered, Enoch, Methusalem, Lamech and Noe, whom Peter calleth the eight person after Seth the sonne of Adam, and a Preacher of righteounesse. Whenas the old world and the first age numbred from Adam to Noe (I meane as many as liued in his time) were drowned for the sinnes and iniquities of the whole world, yet saued he eight persons to reueale his will vnto all nations, to vphold his Church, to multiply and increase the world. In the second age of the world after Noe there liued Sem, Arphaxad, Sale, Heber, Peleg, Ren, Serug, Nachor, Terah and Abraham, vnto whom God reckened faith (as S. Paul saith) for righteounesse. In the third age of the world after Abraham liued Isaac, Iacob, otherwise called Israel, with the twelue Patriarches, Ruben, Simeon, Leui, Iuda, Zabulon, Issachar, Dan, Gad, Aser, Nephtali, Ioseph and Benjamin. Threecore and five yeares after the death of Ioseph, Moses was borne: he gouerned Israel, he guided the people: God gaue him three signes from heauen to confirme his doctrine, and to assure him of his vocation. He receiued the ten commandments and the law of God in mount Sina, and deliuered it vnto the people. Iosue succeeded him: after Iosue Captaines and Iudges, namely Othoniel, Aod, Debora and Baruch; Gedeon, Abimelech, Thola, Iair, Iepthe, Abeson, Aelon, Abdon, Sampson, Heli the Priest and Samuel the Prophet iudged Israel. After these came in the Kings, good and bad, Saul, Dauid, &c. In the fourth age of the world there reigned after King Dauid, Salomon ouer Israel, ouer Iuda Roboam, Abia, Asa, Iosaphat, Ioram, Ochozias, Athalia, Ioas, Amasias, Azarias, Ioathan, Achaz, Ezechias, Manasses, Amon, Iosias, Ioachaz, Ioacim, Iechonias, Sedechias, vnder whom the Captiuitie befell, both Citie and Temple were destroyed, and the people led into Babylon: yet during the seuentie yeares of their captiuitie, there wanted not such as taught them, such as prophesied vnto them of their deliuerance, and comforted them in their miserie. In the fift age of the world after the captiuitie the Israelites were gouerned by Zerobabel, Resa, Ioanna, Iudas, Iosephus, Abner, Semei, Mattathias, Aser, Maath, Nagid, Arphaxad, Agar, Heli, Masbor, Neum, Amos, Sirach, Mattathias, Siloa, Ioseph, Arses, Ianneus, Hircanus, Iudas Machabeus, Ionathas, Simon, Ionathas, Iohannes, Hircanus, Aristobulus, Alexander, Hircanus, Antigonus, Aristobulus, and Herod the aliene, in whose time Christ Iesus was borne in the flesh. These are the successions of the Magistrates and Gouernors of all sorts, as well

Gens. 3.

Gens. 4.

1. Pt. 12.

Gens. 7.

1. Pt. 3.

Gens. 11.

Rom. 4.

Gens. 21. 25. 31.

47.

Exod. 4.

Exod. 10.

Judic. 3. 8. 9. 40.

12. 16.

Act. 1. 3.

3. Reg. 1. 11. 6.

14. 12. 20.

4. Reg. 8. 11. 12.

14. 15. 16. 18.

21. 22. 23. 24.

\* 1. E. dr. 5.

1. E. dr. 2.

Nicephorus  
Ecd. lib. 1. c. 1.

of the wicked to chastise, as of the godly to cherish, whom God appointed to gouerne his people, to vphold the truth, to extoll vertue, to roote out vice, and to praise his holy name. From *Aaron* vnto the birth of *Christ* there were Priests ordained to offer sacrifice vnto God, to pray for the sinnes of the people, and to preach the word of truth: whose names (as I read in the Ecclesiasticall history of *Nicephorus*) are these, *Aaron, Eleazar, Phinees, Eliezer, Bochi, Ozi, Heli, Achitob, Abimelech, Abiathar, Sadoc, Achimias, Azarias, Ioram, Iodas, Axioram, Sadaus, Phadaus, Iculus, Ioatham, Vrias, Neri, Ioas, Selam, Helchias, Sarcas, Ioseph, Iesus, Ioachim, Eliasib, Ioachaz, Ioannes, Iaddaus, Onias, Simon, Eleazar, Manasses, Onias, Simon, Onias, Iesus, Onias, Alcimus, Onias* the son of *Onias*, *Iudas Machabeus*, *Ionathas* his brother, *Simon* his brother, *Iohannes Hircanus, Arisobulus, Ianneas, Alexander, Hircanus, Antigonus, Anaclus, Arisobulus, Anaclus, Iesus*, and *Simon*, in whose time *Christ Iesus* was borne. From the birth of *Christ* (as it is to be seene in the Chronographic following) vntill the destruction of *Ierusalem* vnder *Titus*, there were these high Priests, *Matthias, Iosephus, Ioazarus, Eleazar, Iesus Sea, Ananus*, otherwise *Annas, Ismael, Eleazar, Simon, Caiphas, Ionathas, Theophilus, Simon, Ionathas, Matthias, Elioncus, Ioseph, Ananias, Ionathas, Ismael, Iosephus, Ananus, Iesus, Danneus, Iesus* the sonne of *Gamaliel, Matthias*, and *Phanes*, in whose time the citie of *Ierusalem* was taken, the Temple set on fire, and the high Priests ceased. There was also from the beginning of the world vnto the birth of *Christ*, Prophets foreshewing (as *Dorotheus* writeth) the promises of God made vnto the fathers, wherein he promised to blesse all nations in the seed of *Abraham*, through the saluation that was to come by our Sauour *Iesus Christ*. *Iosephus* in his Iudaicall Antiquities writeth, that *Adam* prophesied and foretold his sonnes the world should be twise destroyed, first by water, afterwards with fire. *Iude* in his Epistle speaketh of *Enoch* the seuenth from *Adam*, that he prophesied, saying: Behold the Lord shall come with thousands of Saints, to giue iudgment against all men, and to rebuke all that are vngodly among them of all their vngodly deedes which they haue leudly committed, and of all their cruell speakings which vngodly sinners haue spoken against him. *Iacob* prophesied that his posteritie should be deliuered out of *Egypt*: of the comming of *Christ*: that the Scepter should not depart from *Iuda*, and a law-giuer from betwene his feete vntill *Siloh*, that is, the *Messias* came. *Ioseph* foretold likewise the children of *Israel* of their deliuerance out of *Egypt*: saying: I die, and God will surely visite you, and bring you out of this land vnto the land which he swore vnto *Abraham, Isaac* and *Iacob*: God will not faile but visit you, and ye shall carie my bones hence. *Moses* the great worshipper of the high God, prophesied of the creation of the world, and of such things as were done vnto his time, the space of two thousand yeares before he was borne: againe, of *Christ* he said, as *Peter* hath alledged him in the Acts of the Apostles: A Prophet shall the Lord your God raise vp vnto you of your brethren like vnto me, him shall ye heare in all things whatsoeuer he shall say vnto you. *Samuel* was both a Iudge ouer *Israel*, a Priest and a Prophet. *Dauid* and *Salomon* also is said to haue bene endued with the spirit of prophetic, though *Dorotheus* be of the contrary opinion: both old and late writers do thinke no lesse then that he was a Prophet. *Antoninus* hath a tract, intituled, *de Prophetijs Dauid & Salomonis*, of the prophecies of *Dauid* and *Salomon*. There prophesied morcouer, as we find in holy Scripture, *Nathan, Gad, Abias, Asaph, Idithum, Addo, Semeia, Ioath, Oded, Azarias, Hanani, Iohn, Iehaziel, Eliezer, Elias, Zacharias, Eliseus, Osee, Abdias, Michaas, Amos, Esaias, Iael, Ionas, Sophonias, Ieremie, Hulda, Naum, Abacuk, Ezechiel, Daniel, Baruch, Vrias, Aggeus, Zacharias, Malachias*, and *Iohn* the Baptist. Whose liues this Author hath briefly

Ioseph. Antiq.  
Iud. lib. 1. c. 4.  
Iude epist.

Gen. 48. 19.

Gen. 50.

Act. 3.

Anton. Chron.  
nic. part. 1. tit.  
3. cap. 4.

runne ouer. These Prophets in some places of holy Scripture are termed Seers, in some other places the men of God, againe in others places the seruants of the most high God. In the time of King *Achab*, *Obadiah* the gouerner of his house, one that feared God, hid an hundred Prophets in caues, yet their names are not knowne. Of all the Prophets generally, *Peter* the Apostle writeth in this sort: It is of the saluation of your soules that the Prophets haue enquired and searched, which prophesied of the grace that should come, vnto you, searching when or at what time the spirit of *Christ* which was in them should signifie; which spirit testified before, the passions that should happen vnto *Christ*, and the glorie that should follow after: vnto which Prophets it was also declared, that not vnto themselves, but vnto vs they should minister the things which are now shewed, vnto you of them. Such was the goodnesse of God towards mankind, that in times past (as *S. Paul* saith) he spake at sundry times, and in diuers sorts vnto the fathers by Prophets: also by the ministry of Angels, sent forth for their sakes which shall be heires of saluation. In these latter dayes being the sixt age of the world, beginning at *Christ*, and continuing vnto the day of iudgement, that is, vnto the seuenth age, and the Sabbath of rest, we haue had the twelue Apostles, *Peter, Andrew, James, Iohn, Philip, Bartholomew, Mat. 10. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.* *Matthias*, which was chosen in the roome of *Iudas* the traitor. *Paul* is termed also an Apostle, and called to the function by our Sauour himselfe, crying vnto him from heauen after his ascension. We haue also the foure Euangelists, *Matthew, Marke, Luke* and *Iohn*. We haue moreouer here laid downe by *Dorotheus* the catalogue of the seuentie Disciples, which our Sauour ordained in the Gospell, and appointed to go by two and two into euery citie and place where he himselfe should come. The first, after *Dorotheus*, is *James* the brother of the Lord called *Iustus*, and the first Bishop of *Ierusalem*: yet *Petrus de natalibus*, *Volateran* and *Demochares*, all which three wrote the catalogue of these Disciples, do name no such one: *Eusebius, Clemens Alexandrinus* and *Paul* himselfe do call him an Apostle and no Disciple. The second is *Timothie*, who the three aforesaid writers do not number. The third is *Titus*. The fourth *Barnabas*, so doth *Clemens Alexandrinus* and *Eusebius* call him: this is that *Barnabas* which in the Acts of the Apostles (as *Antoninus* writeth) was otherwise called *Ioses*, and hauing land, sold it, and layd the price downe at the Apostles feete. The fifth *Ananias*. The sixth *Steuens*. The seuenth *Philip* Bishop of *Tralleis* in *Asia*: *Volateran* saith, he was bishop in *Thracia*: *Antoninus* sayth he died at *Cæsarea*. The eighth *Prochorus*, afterwards in *Scythia*: *Antoninus* sayth he died at *Cæsarea*. The ninth *Nicanor*. The tenth *Simon*, Bishop of *Bosra* in *Arabia*: *Demochares, Volateran* and *Petrus de natalibus* do say he was Bishop of *Tyre* and *Sidon*. The 11. *Nicolas* Bishop of *Sapria*, yet the aforesaid three authors say it was in *Samaria*. The 12. *Parmenas*. The 13. *Cleopas*. The 14. *Silas*. The 15. *Silvanus*. The 16. *Crescens* Bishop of *Chalcedonia* in *France*: *Volateran* calleth him *Criscus*, Bishop of *Chalcedonia*: *Demochares* and *Petrus de natalibus* do call him *Chryschus* bishop of *Chalcedonia*: *S. Paul* saith he sent this *Crescens* into *Galatia*: *Eusebius* saith the Apostle sent him into *France*; whereby it appeareth by some mens coniectures, that the Epistle vnto the *Galathians* was written by *S. Paul* vnto the Frenchmen. The 17. *Epanetus*, yet *Volateran* hath none such. The 18. *Andronicus*. The 19. *Amplias* Bishop of *Odessa*: *Demochares* and *Petrus de natalibus* do call him *Ampliatius* and Bishop of *Edessa*, *Volateran* saith of *Edessa*. The 20. *Vrbannus*. The 21. *Stachys*, the aforesaid authors do call him *Statens*. The 22. *Apelles* Bishop of *Smyrna*, *Volateran* saith of *Heraclea*, *Demochares* and *Petrus de natalibus* do say it was of *Eradia*. The 23. *Arisobulus* Bishop of *Brettania*, *Volateran* saith

Pet. de natal.  
lib. 6. cap. 100.  
Demochar.  
Christ. Relig.  
Instit. tom.  
2. cap. 13.  
Volater. lib.  
39. Anthrop.  
Euseb. Ecclef.  
hist. lib. 2. ca. 1.  
Anton. Chron.  
nic. part. 1. tit.  
5. cap. 18.  
Part. 1. tit. 6.  
cap. 11.

Euseb. lib. 3.  
cap. 4.

Ambrose in  
Ep ad Rom.  
Origen in E-  
pist ad Rom.

Ab 13. 15. 18.  
19. 20. 21.  
1. Cor. 16.  
Philip. 4.  
Coloss. 1. 1.  
1. Tim. 1.  
2. Tim. 2.  
Epist ad Philen.

1. Cor. 15.

Bethania, *Demochares* and *Petrus de natalibus* do say it was Bethania. The 24. *Narcissus* Bishop of Patræ: *Demochares* and *Petrus de natalibus* do call him *Tarcissus* Bishop of Athens, and *Volateran* saith he was Bishop of Athens. The 25. *Herodion*, *Volateran* hath none such. The 26. *Rufus*. The 27. *Asyncritus*. The 28. *Plegon*. The 29. *Hermes* Bishop of Dalmatia, *Volateran*, *Demochares* and *Petrus de natalibus* do say he was Bishop of Philopolis. The 30. *Hermas*, but the other writers haue none such. The 31. *Patrobas* Bishop of Nepotopolis, *Demochares* and *Petrus de natalibus* do say of the nation Peli. The 32. *Agabus*. The 33. *Linus*. The 34. *Gaius* Bishop of Ephesus after *Timothie*, yet *Origen* saith he was Bishop of Thessalonica. The 35. *Philologus*. The 36. *Olympas*, the aforesaid three authors haue none such: *Ambrose* taketh this *Olympas* for the sister of *Nereus*, but *Origen* doth not so. The 37. *Radion*, the other writers remember none of that name. The 38. *Iason*. The 39. *Sosipater* Bishop of Iconium, *Origen* taketh him to be that *Sopater* of Beroea, mentioned in the Acts of the Apostles. The 40. *Lucius*, whom *Origen* taketh to be *Luke*. The 41. *Tertius* Bishop of Iconium, yet *Demochares* and *Petrus de natalibus* do say he was Bishop of Meiadum, *Volateran* hath none such. The 42. *Eraslus* Bishop of Paneas, whom *Volateran* calleth *Erasles* Bishop of Meiadum, but *Demochares* and *Petrus de natalibus* haue none such. The 43. *Phigellus*, whom *Volateran* calleth *Philetus* and *Philegus*. The 44. *Hermogenes*. The 45. *Demas*. The 46. *Quartus*. The 47. *Apollos* Bishop of Cæsarea, yet *Petrus de natalibus* saith it was of Connia. The 48. *Cephas*, who, as *Dorotheus* geseth, was he whom *Paul* reprehended at Antioch, but it is a fable, as it is to be seene in the censure layd downe in *Eusebius*, pag. 15. 16. the aforesaid Latine writers haue none such among the Disciples. The 49. *Sosthenes*. The 50. *Epaphroditus* bishop of Adriana, as *Demochares* saith of Andriaca. The 51. *Cesar*. The 52. *Marcus* the cofin of *Barnabas*. The 53. *Ioseph*. The 54. *Artemas*, whom *Volateran* calleth *Antomas*. The 55. *Clemens*. The 56. *Onesiphorus* or *Onesimus*, yet by the words of *Paul* they should not be one. The 57. *Tychicus* bishop of Chalcedon in Bithynia, or as the former authors do write of Colophonia. The 58. *Carpus* bishop of Berthoea, *Petrus de natalibus* saith of Beronia, and *Volateran* saith of Cheronea. The 59. *Euodius*. The 60. *Philemon*. The 61. *Zenas*. The 62. *Aquila*, the aforesaid Latine writers do remember none such. The 63. *Priscas*, whom the Latines do call *Priscus*. The 64. *Iunias*, *Origen* and *Ambrose* do call him *Iulias*. The 65. *Marcus*, otherwise called *Iohn*. The 66. *Aristarchus*. The 67. *Pudas* or *Pudens*. The 68. *Trophimus*. The 69. *Marke* the Euangelist: and the 70. *Luke* the Euangelist. Besides these 70, I find others also in holy Scripture worthy the noting, namely, *Simeon Niger*, *Manaben*, *Iude*, otherwise called *Barsabas*, *Crispus*, *Alexander*, one that behaved himselfe very stoutly at Ephesus, *Secundus*, *Mnasion* of Cyprus an old Disciple, *Mercurius*, *Nereus*, *Fortunatus*, *Achichus*, *Syntiches*, *Epaphras*, *Nymphas*, *Archippus*, *Eubolus* the Eunuch baptized of *Philip* in the Acts, whom *Eusebius* calleth a Disciple, with others. Other writers as *Vincentius* and *Antoninus* haue found out more: namely *Sauinianus*, *Potentianus*, *Altinus*, *Cu*, *Maximinus*, *Iohannes Senior*, *Aristion*, *Zozimus*, *Euphrates*, *Martialis*, *Sidonius*, *Lazarus*, *Vrsinus*, *Iulianus*, and no maruel, for *S. Paul* witnesseth that Christ was seene after his resurrection of more then fife hundred brethren. These be they whom God raised vp to plant the principles of his Gospell, and the found of their feete was heard throughout the world. These be they which fed with Angels, and became themselves foode for wilde beasts: they spared not their liues vnto the death: they quenched the heate of fire: they turned the edge of the sword: they stopped the mouthes of furious beasts: they confounded the tyrants, and foyled the enemies of the truth. I may say of them, as *Cyprian* speaketh of the true Christians and Martyrs, *Occidi poterant, sed vinci non poterant*: Well might they

they be slaine, but it was vnpossible to overcome them. And yet when the enemy triumpheth, that at last wilke he seemeth to haue brought his purpose about, we may comfort our selues with this saying: *Sanguis Martyrum, semen Ecclesia*: The blood of the Martyrs is the seede of the Church. Christ himselfe foretold that whosoever would be his Disciple, must take vp his crosse and follow him. These Prophets, and these Apostles, and these Disciples haue done no lesse. *Abel* was murdered by *Cain*. The children of Israel were oppressed vnder *Pharao*. *Elias* was persecuted by *Iezabel*. The Prophet *Iothael* were oppressed by *Ieroboam*, and slaine of a Lion. *Zacharie* the sonne of *Iehoida* was stoned to death. *Micheas* was throwne downe, and his necke broken. *Amos* was smitten with a clubbe on the temples of the head, and so brained. *Esaïas* was sawed asunder in two parts with a wodden saw. *Tonas* was in the Whales belly, yet hauing escaped that danger, he was not without miserie. *Ieremie* was persecuted oftentimes, imprisoned very fore, throwne into the deepe dungeon, where he stood in mire vp to the eares, at length stoned to death in Egypt. *Ezechiel* was slaine in Babylon by the Duke of the people. *Daniel* was throwne among the hungrie Lions, yet God preferred him. The three children were throwne into the fierie fornace, but the fire did them no harme. *Baruch* was faine to flie away to saue his life from king *Ioachas* hands. The Prophet *Vrias* was slaine with the sword by King *Ioachim*. *Iohn* the Baptist was beheaded of *Herod* the Tetrarch. *Steuens* was stoned to death. *James* was beheaded by *Herod Agrippa*. *Peter* was crucified at Rome vnder *Nero* with his head downewards. *Paul* was likewise beheaded at Rome vnder *Nero*. *Andrew* was crucified by *Ægeas* King of Edeffa at Pataras a citie in Achaia. *Iames Alphens* that was bishop of Ierusalem, was throwne downe from on high, and brained with a fullers club. *Thomas* was slaine at Calamina a citie in India: the Painims ranne him through with a dart, the which some do call a speare or iauelin. *Philip* was crucified at Hierapolis in Asia. *Bartholomew* was sleine aliue in India, his skin pulled ouer his eares, and after all beheaded. *Mathew* was runne through with a naked sword in Æthiopia. *Simon* was crucified. *Iude* was slaine. *Iohn* was scourged and often persecuted: it is said that *Domitian* the Emperour caused him to be throwne into a tunne of hote scalding oyle, yet he tooke no harme. *Matthias* was knockt on the head with an axe, and immediatly beheaded. *Marke* the Euangelist had a rope tied about his necke, and by that drawne through the streete of Alexandria, that his flesh was rent in peeces, the stones coloured with blood, and in the end he was burned to ashes. *Barnabas* had a rope about his necke, and therewith pulled to the stake and burned. This is to beare the crosse of our Sauour: this is to drinke of one cup with Christ: this is it which Saint *Paul* saith: Whosoever liueth godly in Christ Iesu shal suffer persecution: for through many tribulations we must enter into the kingdome of heauen. This present treatise of *Dorotheus* hath moued me thus to write, and the matter it selfe is so copious, that I can hardly hold my penne, yet I hope the reading of these brieue stories (to the gentle Reader) to know, that where *Dorotheus* seemed vnperfect, and to haue ouerskiped certaine liues worthy the noting and the knowledge of the posteritie, I haue either borrowed the same of some other auncient writer, or gathered it my selfe out of holy Scripture. This is the marke to discerne the one from the other: where any one life is altogether of Romane letters, the same is none of *Dorotheus*. If thou thinkest I haue done well, giue the praise to God: if in thine opinion it seeme otherwise, suspend thy sentence, and be not singular in reprehending that which peraduenture after aduise ment taken may friendly be interpreted. Farewell.





## DOROTHEVS OF THE PROPHETS, APOSTLES, AND SEVENTIE DISCIPLES.

*Samuel.*

**S**AMUEL was both a Prophet, a Priest, and a Iudge ouer Israel. He liued in the dayes of *Heli*, *Saule* and *Dauid*. His father was called *Elkana*, his mother *Hanna*. She was of a long time barren, and praying vnto God, made a vow that if she bare a man child, shee would dedicate him to the Lord all the dayes of his life. She conceaued, and bare a sonne, and called his name *Samuel*, who being a child, was girded with a linnen Ephod, and ministred vnto the Lord. All Israel knew him for the true prophet of God, he rebuked the finnes of the people, he exhorted them to turne vnto the Lord, he told *Heli* the high Priest that God would plague his house. When the people cried vnto him for a king, he vied all meanes to perswade them to the contrary, and seeing they would not be answered, he tooke *Saule*, and annointed him king to raigne ouer them. This *Saule* was a wicked king, and because of his impietie the Lord sent *Samuel* vnto him, for to tell him that his raigne should not last long; but *Samuel* was sorrowfull, and mourned so long ouer *Saule*, vntill the Lord was angrie with him for it. Afterwards God sent him to annoint *Dauid* King ouer Israel. In the end this *Samuel* waxed olde, and died in the time of *Dauid* king of Israel, and was buried at Rama.

Samuel liued about the year of the world 2040, afore Christ was borne 1030. years. 1. Reg. 1. 2. 3. 7. 8. 9. 10. 13. 15. 16. 25.

*Nathan.*

*Epiphanius Bishop of Cyprus, who liued An. Dom. 401. writeth thus of Nathan.*

**N**athan was of Gabaon, in the time of king *Dauid*; raigne: he instructed this King in the law of the Lord, and foresaw that *Dauid* would offend with *Beerfabee*. When he made speeche to admonish the King, *Belial* said him: for as he went, he found by way a dead carcase all bare, and because of that, continued there a while. This *Nathan* died, and was buried in Gabaon his owne land.

**T**HE Prophet *Nathan*, of the house of *Thok*, borne in Gabath a citie of Galilee, liued in the time of *Dauid*, and taught him the law of the Lord. He foresaw that *Dauid* was too farre in loue with *Beerfabee*, and therefore immediatly left Gabath, and got him towards Ierusalem, for to stay the King from committing so hainous an offence. And behold *Belial* stopt him. For when he found him dead, and lying all bare on the high way, he stayed as long as he was burying of him, lest the carcase of the man should

He liued An. no murther 1009. afore Christ was borne 60 years. 2. Sam. 7. 12. 3. Reg. 1. 1. Paral. 17. Eccl. 47.

unreuerently be torne in peeces of brute beasts, and rauenuously deuoured. In the same night vnderstood *Nathan* that *Dauid* had committed that horrible offence, wherefore he mourned out of measure, and went backe againe to Gabath with great lamentation. When *Vriah*, the husband of *Beerfabee* was slaine by the procurement of *Dauid*, the Lord sent *Nathan* vnto him, that he should rebuke him sharply for his offence. Then at length *Dauid* remembering himselfe, was astonished and trembled for feare of the Lord, because he perceiued plainly that the Lord was highly displeased with him for his adulterie. *Dauid* knew moreouer that the Prophet *Nathan* was inspired with the holy Ghost, he honored the man, and reuerenced his person as the true messenger of God. This *Nathan* became old, and died, and was buried at Gabath his owne land.

*Gad.*

**T**HE Prophet *Gad* liued in the dayes of king *Dauid*, and told him what he should do when he fled from the face of *Saul*. After *Dauid* had numbred the people, he brought a message

1. Reg. 22. 2. Reg 24. Paral. 21.

vnto him from the Lord, and bad him chuse of three plagues: Whether he would haue seven yeares hunger, or slie before the enimie three moneths, or endure three dayes pestilence.

*Abias.*

**1 Reg. 14.** **T**his *Abias* was of Silon, where the tabernacle out of the citie of Heli was. We died, and was buried nigh the Oke in Silon. We is called also *Aldomas*.

the Priests. He prophesied vnto *Salomon*, that women would withdraw his mind from the Lord. This *Abias* became so old that his sight was dimme, he died not farre from the Oke in Silo and there was buried.

*Asaph.*

**1 Paral. 6.** **A**saph was a Seer, that is a Prophet in the time of *Danid*. He appointed him cheife of those that praised the Lord in Psalmes.

*Idithum.*

**1 Paral. 25.** **I**dithum was one of king *Danids* Prophets, and appointed by him to prophesie with harpes, psalteries and cymbals.

*Addo.*

**2 Par. 9. 12. 13.** **A**ddo, of some called *Iddo*, was a Prophet in the time of *Salomon*, *Roboam*, and his sonne *Abia*. The doings of *Salomon* are sayd to be written in his visions. He is sayd to haue written the genealogie of *Roboam*. The maners and sayings of *Abia* the sonne of *Roboam*, are sayd to be written in the storie of the Prophet *Iddo*, which is not extant.

*Semei.*

**3 Reg. 12.** **S**emei prophesied in the dayes of *Roboam* king of Iuda. And when *Roboam* would haue fought with *Ieroboam*, the word of God came vnto *Semei*, saying: speake vnto *Roboam* the sonne of *Salomon* king of Iuda, and vnto all the house of *Iuda* and *Beniamin*, and to the remnant of the people, ye shall not fight against your brethren, &c. When *Roboam* forsooke the law of the Lord, *Semei* was sent vnto him with this message: Thus sayth the Lord, ye haue left me, and therefore haue I also left you in the handes of *Sesac* king of *Egypt*.

*Ioath.*

**4 Reg. 13.** **T**his *Ioath* was of the land of Samaria. A Lion smote him that he died, and was buried in Bethel, nigh the false prophet which deceived him.

thel, hard by this olde false Prophet. When that shortly after this false Prophet died, he requested of the priests he might be buried where *Ioam* was laide, because he had deceived him, and that either of them was to receiue at the resurrection, according vnto the their doings. Wherefore they were both laide in one sepulcher.

*Oded.*

**1 Par. 15.** **O**ded the Prophet, and father of *Azarias* the Prophet, liued very long vnto the time of *Achar* king of Iuda. His abiding was in Samaria. When the host of the king of Israell had taken great spoile, and made great slaughter of the tribe of Iuda, *Oded* the Prophet went forth before the host that came to Samaria, and sayd vnto them. Behold, because the Lord God of your fathers is wroth with Iuda, he hath deliuered them into your hand, and ye haue slaine them with crueltie that reacheth vp to heauen. And now ye purpose to keepe vnder the children of Iuda and Ierusalem, and to make them bondmen and bondwomen: and do ye not lade your selues with sinne in the sight of the Lord your God? Now heare me therefore, and deliuer the captiues againe, which ye haue taken of your brethren, for else shall the great wrath of God be vpon you.

*Azarias.*

**T**his *Azarias* was of Syria, & put away from Israel the captiuitie of Iuda. We died and was buried in his owne countrie.

*Epiphanius writeth thus of Azarias.*

**A**zarias the Prophet was of the house and lineage of *Symphara*. This is he that tooke away by his praier the captiuitie that was threatened in Ierusalem to light vpon Iuda. He prophesied somewhat of the coming of the Lord. He rested in the Lord in his owne countrie, where he was also buried.

*Hanani.*

**T**he Prophet *Hanani* prophesied in the daies of *Asa*, king of Iuda. When *Asa* for feare of *Baasa* king of Israel ioyned in league with *Benhadad* king of Syria, *Hanani* the prophet came to *Asa* and said vnto him: Because thou hast trusted in the king of Syria, and not rather put thy trust in the Lord thy God: therefore is the host of the king of Syria escaped out of thine hand. Had not the *Ethiopians* & *Lubin* an exceeding great host with many chariots and horsinen? and yet because thou didst trust in the Lord, he deliuered them into thine hand. For the eyes of the Lord behold all the earth to strengthen them that are of perfect heart toward him: herein thou hast done foolishly, and therefore from henceforth thou shalt haue warre. And so *Asa* was wroth with the Prophet, and clapt him in prison, for he was displeased with him because of his prophesie.

*Iehu.*

**I**ehu the sonne of *Hanani* the prophet, liued in the daies of *Iosaphat* king of Iuda. He prophesied against *Baasa* king of Israel, that God would root him out with all his posterity, for murdering of *Nadab* the sonne of *Ieroboam*. When *Iosaphat* tooke part with *Achab* king of Israel against the king of Syria, *Iehu* went forth to meet him, and said vnto him: Wouldest thou help the vngodly, and loue them that hate the Lord? Therefore is wrath come downe vpon thee from before the Lord. Neuertheles there are some good acts found in thee, in that thou hast hewen downe the groues out of the land, and hast prepared thine heart to seeke God. This *Iehu* is said to haue noted the acts of *Iosaphat* in the booke of the kings of Iuda.

*Iehaziel.*

**I**ehaziel prophesied in the daies of *Iosaphat* king of Iuda. When all Iuda stood in great feare of the host and multitude of enemies that came against them, the spirit of the Lord came vpon *Iehaziel* in the midst of the congregation, and he said: hearken all Iuda, and ye inhabitants of Ierusalem, and thou king *Iosaphat*, thus saith the Lord vnto you: Be not affraid, nor faint hearted by reason of this great multitude: for the battell is not yours, but Gods: to morrow go ye downe against them: behold they come vp by the cliffe of *Ziz*, and ye shall finde them at the end of the brooke before the wilderness of Ieruel, ye shall not neede to fight in this battell, but step forth and stand, and behold the help of the Lord which is with you. Feare not, nor let your hearts faile you: O ye of Iuda and Ierusalem, to morrow go out against them, for the Lord will be with you. When they came to the enimies they found them all dead carkasses.

*Eliexer.*

**E**liexer prophesied vnder *Iosaphat* king of Iuda. After that *Iosaphat* ioyned himself with *Ahazias* king of Israel, whose mind was to do wickedly, and together with him to provide a nauy to saile into *Tarsis*, *Eliexer* prophesied against *Iosaphat*, saying: Because I haue ioyned thy selfe with *Ahazias*, the Lord hath brokē thy works. And the ships were brokē, that they were not able to go to *Tarsis*.

*Eliu.*

**T**his *Eliu* was the first man that shewed men the way to heauen, he was the first man that shewed the way to be one for men and Angels. We dwelling sometimes vpon earth entred also into the heauens: being mortall, he had his conuersation with immortall creatures: he which walked vpon earth, liueth now like a spirit with the Angels in heauen. This is he that gaue his spirit to rest double vpon his disciple *Elisau*: this is he, though he continue a man, yet wareth he not old: this is he that is reserved for a captaine of war against *Antichrist*: this is he that will withstand him, & rebuke his pride and falsehood: this is he that in the end of the world wil turne all men from his lying and deceit, vnto God: this is he that receiued the gift of God to be the forerunner of the second and glorious coming of the Lord. Although his seruice was among the basest sort, yet is he now in company with the Angels. He was a habit of Arabia, of the tribe of *Aaron*, his dwelling was in *Galaad*. For *Thesbis* was an habitation dedicated vnto priests. Afoze his mother was deliuered of him, his father saw in a vision the Angels saluting of him all in white, wrapping him with flames of fire as it were

He liued in the time of *Asa* king of Iuda. 2. Paralip. 15.

2. Paralip. 16.

3. Reg. 16.

2. Paralip. 19.

20.

He liued anno mundi,

1134. afore

Christ about

840. yeares.

2. Paralip. 20.

2. Paralip. 20.

Elas liued

Anno mundi

3130. and

was transla-

ted afore

Christ about

850. yeares.

swathing hands, and nourishing him with fire, as if it had bin vsuall food of pap. He went to Ierusalem and told his vision; answer was made, he should not feare his dreame at all, for it wold come to passe that the child his wife was great of, should dwell in great light, that what soeuer he said should be of great force, and that he should iudge Israel with sword and fire.

*Zacharie the sonne of Iehoida.*

**Z**acharie the sonne of Iehoida, prophesied in the time of *Ios* king of Iuda. When the tribe of Iuda serued groues & idols, the wrath of God came vpon them for their trespasses. He sent Prophets vnto them to bring them again vnto the Lord, but they wold not heare. The spirit of God came vpon Zacharie, the sonne of Iehoida the Priest, and he said vnto them: Thus saith God: Why transgresse ye the commandements of the Lord, that ye cannot prosper? Because ye haue forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones at the commandement of the king, euen in the court of the house of the Lord.

*Elsam.*

**E**lsam was of Abelbuel, the land of Rubim. And because of him there came a strange thing to passe, what time he was bozne in Gargalis, a golden cow in Selom bellowed so loud, that he was heard at Ierusalem. Verupon a certain prophet said: there is bozne in Ierusalem a prophet which shall ouerthrow their carued images & molten Idols. We died & was buried in Samaria.

*Osee.*

**O**see the prophet, spake by diuine inspiratiō, of our Lord Christ in this sort: In their abuserie they shall seeke me early, saying: Come, let vs turne again vnto the Lord, for he hath smitten vs, & he shall heale vs; he hath wounded vs, & he shall bind vs vp again. After two daies shall he quicken vs, in the third day he shall raise vs vp, & then shall we haue vnderstanding, &c. It was by occasion of this prophesie that *S. Paul* said to the Corinthians: I haue deliuered vnto you first of all that which I receiued, how that Christ died for our sinnes, agreeing to the scriptures. And that he was buried, and that he rose againe according vnto the Scriptures. For this it is that the Prophet saith here: and the third day he shall raise vs vp. Where can no moze be said in any other place of the third day throughout the old Testament. Again this prophet writeth that which may be applied vnto our Lord Christ: My flesh is of them. Again: Ephraim compassed me about with lies, and the house of Israel with deceit, but Iuda yet ruleth with God, and is faithfull with the Saints. Because the Lord Christ is said to haue come of this tribe, therefore saith he that this tribe of Iuda is faithfull with the Saints. Again in the same Prophet: I will redeeme them from the power of the graue, and deliuer them from death. O death where is thy sting? *S. Paul* reasoning of the resurrection, alleged this prophesie. This *Osee* was of Belemoth, of the tribe of *Issachar*, & was buried in peace in his own country.

*Abdias.*

**T**he grace of God gaue vnto his Prophet power and knowledge to speake of the mystery of Christ. For thus he saith: The day of the Lord is neare vpon all the Heathen. This prophesie seemeth as if it had bin spoken against the Scythians, that is against *Gog* and *Magog*, yet is it more certaine and moze properly applied to the Lord Christ. A little after he saith: Vpon mount *Sion* there shall be deliuerance. This *Abdias* was of Sychem, and the towne *Beihacaram*, he was the disciple of *Elias*, and hauing endured great vexation for his sake, yet was he preserved. He was the third of the fifty sonnes of the Prophets whom *Elias* pardoned. He went vnto *Ochozias*, and afterwards left his kings seruice, and gaue himselfe to the gift of prophesie. We died, and was buried with his fathers.

*Michas.*

**M**ichas was also endued from aboue, that he prophesied of the coming of our Lord Christ in this sort: And thou *Bethlem Ephrata*, art not the least among the thousands of Iuda. Out of thee shall he come forth vnto me which shall be the gouernour in Israel, whose out going hath bin from the beginning, and from euertlasting. This was the prophesie which the high priests & scribes of the Iewes brought forth, whenas after *Herod* had demanded of them where Christ should be borne, they said: In *Bethlem*. Verupon *Herod* sent the wise men into *Bethlem*. Again saith the Prophet: He shall turne againe and be mercifull vnto vs, he shall put downe our wickednesse, and cast all our sinnes into the bottom of the sea. He will perform to *Iacob* the truth, and mercy to *Abraham*, as he swore vnto our fathers in old time. This *Michas* was of *Marathi*, of the tribe of *Ephraim*, and after he had much ado with *Achab*, *Ioram* his sonne the

notwist for to breake his neck, because he had rebuked him for the sinnes of his fathers. He was buried in his owne land, in the common buriall in *Ephraim*.

*Amos.*

**A**mos was the father of the prophet *Esay*, God gaue him of his spirit to prophesie of Christ. Coming in this sort: For behold I frame the thunder, and create the wind, reuealing my Christ among men. Again, In that day will I raise vp the tabernacle of *Dauid* that is false downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it as in the daies of old. That they may seeke the Lord which are the remnant of men, and all the heathen vpon whom my name is called, saith the Lord which doth this; *Iames* made mention of this prophesie in the Acts of the Apostles. This *Amos* was of *Thecna*. *Amasias* king of Iuda persecuted him very oft, chastised him many times, at length the son of *Amasias* stroke him with a club one the temples of the head, and killed him. While as yet he dyed breath after his wound, they brought him to his owne countrey, and within two daies after he died, and was there also buried.

*Elsam.*

**T**his great Prophet *Esay* the sonne of *Amos*, foresaw in a figure the misery of Christ, when he saw the Lord sitting vpon a high and glorious seate, where (saith he) the Seraphims stood about him, whereof one had six wings, & the other had six wings, wherewith they covered their faces, and cried one to the other in this maner: Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory. When was there one of the Seraphims sent, which took from the alter an hoat cole with the tongs, & touched his lips, saying: this taketh away thine vnrighteousnes. He was so fully intruded by the vision he saw, and perswaded of the type and figure, that he foresaw the misery of Christ. Again, he was so endued with grace from aboue, that he prophesied of the mystery of Christ's passion in this sort: He was led as a sheepe to be slaine, yet was he as still as a Lambe before the shearer, and opened not his mouth. The Eunuch of Ethiopia reading this prophesie, requested *Philip* to expound it vnto him, who immediately declared that the Prophet had said this most truly of Christ our Lord. Again he saith: He is such a man as hath good experience of sorowes and infirmities. And againe, He did none euil, neither was there guile found in his mouth, yet the Lord will cleanse him of his wound, and shew light vnto him. Againe. Thus saith the Lord: Behold I lay in *Sion* for a foundation a stone, eue a tried stone, a precious corner stone, a sure foundation. And who so beleueth on him, shall not be confounded. Againe. The spirit of the Lord is vpon me, therefore hath he annointed me, &c. When the Lord read this in the synagogue on the Sabbath, he said: Verily I say vnto you, this day is this scripture fulfilled in your eares. This *Esay* was of Ierusalem. He died at Ierusalem vnder king *Manasses*, being sawed alunder in two parts, and was buried vnder the oke, nigh the well of *Rogel*, hard by the place where the waters ranne which king *Ezechias* dammed vp. It was by this Prophet that God wrought the monument, and memoriall of the place called *Siloam*, for when breath failed him before death came, he called for a little water to drink, which was immediatly sent vnto him out of this brook: and therefore the place is called *Siloam*, which is by interpretation as much to say as sent. In the time of *Ezechias* before this lake or pond was made, there came out a little water at the praiser of *Esay*. For the people were then in plaine countries of the Moabites, who were aliens: and lest the city should perish by want of water (for the enemies enquired where they might drink, the city being beset, they besieged also the brook *Siloam* which was dyed vnto the) there came forth water when the Iewes praied together with *Esay*: therefore it runneth continually after a secret sort vnto this day, for to reueale this great miracle. And because this was done by *Esay*, the Iewes for memoriall therof, buried him with great care & honour nigh *Siloam*, that by his holy praies they might in like sort enioy the benefit of this water after his departure out of this world: for he had an answer from aboue to do as he bid. His sepulcher is nigh where the kings are buried, behind the buriall of the Iewes, towards the south, *Solomon* built the tombe of *Dauid* vnto the East of mount *Sina*, hauing an entrance to go in from the way which commeth out of *Gabaon*, out of the city about twenty furlongs. He made it so crooked and so wyndy that it can hardly be perceiued, so that many priests, and in a manner the whole nation of the Iewes could not vnto this day find the way that goeth in. King *Solomon* had laid vpon there gold that came out of *Ethiopia*, and spice. And because *Ezechias* shewed and disposed the bones of his fathers, therefore God bad him assure himselfe it would come to passe that his seed should serue his enemies, and he made him barren & sterile from that day forth.

*Esay* was before the incarnation of Christ about 600 years. *Esay* 6.

*Esay* 53.

*Acts* 8.

*Esay* 28.

*1. Pet.* 2.

*Esay* 61.

*Luke* 4.

The martyrdom of *Esay*

When the Iewes came for water, it ranne: when their enemies were a thirst and sought it, it would not runne.

The prayer of *Esay* while he liued were available before and after his death.







Epiphanius  
writeth of  
this prophecy  
without any  
great differ-  
ence be-  
tweene Doro-  
theus and him

his kingdome vnto the Prophet, he ate neither bread nor flesh, nor drunke wine, but con-  
fessed his sins vnto the Lord. For Daniel had commanded him to feed vpon pulse and herbes,  
and so to please the Lord. Wherefore he called Daniel *Balthasar*, and would haue made him  
coheire with his sonnes. But as touching the kingdome, the holy Prophet would none of it:  
his answer was, Be fauourable vnto me O Lord, that I forsake not the inheritance of my fa-  
thers, and become heire vnto the vncircumcised. He wrought many strange wonders in the  
presence of the other kings of Persia, which are not written. Daniel died in Chaldaea, and was  
honozably buried alone in a princely sepulcher. He foze told strange signes as touching the  
mountains about Babylon: saying, When ye see them smoke on the south side, the destruction  
of Babylon is at hand: When ye see them burne, then the whole world is nigh to an end: A foot  
of these mountaines in time of calamitie there shall flow out water, then the people shall re-  
turne into their owne land: If blood do runne out, there will be great slaughter throughout  
the world. And so this holy man of God rested in peace.

*Baruch.*

Jerem. 36. 49.  
Baruch 1.

*Baruch* liued in the time of the Prophet *Jeremie*: he was his scribe: he wrote out of *Jeremie*'s  
mouth, and read it before *Ioachim* the son of *Iosias* king of Iuda: and after he had read it, he was  
faine to flee away and hide himselfe together with *Jeremie*, for the booke was burned. It appeareth  
after this flight he was very timorous. God sent *Jeremie* to reprove him for it, being led captiue in-  
to Babylon. When *Jeremie* went downe into Egypt, he wrote that booke which beareth his name,  
the which was sent from thence to Ierusalem to be read in the Temple vpon high dayes.

*Vrias.*

Jerem. 26.

*Vrias* was of Cariath-Iarim, the sonne of *Semei*, he prophesied against the citie of Ierusalem, and  
the whole land of Iudaea, euen as *Jeremie* did. *Ioachim* the sonne of *Iosias* king of Iuda, sought  
to kill him therefore. *Vrias* hearing of it, was very much afraid, fled away, and got him into Egypt.  
But king *Ioachim* sent men after *Vrias*, which brought him out of Egypt, so that in the end king *Io-  
achim* smote *Vrias* with the sword, and killed him, and threw his carcasle where the common sort of  
people were buried.

*Aggeus.*

Iohn 6.  
Epiphanius  
saith, he first  
at that time  
sung Aleuia  
and Amen:  
the which  
was after-  
wards retain-  
ed in the  
church, being  
the hymne of  
Aggeus and  
Zacharie.  
Zachar. 9. 13.

*Aggeus* was endued with grace from aboue to prophesy of the Lord *Christ*, & vnder the per-  
son of *Zorobabel* he spake that which agreeth with the Lord *Christ*: that is to say: I will make  
thee as a signet, for I haue chosen thee, saith the Lord of hostes. Euen as *Iohn the Euangelist* spake  
king of the sonne of man, saith, For him hath God sealed. This *Aggeus* being a yong man, came  
from Babylon to Ierusalem, and prophesied very plainly of the returne of the people: and as  
touching the temple, he saw with his eyes the building of it againe. He died and was buried  
nigh the sepulchers of the pious, with the accustomed honour done at the buriall of pious.

*Zacharias.*

Math. 26.

The spirit of God came vpon *Zacharie*, that he prophesied of the comming of *Christ*. For  
he saith: Reioyce thou greatly O daughter Sion, be glad O daughter Ierusalem, for lo, thy  
King commeth vnto thee, euen the righteous and Sauour, lowly and simple is he, riding vpon an  
Ass, and vpon the foale of an Ass. Literally he spake this prophecy of *Zorobabel*, but the truth  
of it in the end toke place in the Lord *Iesu Christ*. Againe he writeth: And I will say vnto him,  
how came these wounds in thine hands? he shall answer, thus was I wounded in the house of mine  
owne friends. And a little after: I will smite the shepherd, and the sheep will be scattered abroad.  
The Lord himselfe was mindfull of this prophetic about the time of his passion, alleading it,  
and applying it to himselfe when he should be betrayed. This *Zacharie* being very aged  
came out of Chaldaea, and there prophesied vnto the people of many things, and soz confir-  
mation thereof wrought strange things: he executed also at Ierusalem the pious function:  
he blessed *Salathiel* and his sonne, and called him *Zorobabel*. He gaue by his prayer and seruice  
which he made at Ierusalem vnto the Persians vnder *Cyrus* the victorie: he prophesied of him,  
and blessed him exceedingly. As touching his propheticall visions, he saw them at Ierusalem.  
We entreated of the end of the Gentiles, of the Temple, of idleness, of prophets and pious,  
and of a double iudgement. He died being a very old man, and was buried nigh Eleutheropo-  
lis, forty furlongs off in the field Noeman. But in the time of *Ephidius* the Bishop, he was re-  
uealed to be that *Zacharie* the sonne of *Barachie*, whom *Esaie* spake of. The land where he liueth  
is called *Betharia*, from Ierusalem an hundred and fiftie furlongs.

*Mal-*

*Malachias.*

*Malachie* euen as the rest haue done, prophesied of our Lord *Iesu Christ*: for thus he saith: From the rising of the Sunne vnto the going downe of the same, my name is great among  
the Gentiles, and in euery place Incense shall be offered to my name, and a pure offering: for my  
name is great among the very heathen, saith the Lord of hostes. And againe he saith: Behold, I  
will send my messenger, and he shall prepare the way before thee, *Iohn Baptist* and our Sauour also  
applied this prophecy vnto themselves. Againe saith the same Prophet: Vnto you that feare my  
name, shall the Sonne of righteousness arise, and health shall be vnder his wings, and ye shall go  
forth like fat calves. Ye shall tread downe the vngodly, for they shall be dust vnder the soles of your  
feete in that day that I shall do this, saith the Lord of hostes. And behold, I will send you *Elias*,  
euen the Thesbite, before the comming of the great and glorious day of the Lord. Euen as the  
Lord spake of *Iohn* vnto the Iewes: And if ye will receiue it, this is *Elias* which was for to come.  
This *Malachie* was borne in Supha, after the returne of the people out of Babylon. Being a  
very yong man, he toke wonderfull strange and diuine food to nourish him, he led a godly life.  
And because all the people reuerenced him as an holy man and Saint of God, they called him  
*Malachias*, which is by interpretation an Angell. He was a well fauored and beautifull yong  
man. Whatsoever he prophesied of, the Angell of the Lord was same then to instruct him.  
Euen as it came to passe in the daies of old, when there was no Prince, as it is written in the  
booke of Judges. He died in the prime of his flourishing yeares, and was layed with his fa-  
thers in his owne field.

*Iohn Baptist out of Epiphanius.*

*Iohn Baptist*, the sonne of *Zacharie* and *Elizabeth*, was of the tribe of *Leui*. This is he that shewed  
vs the Lambe of God, the Sonne of the Father which taketh away the sinnes of the world, by  
pointing at him with the finger. This is he that shewed mortall men the way, and set the doores  
of the kingdome of heauen wide open. There was neuer any that was borne of a woman  
greater then *Iohn* the Baptist. He died, being beheaded by *Herod* the tyrant, for *Herodias*  
the wife of his brother *Philip*.

*The censure which Dorotheus giueth of the Prophets  
and their workes.*

Among these Prophets some wrote, and some haue not writtē. There are twelue of them  
called the lesse, *Osee, Amos, Micheas, Ioel, Abdias, Ionas, Naum, Abacucke, Sophonias, Aggeus,  
Zacharias* and *Malachias*. There are also foure called the great Prophets, *Esaie, Jeremie, Eze-  
chiel* and *Daniel*. All the Prophets prophesied vnto the Iewes, and admonished them of the  
promises of God made vnto the fathers; wherein he promised to blesse all nations in the seed  
of *Abraham*, though the saluation that was to come by our Lord *Iesu Christ*. Againe, how  
he with a mightie and outstretched arme brought them out of their bondage in Egypt, and  
gaue them the land of promise. Last of all, how they were led captiues into Babylon by *Nu-  
buchodonosor*, and thence brought backe againe with honour. Afterouer, how they were af-  
flicted by *Antiochus*, and the nations round about them, yet for all that, by the prouidence of  
God, they proued conquerors in the end. And to shew by the whole in few wordes, how he  
that was looked for, and promised of the seed of *Abraham* to be the Sauour of the world,  
should come according to the promises which went before him. And this was the common  
gist of all the Prophets. Of which number, some wrote booke, namely *Daniel*, who com-  
posed the booke of *Psalmes*: and *Daniel*, who was commaunded in the time of captiuitie to  
write such things as were reuealed vnto him by visions, with certaine others also. As for  
the rest, they wrote not their owne prophecies; but the scribes which were in the Temple  
wrote euery Prophets sayings, as it were, with a supputation of the daies. And whensoever  
any Prophet was sent of God to intreate either of the captiuitie of Ierusalem, or of Samaria,  
or of other places, either of their returne, or of *Antiochus*, or of the bordering nations, or else  
of *Christ* himselfe, loke what he prophesied euery day, the same was written generally as the  
prophet uttered it. But he prophesied of something certain: and again, whē as at another time  
he

The booke  
of *Psalmes*.  
*Daniel*.  
The scribes,  
as *Baruch* and  
such others,  
wrote the  
bookes of  
the Prophe-

A note for  
the reading  
of the Pro-  
phets, foure  
bookes of  
the Kings,  
Perateuchus,  
Iosuah,  
Iudges,  
Ruth,  
Prouerbes,  
Canticles,  
Ecclesiastes.  
\*An error,  
reade the  
Preface to  
Dorotheus.

be prophesied of another thing, it was againe written. And such things as were spoken, fol-  
lowed after the chapters that went before, and had their titles laid downe in the beginnings:  
and thus the whole and perfect booke was made of the diuers and sundry sermons of that Pro-  
phet. By this meanes it commeth to passe that we find in the booke of the Prophets the chap-  
ter noted and applied either vnto the captiuitie in Babylon, or else vnto the returne thence,  
and anone againe another chapter either touching Christ, or concerning some other matter;  
immediatly againe of another thing, and by and by afterwards of the former matter: and to  
speake the whole in one word, vnlesse a man wil reade them with good aduise ment and graue  
iudgement, he will thinke them confusedly placed, and out of order. They wrote not onely  
the Prophets workes in this order by pieces in the temple, but also the booke of the Kings:  
namely such things in the dayes of Saul as were done vntill his raigne: & in the time of David,  
what happened vnder Saul vntill the raigne of David. And thus they wrote the seuerall actes  
of euery King at seuerall times, euen as the Chronicles are layd downe in the raigne of the  
Kings, and so of the contrary. Moses wrote fise booke called Pentateuchus, to wit, the history  
of the things that were done before his time from the beginning of the world, what hapned  
in his time, and what should come to passe after his dayes. Iesus Name wrote his owne booke.  
The booke of the Iudges were written in the Temple, that is to say, in the tabernacle. &  
uen so was Ruth. Salomon himselfe wrote his owne Prouerbes, the Canticle of Canticles,  
and the booke of the Preacher called Ecclesiastes. For when he had receiued of God the gift  
of wisdom, he exhorted all men to liue wisely in this world. \*He had not the gift of prophesy.  
We haue rehearsed before such as were inspired from aboue to prophesie of Christ.

### Of the twelue Apostles and Euangelists, and the order of the Euangelists in laying downe the names of the twelue Apostles.

Math. 10.	Marke 3.	Luke 6.	Acts 1.
1. Simon called Peter.	1. Simon Peter.	1. Simon Peter.	1. Peter.
2. Andrew.	2. James Zebedeus.	2. Andrew.	2. James.
3. James the son of Zebedeus.	3. Iohn.	3. James.	3. Iohn.
4. Iohn the brother of James.	4. Andrew.	4. Iohn.	4. Andrew.
5. Philip.	5. Philip.	5. Philip.	5. Philip.
6. Bartholomew.	6. Bartholomew.	6. Bartholomew.	6. Thomas.
7. Thomas.	7. Mathew.	7. Mathew.	7. Bartholomew.
8. Mathew the Publican.	8. Thomas.	8. Thomas.	8. Mathew.
9. James the sonne of Alphaeus.	9. James Alphaeus.	9. James Alphaeus.	9. James Alphaeus.
10. Lebbeus whose surname was Thaddaeus.	10. Thaddaeus.	10. Simon Zelotes.	10. Simon Zelotes.
11. Simon the Cananite.	11. Simon the Cana- nite.	11. Iude the brother of James.	11. Iudas the brother of James.
12. Iudas Iscariot.	12. Iudas Iscariot.	12. Iudas Iscariot.	12. Matthias.

### THE TRANSLATOR.

Let no man imagine a disagreement or contrarietie to be among the Euangelists, though  
they seeme to varie here and there in the names of the Apostles: For we are to vnderstand,  
that among the Apostles diuers of them were called after diuers names. Where Mathew cal-  
leth the tenth Apostle Lebbeus, adding thereunto that his surname was Thaddaeus, Marke  
calleth him onely Thaddaeus, and Luke in two places calleth him Iude the brother of James,  
euen he it is that wrote the Catholike Epistle that beareth his name. The eleuenth Apostle  
is called of Mathew and Marke, Simon the Cananite, but of Luke in two places Simon Zelotes.  
Thus may the Reader easily reconcile the Euangelists, and behold how diuers writers haue bin  
herein sowly deceived, mistaking their names, and laying downe one for another.

1. Simon

#### 1. Simon Peter.

The first is Simon Peter the chiefe of the Apostles. He, as we are giuen to vnderstand by his  
Epistles, preached the Gospell of our Lord Iesus Christ in Pontus, Galatia, Cappadocia, Bi-  
thynia; and in the end preached at Rome, where afterwards he was crucified the third Calends  
of Iuly vnder Nero the Emperour with his head downewards (for that was his desire) & there  
also buried.

#### 2. Andrew.

Andrew the brother of Simon Peter, as our elders haue deliuered vnto vs, preached the Gos-  
pell of our Lord Iesus Christ vnto the Scythians, Sogdians, Sacians, and in the middle Seba-  
stopolis inhabited of twiſe Ethiopians. He was crucified by Aegaeus king of the Edessians, and  
buried at Patris a city in Achaia.

#### 3. James the sonne of Zebedeus.

James the sonne of Zebede a fisherman preached the Gospell of our Lord Iesus Christ vnto  
the twelue dispersed tribes. He was slaine with the sword by Herod the Tetrarch of the  
Jewes in Iudaea, where he was also buried.

#### The Translator.

Occumen in Aethiopia, he resteth in the city Marmarica beheaded by Herode Agrippa, his corpse  
was afterwards translated to Compostella in Spaine faith Pet. de natal. lib. 5. cap. 133.

#### 4. Iohn.

Iohn the brother of James who was also an Euangelist, whom the Lord loued, preached the  
Gospell of our Lord Iesus Christ in Asia. The Emperour Traian exiled him into the Isle Pat-  
mos for the word of God, where he wrote also his Gospell the which afterwards he published  
at Ephesus by Gaius his host and Deacon, of whom Paul the Apostle writing to the Romans  
hath testified saying: Gaius mine host and of the whole Church saluteth you. After the death of  
Traian he returned out of the Isle Patmos, and remained at Ephesus vntill he had liued a hun-  
dred and twenty yeares. Which being expired, he liuing as yet (the Lord would so haue it) bu-  
ried him selfe. Where are some which write that he was not banished into the Isle Patmos vn-  
der Traian, but in the time of Domitian the sonne of Vespasian.

#### The Translator.

Of this Iohn, Ierome alledgeth out of Tertullian, that in the time of Nero (though others say in  
the raigne of Domitian) he was throwne at Rome into a tunne of hote boyling oyle, and thereby he  
tooke no harme, but came forth after this triall purer, then he went in. Augustine calleth him a Martyr  
by will: Polyerates Bishop of Ephesus (as Eusebius alledgeth) sticketh not to call him a Priest, a Martyr  
and a Doctor. But that which Augustine writeth of his end is strangest of all, and let the credit thereof  
rest in the choise of the reader. How Iohn caused at Ephesus his grave to be made, and in the presence of  
diuers went in alive, and being no sooner in, and to their seeming dead, they covered him. Which  
kinde of rest (sayth he) was rather he to termed a sleepe then death. For that the earth of the grave bubbleth  
or boyleth up after the manner of a well by reason of Iohn resting therein and breathing: a signe of his  
flumbers therein.

#### 5. Philip.

Philip of the city Bethsaida preached the Gospell in Phrygia, he was honozably buried at  
Hierapolis with his daughters.

#### The Translator.

Anton. Cron. tit. 6. cap. 11. and Peter de natal. de sanctis. lib. 4. cap. 107. do write, that the panims  
laide hands vpon him and crucified him at Hierapolis he had 2. daughters prophetesses, the one keth  
buried on his right hand, the other on his left.

#### 6. Bartholomew.

Bartholomew preached the Gospell of our Lord Iesus Christ vnto the Indians, and deliuered  
vnto them the Gospell of Mathew. He rested, and was buried in Albania a city of Armenia  
the great.

#### The Translator.

This Apostle faith Pet. de Natalibus lib. 7. cap. 103. was nephew to the king of Syria, Anton. Cro-  
nic. tit. 6. cap. 12. writeth, how some deliuered, that he was beaten with cudgils to death: some, that he  
was crucified with his head downewards: that he was staine aloue: and some that he was beheaded at

Tj 4

Of Peter read  
Math. 4. 8. 10.  
14. 16. 17. 18.  
25. Mar. 1. 3.  
Luc. 4. 5. 6. & c.  
Ioh. 1. 21. & c.  
Act. 1. 2. 3. 5.  
8. 9. 10. 11.  
12. 13. Gal. 2.  
Euleb. lib. 2.  
cap. 1. 14. 15.  
25. lib. 3. cap. 1.  
Of Andrew  
read Math. 1.  
10. Mar. 1. 5.  
13. Luc. 6. Ioh.  
6. 12. Euleb.  
lib. 3. cap. 1.  
Of James  
read Math. 4.  
10. 17. 20. 26.  
Marc. 10. Act.  
12.  
Of Iohn read  
Math. 4. 10. 17.  
20. 26. Ioh. 13.  
19. 21. Act. 3. 4.  
8. Galat. 1. Eu-  
leb. lib. 3. cap.  
1. 16. 18. 29. 32.  
25. 28.

Of Philip  
read Ioh. 1. 6.  
12. 14. Math.  
10. Marc. 3.  
Luc. 6. Act. 6.  
Euleb. lib. 3.  
cap. 28.

the commandement of Polemius king of India. But Peter, de natal, together with Abdias Bishop of Babylon reconcile the whole in this manner. How that the first day the Apostle was beaten with cudgils: the second day crucified and staine alive as he was fastened to the crosse: last of all when breath remained to haue bene beheaded.

## 7. Thomas.

Ioh. 14. 21.

**T**homas, as it hath bene deliuered unto vs, preached the Gospell of our Saviour Christ Iesus unto the Parthians, Medes, and Persians. He preached also unto the Caramans, Hircans, Baetrians, and Magicians. He rested at Calamina a citie in India being staine with a dart, which they call a speare or ianeline where he was also honozably buried.

The Translator.

**A**nton, Chron. saith that an idoll-priest ranne him through. Abdias B. of Babylon Apost. hist. lib. 9. saith, that at the heathen kings commandement 4. souldiers ranne at him with darts, and dispatched him.

## 8. Mathew.

Marc. 1. Math.  
Luc. 5.

**M**athew the Euangelist wrote the Gospell of our Lord Iesus Christ in the Hebrew tongue and deliuered it unto Iames the brother of the Lord according to the flesh, who was Bishop of Ierusalem. He died at Hierapolis in Parthia where he was also honozably buried.

The Translator.

**M**athew preached the Gospell in Ethiopia now called the kingdome of Presbyter Iohn, there he was entertained by the Eunuch Chamberlaine to Queene Candace, whereof there is mention in the Acts. He preuaileth somuch that Agrippus the king of Ethiopia and his people came to Baptisme. But there reigned after him one Hyrtacus which hated the Apostle, and commanded he should be runne through with a sword, so was he martyred. Abdias hist. Apost. lib. 7. Anton. Cronie.

## 9. Simon Zelotes.

\* It is doubtful where this Bretannia should be Dorotheus saith that Aristobolus one of the 72 disciples was b. of Bretannia: Volateran saith it Britania: Demochares & Pet de Nat. say it was Bethania & there Simon being b. of Ierusalem might be crucified.

**S**imon Zelotes preached Christ throughout Mauritania and Aphrik the lesse. At length he was crucified at \* Bretannia, staine and buried.

The Translator.

**S**imon, brother of Iames and Iude the Apostles, preached in Egypt and Persia, returned thence and succeeded Iames in the Bishopricke of Ierusalem, being one hundred and twelue yeares old. He was crucified under Traian so writeth Euseb. lib. 3. cap. 11. 29. Ierom. Catalog. Eccles. script. Oecumen. prefat. in Act. Apost.

## 10. Iudas the brother of Iames.

**I**udas the brother of Iames called also Thaddaeus and Lebbaeus preached unto the Edessians and throughout all Mesopotamia. He was staine at Berytus in the time of Agharni king of Edessa and buried very honozably. Euseb. lib. 3. cap. 14.

## 11. Iames the sonne of Alphaus.

The Translator.

**H**ere mine author was fowlely deceived, and laid downe he knew not what himselfe, placing for the cleuenth Apostle one Simon Iudas a successor of Iames in Ierusalem. But the Apostle was called Iames the sonne Alphaus, and by the Apostles placed Bishop of Ierusalem. He was by the Iewes set upon a pinnacle of the temple, and as Abdias writeth by Saule afterwards called Paule shroven downe and and hauing breath after his fall, one came with a fullers club, knocked him upon the head, and brayned him. Euseb. writeth the same at large lib. 2. cap. 23. Abd. hist. Apost.

## 12. Matthias.

**M**atthias being one of the seuentie Disciples was afterwards numbred with the eleuen Apostles in the come of Iudas the traitor. He preached the Gospell in Ethiopia about the haue called Hylus and the river Phasis unto barbarous nations and rauencours of flesh. He died at Sebastopolis where he was also buried nigh the temple of Sol.

The Translator.

**S**o writeth Ierom. catalog. Eccles. script. and Oecumen. prefat. in Act. But Pet. de Natal. lib. 3. cap. 149. saith, that he preached first in Macedonia, and as Abdias Apost. hist. and Anton. Cronie. iii. 6. cap. 15. doe write he came afterwards into Iudaea, where the Iewes stoned him, and last of all beheaded him with an axe after the Romaine manner.

Pauls

Pauls.

**P**aul being called of the Lord Iesus Christ himselfe after his assumption, and numbred in the Catalogue of the Apostles, began to preach the Gospell from Ierusalem, and went on still unto Illyricum, Italy, and Spaine. His Epistles are extant at this day full of all heavenly wisdom. He was beheaded at Rome under Nero the third calends of Iuly, so died a Martyr and lieth there buried with Peter the Apostle.

Marke the Euangelist.

**M**arke the Euangelist and the first Bishop of Alexandria, preached the Gospell unto the people of Alexandria and all the bozdering regions from Egypt unto Pentapolis. In the time of Traian he had a cable rope tied about his necke at Alexandria, by the which he was drawn from the place called Bucolus, unto the place called Angels, where he was burned to ashes by the furious Idolaters in the moneth of Aprill, and buried at Bucolus.

Luke.

**L**uke the Euangelist of the citie of Antioch, by profession a Physician, wrote the Gospell as he heard Peter the Apostle preach, and the Acts of the Apostles as Paul deliuered vnto him. He accompanied the Apostles in their peregrination, but specially Paul. S. Paul made mention of him writing in a certaine place: Deare Lucas the Physician salute thee you: He died at Ephesus, where he was also buried, and after many yeares together with Andrew, and Timothy, he was translated to Constantinople in the time of Constantine the sonne of Constantinus Magnus.



## OF THE SEVENTIE DISCIPLES.

**T**ouching these seuentie Disciples, I would haue thee vnderstand, Christian reader, that as Peter de Natalibus writeth, there were found at Rome two old copies, both written by Dorotheus as he learned, the one in Greeke, the other in Latine: his meaning was to make both Romaines and Grecians partakers of the fruites of his trauell, and as the drift of them was one, so the order diuerse, for they varie very much. The editions came to my handes; and as I found them so I minde to publishe them, placing the translation out of the Greeke on the left hand, and out of the Latine on the right hand.

After the Greeke edition.

After the Latine edition.

## 1. Iames.

**I**ames the brother of the Lord after the flesh, called also Iustus, was the first Bishop of Ierusalem: the Iewes stoned him there to death, and buried him in the temple nigh the altar.

## 2. Timothee.

**T**imothee was by Saint Paul placed Bishop of Ephesus. He preached the Gospell of our Lord Iesus Christ from Ephesus vnto Illyricum, and throughout Hellas in Achaia, where he died and was honozably buried.

## 3. Titus.

**T**itus was bishop of Crete: he preached the Gospell of Christ there, and in all the countrey about. In the end he died there, and was reuerently buried.

**T**itus was Bishop in Crete, there he preached, and there he lieth buried.

## 4. Barnabas.

**B**arnabas was a minister of the word together with Paul.

Barnabas

After the Greeke edition.

After the Latine edition.

He preached Christ first at Rome, afterwards he was made Bishop of Millaine.

## 5. Ananias.

AC. 9. 22. Ananias which baptized Paul in the Actes of the Apostles, was made bishop of Damascus.

## 6. Steuen.

AC. 6. 7. Steuen the first martyr, and one of the seven Deacons, was stoned by the Jewes at Jerusalem, as Luke testifieth in the Actes of the Apostles, and so died.

## 7. Philip.

AC. 8. Philip who was also one of the seven Deacons, baptized Simon Magus and the Eunuch, and was made Bishop of Tralleis in Asia.

## 8. Prochorus.

AC. 6. Prochorus one of the seven Deacons, was Bishop of Nicomedia a citie in Bithynia.

## 9. Nicanor.

AC. 5. Nicanor one of the seven Deacons was martyred in one day together with his fellow Deacon, and first martyr Steuen, with two thousand other faithfull Christians.

## 10. Simon.

AC. 6. Simon one also of the seven Deacons, was Bishop of Borsia in Arabia, and there, by the heathen, burned to ashes.

## 11. Nicolas.

Apocalyp. 3. Nicolas was one of the seven Deacons, and being made Bishop of Sappria, he followed after strange doctrine, and fell together with Simon from the faith.

## 12. Parmenas.

AC. 6. Parmenas was one of the Deacons, as he ministered in the house of a Deacon, he died in the presence of the Apostles.

## 13. Cleopas.

LUC. 24. Cleopas called also Simon, was the Lords cosingermane. As he accompanied Luke, he saw the Lord after his resurrection from the dead, & spake with him, as we read in the Gospell. At length he was the second Bishop of Jerusalem.

## 14. Silas.

AC. 15. 16. 17. Silas was a minister of the word with Paul. He was made Bishop of Corinth.

## 25. Silvanus.

1. Cor. 1. Silvanus was also a minister of the word together with Paul. He was chosen Bishop of Thessalonica.

## 16. Crescens.

1. Tim. 4. Crescens whom Saint Paul remembred in his second Epistle unto Timothy, was bishop of Chalcedona in France. He preached the Gospell of Christ, and was there martyred in the time of Traian, and buried.

## 17. Epanetus.

Rom. 16. Epanetus, of whom S. Paul made mention in his Epistle to the Romanes, was Bishop of Carthage.

Ananias who baptised Paul, was after that Bishop of Damascus.

Steuen was the first martyr, and the first of the seven Deacons.

Philip one of the 7. Deacons, who baptised Simo & the Eunuch, was Bishop in Thracia, afterwards in Scythia.

Procherus one of the 7. Deacons was Bishop of Nicomedia in Bithynia.

Nicanor one of the 7. Deacons suffered the same day that Steuen the first martyr did, together with two others.

Simon one also of the 7. Deacons was Bishop of Tyre & Sidon.

Nicolas one of 7. deacons was b. of Samaria, but he self became an heretick. Of him speaking the led of the Nicolaites, whom John reprehended in the Revelation.

Parmenas one of the 7. dyed at Nisibis.

Cleopas.

Silas was bishop of Corinth.

Silvanus preached together with Paul, he was Bishop of Thessalonica.

Chryscus was Bishop of Chalcedonia.

Epanetus was Bishop of Carthage.

After

After the Greeke edition.

After the Latine edition.

## 18. Andronicus.

Andronicus whom S. Paul remembred in his Epistle to the Romanes, was Bishop of Pannonia.

## 19. Amplias.

Amplias whom Paul saluted in his Epistle to the Romanes, was Bishop of Odissa.

## 20. Urbanus.

Urbanus mentioned by Paul writing to the Romanes was Bishop of Macedonia.

## 21. Stachys.

Stachys remembred of Paul writing to the Romanes, the first Bishop of Byzantium, was by Andrew the Apostle made Bishop of Argypolis in Thracia.

## 22. Apelles.

Apelles mentioned of Paul in his Epistle to the Romanes, was Bishop of Smyrna before blessed Polycarpus.

## 23. Aristobulus.

Aristobulus whom Paul saluted writing to the Romanes was Bishop of Brettania.

## 24. Narcissus.

Narcissus of whom Paul spake in his Epistle to the Romanes, was Bishop of Patra in Achaia.

## 25. Herodion.

Herodion named also by S. Paul in his Epistle to the Romanes, was also Bishop of Patra.

## 26. Rufus.

Rufus one that is reckoned by the Apostle among others in the aforesaid Epistle, was Bishop of Thebe.

## 27. Asyncritus.

Asyncritus rehearsed by the Apostle in his Epistle to the Romanes, was Bishop of Hircania.

## 28. Plegon.

Plegon whom Paul remembred when he wrote to the Romanes, was made Bishop of Marathou.

## 29. Hermes.

Hermes of whom mention is made in the Epistle to the Romanes, was Bishop of Dalmatia.

## 30. Hermas.

Hermas whom Paul saluted in his Epistle to the Romanes, was Bishop of Philippos.

## 31. Patrobas.

Patrobas, of whom Paul made mention, was Bishop of Nepoliolis.

## 32. Agabus.

Agabus, of whom mention is made in the Actes of the Apostles, was endued with the gift of prophesie.

## 33. Linus.

Linus is remembred of Paul: he was the first Bishop of Rome after Peter the chief of the Apostles.

## 34. Gaius.

S. Paul made mention of Gaius, he was Bishop of Ephesus after Timotheus.

Andronicus Bishop of Pannonia. Rom. 16.

Amplias Bishop of Edissa. Rom. 16.

Urbanus Bishop of Macedonia. Rom. 16.

Stachus (Stachys) was of Andrew the Apostle made Bishop in Argypolis of Thracia. Rom. 16.

Apelles was Bishop of Eradia. Rom. 16. Ampleius Bishop of Smyrna before Polycarpus.

Aristobulus was Bishop of Brettania. Rom. 16.

Tarcissus (Narcissus) was Bishop of Athens. Rom. 16.

Eradius (Herodio) was Bishop of Patra. Rom. 16.

Rufus otherwise called Rufinus, Rom. 16. was Bishop of Thebe.

Asyncritus Bishop of Hircania. Rom. 16.

Phlegontius (Phlegon) was Bishop of Marathou. Rom. 16.

Hermes was Bishop of Philipolis. Rom. 16. Euseb. lib. 3. cap. 3.

Hermas. Rom. 16.

Patrobas was Bishop of the nation Peli. Rom. 16.

Agabus, who had the gift of prophesie, was also one of the seuentie Disciples. AC. 11. 28.

Linus was Bishop of Rome after Peter. 1. Tim. 4.

Gaius was Bishop of Ephesus. Rom. 16. AC. 19. 30. 1. Cor. 1.

After the Greeke edition.

After the Latine edition.

35. *Philologus.*  
The Apostle made mention of *Philologus*. Andrew the Apostle made him Bishop of Sinopa.
36. *Olympas.*  
Paul in a certaine place hath remembred *Olympas*: he was beheaded at Rome together with *Peter*: the chiefe of the Apostles, and so died a Martyr.
37. *Rodion.*  
S. Paul somewhere made mention of this *Rodion*: he was also beheaded at Rome together with *Peter*.
38. *Iason.*  
Iason is remembred in the woordes of the Apostle: he was Bishop of Tarsus.
39. *Sospater.*  
Sospater is remembred of the Apostle: he was Bishop of Iconium.
40. *Lucius.*  
Lucius is also remembred of Paul: he was Bishop of Laodicea in Syria.
41. *Tertius.*  
This *Tertius* wrote the Epistle of S. Paul to the Romans: he was the second Bishop of Iconium.
42. *Erastus.*  
S. Paul made mention of *Erastus* in his Epistle to the Romans. first he was steward of the Church of Ierusalem, afterwards he was made Bishop of Panceas.
43. *Phigellus.*  
S. Paul remembred this *Phigellus*, as if he had taught false doctrine, and followed after *Simon*: he was Bishop of Ephesus.
44. *Hermogenes.*  
The Apostle made mention of this *Hermogenes* as one that brought into the Church of God false doctrine: he was Bishop of Megara.
45. *Demas.*  
Paul wrote of this *Demas* that he fell from the faith. For of these three which went next before, he remembred in his second Epistle to *Timothie*, that *Phigellus* and *Hermogenes* by sowing of strange doctrine resisted his preaching: that *Demas* for love of the present world forsake the truth of the Gospel. This *Demas* became afterwards an idle priest of Thessalonica. Of these things also wrote John the Apostle. They went (saith he) out from vs, but they were not of vs.
46. *Quartus.*  
There is mention made of this *Quartus* in the Epistle to the Romans: he was Bishop of Berytus.
47. *Apollos.*  
S. Paul made mention of *Apollos* in his first Epistle to the Corinthians: he was Bishop of Caesarea.
48. *Cephas.*  
This was he whom Paul reprehended at Antioch, of one name with *Peter*. He was Bishop of Cannia.
- John epist. 3.  
Rom. 16.
- Rom. 16.
- Act. 17.  
Rom. 16.
- Rom. 16.
- Act. 13.  
Rom. 16.
- Rom. 16.
- Act. 19.  
Rom. 16.  
1. Timoth. 4.
1. Tim. 1. 1.
1. Tim. 1.
- Coloss. 4.
1. Tim. 4.  
Epist. ad Phil. 1.
1. John 1.
- Rom. 16.
1. Corin. 13.  
4. 16.  
Act. 18. 1.  
Tit. 3.  
It was Peter the Apostle, and not Ce-

*Philologus* was by Andrew made Bishop of Sinops.

*Lippasius* was bound at Rome with Paul, and beheaded after his martyrdom.

Iason was Bishop of Tharsus.

Sospater, as saith Dorotheus, was bishop of Iconi: but Origen in the first Glossa sayth, he was Bishop of Thessalonica.

Lucius was Bishop of Laodicea in Syria.

*Tertius* who wrote the Epistle to the Romanes as Paul intolde it, was Bishop of Meiadum.

*Philetus* or *Phigellus* was Bishop of Ephesus.

*Hermogenes* was bishop of Megara.

*Demas* became an Apostate.

*Quartus* was bishop of Berytus.

*Apollo* was bishop of Connia.

Alic

After the Greeke edition.

After the Latine edition.

49. *Sosthenes.*  
S. Paul remembred this *Sosthenes*. He was Bishop of Colophon. 1. Corin. 1. 18.
50. *Epaphroditus.*  
There is mention made in the woordes of S. Paul of *Epaphroditus*. He was Bishop of Adriana.
51. *Caesar.*  
Caesar also is remembred of Paul. He was Bishop of Dyrhachium.
52. *Marcus.*  
S. Paul made mention of this *Marcus*. He was a Cousingermaine of Barnabas, and Bishop of Apollonias.
53. *Ioseph.*  
Ioseph who also is called *Iustus*, and *Barsabas*, of whom Luke wrote in the Acts of the Apostles, that he was in election with *Matthias*, was Bishop of Eleutheropolis.
54. *Artemas.*  
Artemas whom Paul also remembred, was Bishop of Lystra.
55. *Clemens.*  
Clemens of whom S. Paul said: with Clemens and the rest of my fellow labourers, was the first of the Gentiles and Greeks that beleued in Christ. He was made Bishop of Sardice now called Triaditza.
56. *Onesiphorus.*  
S. Paul remembred *Onesiphorus*. He was Bishop of Coronis.
57. *Tychicus.*  
There is mention made by S. Paul of this *Tychicus*. He was the first Bishop of Chalcedon in Bithynia.
58. *Carpus.*  
S. Paul made mention of this *Carpus*. He was Bishop of Berthea a citie in Thracia.
59. *Enodius.*  
Enodius is remembred of Paul. He was the first Bishop of Antioch after Peter the Apostle.
60. *Philemon.*  
S. Paul wrote an Epistle vnto this *Philemon*. He was Bishop of Gaza.
61. *Zenas.*  
Zenas the Lawyer, of whom Paul made mention, was Bishop of Diospolis.
62. *Aquila.*  
The Apostle hath made mention of this *Aquila*. He was Bishop of Heraclea.
63. *Priscas.*  
S. Paul remembred this *Priscas*. He was Bishop of Colophonia.
64. *Iunias.*  
The Apostle remembred also this *Iunias*. He was Bishop of Apamia in Syria.

*Sosthenes* was Bishop of Colophonia.

*Epaphroditus* was Bishop of Andriaca.

*Caesar* was Bishop of Dyrrea-chium.

*Marcus* y Cousingermaine of Barnabas, so called because they came both of two sisters, as the Glossa saith. He was bishop of Apollonias.

*Ioseph* called also *Iesus*, was Bishop of Eleutheropolis.

*Artemas* was Bishop of Lystra.

*Clemens* the first that beleued of the Gentiles, was first Bishop of Sardice, afterwards of Rome.

*Onesimus*, or *Onesiphorus* was Bishop of Coronis.

*Ticicus* (*Tychicus*) was Bishop of Colophonia.

*Carpus* was Bishop of Beronia in Thracia.

*Enodius* was Bishop of Antioch after Peter.

*Philemon* vnto whom Paul wrote a peculiar Epistle, was Bishop of Gaza.

*Zenas* was Bishop of Diospolis.

*Priscus*

*Aristarchus* Bishop of Apamia.

Z;

phas, as we read in the Epistle to the Galathians that was rebuked. It appeareth this copie was corrupted, for in the other copie there is no such thing

Philip. 2. 4.  
Philip. 4.  
Coloss. 4.

Act. 1. 18.  
Coloss. 4.

Titus 3.

Philip. 4.

1. Tim. 1. 4.  
Coloss. 4.  
Epist. ad Phil. 1.

Act. 10.  
Ephes. 6.  
Coloss. 4.  
1. Tim. 4.

Tit. 3.  
1. Tim. 4.

Philip. 4.

Epist. ad Phil. 1.

Tit. 3.

Act. 18.  
1. Cor. 16.  
1. Tim. 4.

1. Tim. 4.

Rom. 16.



After the Greeke edition.

After the Latine edition.

65. *Marcus.*Act. 13. 15.  
2. Tim. 4.*Marke who was also called Iohn, of whom Luke wrote in the Actes of the Apostles, was bishop of Biblus.*66. *Aristarchus.*Act. 19. 20. 21.  
Coloss. 4.  
Epist. ad Phil.  
Iemoneu.  
2. Tim. 4.  
Act. 20. 21.  
2. Tim. 4.*Saint Paule hath made often mention of this Aristarchus.*67. *Pudus. Pudens.**The Apostle remembred Pudus also.*68. *Trophimus. Trophimus.**S. Paule likewise made mention of this Trophimus. These three last were partakers with Paule in all his afflictions, and his dayly companions. Last of all they were beheaded together with him at Rome under Nero, and crowned martyrs.*69. *Marke the Euangelist.*70. *Luke the Euangelist.**These two also are numbred in the catalogue of the seuentie Disciples.*71. *The Eunuch.**The Eunuch likewise of Candace Quene of the Ethiopians preached the Gospel of our Lord Iesus Christ in Arabia felix, the Ile of Taprobana, and throughout all Erythra. It is reported also that he was there gloriously martyred and buried: and that his tombe is an invincible bulwarke for the faithful, discomfiting the wicked barbarians, and curing diseases unto this day.*72. *Lazarus.*

**H**et that will be better acquainted with the 72. Disciples, their number, their names and varying Order, let him read the Preface to Dorotheus.

The end of DOROTHEVS.

*Marke called also Iohn, was bishop of Biblus.**A second Aristarchus mentioned in the Epistle to Philemon.**Pudens.**Trophimus.**These three were partakers of the Apostles persecutions, and beheaded at Rome after him.**Marke the Euangelist, who received at the mouth of Peter the Gospel as he preached at Rome.**The Eunuch.**Lazarus Bishop of Masilla.*A CHRONOGRAPHIE,  
WITH A SUPPUTATION OF THE

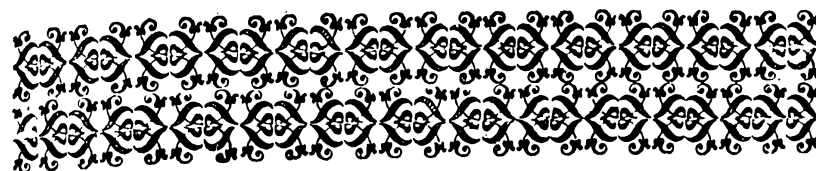
YEARES FROM THE BEGINNING OF THE WORLD vnto the birth of Christ, and continued from the birth of Christ (where Eusebius chiefly, Socrates, Euagrius and Dorotheus after him do write) vnto the twelfth yeare of the raigne of *Mauricius* the Emperour, being the full time of sixe hundred, wanting onely five yeares after Christ, and the purest age: containing the acts of Christ: the yeares of the incarnation: the famous men, with the martyrs and fauourers of the truth in all those times: the raigne of the Emperours: the Kings of Iudæa: the succession of highpriests in Ierusalem as long as they lasted: after them, the succession of Bishops, especially in the most famous Churches, as Ierusalem, Antioch, Rome, Alexandria, with others: the Councils within this time summoned, and the heretikes condemned.

*All which are faithfully collected, chiefly out of Eusebius, Socrates and Euagrius, and where they are silent out of other ancient writers: by*  
M. H.



LONDON,

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Blacke Friars. 1607.



THE PREFACE OF THE  
AUTHOR TO THE READER  
touching his Chronographic.

Seeing that hitherto (gentle Reader) in the translation of these ancient Historiographers, to wit, *Eusebius*, *Socrates*, *Euagrius*, and *Dorotheus*, I haue employed great labour and industrie, referring the paines to mine owne person, and the profit to the furtherance of thy studie and knowledge: I haue determined yet once againe to gratifie thy louing minde with this Chronographic following: a worke which with more ease thou mayest runne ouer and peruse, and the sooner commit to memorie then the former, though my paines herein were nothing aslaked, but æquiuallent with the other trauaile, I hope the Treatise will be acceptable, in so much as the English tongue hath not at this day extant anie Ecclesiasticall Chronographic continued from so long a time. Well we may haue catalogues of Kings, recitall of Bishops, pedegrees of our gentries, with other priuate and particular summaries seuerally handled by sundrie men: but the generall Antiquitie, the ioynt contriuing, the relation to the fountaine, the searching of the originall out of farre and foreine countreyes (seeing the Gospell was not first preached here in England) I find not extant in our mother-tongue. Therefore orderly to proceed, as the afore said learned Writers haue layed downe their example, I will beginne with the birth of Christ, penning in the first colume such worthie actes as the Euangelistes haue recorded of him during his abode here on earth, afterwarde the yeares of his incarnation. The next roome is an abridgement of the raigne of the Emperours. *Luke* the Euangelist thought good euen in the verie entrance of his discourse <sup>Luke 2.3.</sup> to lay downe the birth of Christ in the raigne of *Augustus* the Emperour, and the preaching of *Iohn* the Baptist to haue begunne in the fiftenth yeare of *Tiberius Cesar*. *Socrates* in the fifth booke of his Ecclesiasticall historie tooke the catalogue of the Emperours to be one of his principall drifts: his reason was, because the Ecclesiasticall affaires seemed alwayes to depend very much of the Emperours and Princes. <sup>Socrat. Ecclesiast. lib. 5. proin.</sup> The third place containeth the famous men, with the fauourers of the truth, the Martyrs and Saints of God. The glad some tidings of the glorious Gospell was not first reuealed vnto Princes and Presidents, vnto the mightie and wise of this world (for God needed not their aide and power) but vnto the weake, simple, ignorant, foolish and contemptible in the sight of men: such as shepheards, fisher-men, tole-gatherers, and tent-makers. The fourth riglet continueth the raigne of the Kings of Iudæa. *Matthew* and *Luke* began their Gospels with the raigne of *Herod*. But they lasted not verie long. In the dayes of *Herod* Christ was borne in the flesh, after him came *Archelaus*, the third was *Herod* the Tetrarch which beheaded *Iohn* the Baptist, the fourth was *Herod Agrippa*, which beheaded *Iames* the brother of *Iohn* with the sword, and died miserably himselfe.

Joseph. Anti.  
lib. 8. cap. 11

Joseph. Antiq.  
lib. 2. cap. 11

Socrat. lib. 5.  
Ecclef. hist.  
Proem.

Euseb. Ecclef.  
hist. lib. 2. cap. 11

Ant. Cron.  
part. 1. tit. 6.  
cap. 4. sect. 1.  
Euseb. Ecclef.  
hist. lib. 3. cap. 1.  
Jerom. Cata-  
log. ecclef. scrip.  
Euseb. Ecclef.  
hist. lib. 2. cap.  
14. 16.

Genes. 1. 5.

The Septua-  
gints herein  
err'd, saying  
that Adam  
was 130. yere  
old when he  
begate Seth.  
Adon. Cron.  
Marian. Scot.

The last was *Agrippa minor*, before whom *Paul* pleaded in the *Actes* of the *Apostles*, in whose dayes *Ierusalem* was destroyed. Anno Domini 73. *Iosephus* writeth that within the compasse of one hundred yeares all the progenie of *Herod* was rooted out. The fifth order is of High-priests; neither haue I omitted them, seeing both the Euangelists and the Historiographers mentioned such as were in the time of Christ. They end likewise with the Kings of Iudaea and the destruction of Ierusalem. I remember *Iosephus* writeth, that from *Aaron* which was the first high-priest, vnto the last at the ouerthrowe and burning of the Temple vnder *Titus*, there were highpriests to the number of foure score and three. The sixth diuision is of Councils, sometimes of the wicked, as of the Pharisees and heretikes: some other times of the godly, as of the Apostles and Aposto-like men. Where it appeareth manifestly vnto the whole world that the Bishop of Rome had as little to do therein as other Bishops: for Emperours, Princes, and sometimes the Bishops of some prouince or other within themselves, haue summoned Councils, called Bishops together, and decided such matters as were called into controuersie, without the aduice of the Bishop of Rome. For (saith *Socrates*) the chiefest Councils were summoned, and are vnto this day called together, by the commandement and consent of the Emperours. Besides all the aforesaid, I haue layd downe the succession of Bishops in the foure most famous Churches, as Ierusalem, Antioch, Rome, Alexandria. Though other writers addict themselves wholly vnto the Catalogue of the Church of Rome, omitting no not one, *Ioane* the she-Pope onely excepted, some will maruell why I preferre Ierusalem and Antioch before the Sea of Rome: the reason is, because those Churches had their Bishops before the Church of Rome. *Clement Alexandrinus* writeth, that *Iames* called the brother of Christ, was immediatly after the assumption of our Sauour, chosen Bishop of Ierusalem by *Peter*, *James* and *John* the Apostles. Again, as *Luke* reporteth, the Antiochians were first called Christians: *Paul* and *Barnabas* preached there one whole yeare; and if same faile vs not of the truth, *Peter* the Apostle was Bishop there seuen yeares, and spent seuen other about Ierusalem and the Easterne countries before his coming to Rome. He came to Rome the second yeare of *Cladius* the Emperour, Anno Dom. 44. a great while after the Sea of Ierusalem and the Bishopricke of Antioch were settled. Let no man muse why I lay downe these foure Sees otherwise then all Chronographers in what language soeuer vnto this day extant haue done: I do it not of anie singularity; for these ancient Historiographers *Eusebius*, *Socrates* and *Euagrius* haue followed the same order, though other Cronologers and Chronographers haue not imitated them. Last of all I haue placed the heretikes by themselves, so that the Reader may easily see when they liued, who they were, what they haue taught, by whom they were condemned, and the end of most of them, so farre forth as the lines might be contriued within the coloume and the long tediousnesse auoided. Now, drawing toward the birth of Christ where the Chronographie beginneth, I thinke best by way of Preface, not as my principall drift, briefly to runne ouer the yeares of the world, that thereby we may the sooner learne when our Sauour Christ Iesus appeared in the flesh: and first we haue to begin from Adam.

#### The succession from Adam to Noah.

Adam was the first man, and of the mould of the earth, being an hundred and thirtie yeares old he begate *Seth*: he liued in all nine hundred and thirtie yeares, *Genes. 5.* He was aliue vntill the sixe and fiftieth yeare of *Lamech* the father of *Noah*, and departed this life 126. yeares before *Noah* was borne.

Seth

#### The succession from Adam to Noah.

The  
yeares  
of the  
world.  
130.

*Seth* was an hundred and five yeares old when he begate *Enos*: he liued in all nine hundred and twelue yeares, *Genes. 5.* He departed this life in the yeare of the world one thousand fortie and two, after the death of *Adam* one hundred & twelue yeares, before *Noah* was borne 14. yeares.

235.

*Enos* was fourescore and ten yeares old when he begate *Kenan*: he liued in all nine hundred and five yeares, *Genes. 5.* he departed this life in the yeare of the world 1140. He liued together with *Noah* fourescore and foure yeares.

335.

*Kenan* liued threescore and ten yeares and begate *Mahalaleel*: he liued in all nine hundred and ten yeares, *Genes. 5.* he departed this life in the yeare of the world 1235.

395.

*Mahalaleel* liued threescore & five yeares and begate *Iered*: he liued in all eight hundred ninetie and five yeares, *Genes. 5.* he departed this life 366. yeares before the deluge, after *Noah* was borne 234. yeares.

460.

*Iered* liued an hundred threescore and two yeares, *Gen. 5.* he departed this life in the yeare of the world 1422. he liued with *Noah* three hundred threescore and sixe yeares.

622.

*Enoch* liued threescore and five yeares and begate *Methuselah*: he liued in all three hundred threescore and five yeares, and was translated, *Gen. 5.* He was taken vp into heauen seuen and fiftie yeares after the death of *Adam*.

687.

*Methuselah* liued an hundred fourescore and seuen yeares and begate *Lamech*: he liued in all nine hundred sixtie and nine yeares, and died in the yeare of the deluge, *Genes. 5.*

874.

*Lamech* liued an hundred fourescore and two yeares, and begate *Noah*: he liued in all 777. yeares, and died five yeares before the deluge, *Genes. 5.*

1056.

*Noah* was borne in the yeare of the world one thousand fiftie and sixe, in the 182. yeare of his father *Lamech*, after the death of *Adam* 126. after the death of *Seth*, 14. yeares: being five hundred yeares old he begate *Sem*, and liued in all nine hundred and fiftie yeares, *Genes. 9.*

1556.

He liued with *Enos* 84. yeares, with *Kenan* 179. with *Iered* 366. with *Methuselah* 600. with *Lamech* 595. with *Sem* his sonne 448.

1656.

Anno mundi. 1656.

The deluge drowned the whole world in the sixe hundredth yeare of *Noah*, *Gen. 7. 8.* It was in the yeare of the world one thousand, sixe hundred, fiftie and sixe: for so doth *Augustine* write, de Ciuitate Dei, lib. 15. cap. 20. finding fault with the error of the Septuagints, whom *Eusebius* in his Cronicon, and *Beda* haue followed: for they numbred 2262. yeares, which cannot be. Again, *Augustine* de Ciuitate Dei, lib. 15. cap. 12. and 14. misliketh verie much with such as doubted whether the yeares of old were as long as we find them of late: he proueth that there were so many houres in the day, so many dayes in the weeke, so many weekes in the moneth, and so many moneths in the yeare, alike from the beginning of the world.

Z z iij

The first  
age of the  
world frō  
*Adam* to  
*Noah* hath  
1650.  
yeares.  
*Augustine*.  
Annal.  
lib. 2.

*Noah* hath  
had manie  
names giuen  
him of old, to  
wit: *Noachus*,  
*Nochus*, *Ia-  
nus* bificus,  
quadrifrons,  
Ogytes, *Deu-  
calion*, *Pro-  
teus*, *Vertum-  
nus*, *Gallus*,  
*Pater homi-  
num*, *summi  
ingenij* (*spiri-  
tus*, *mentis*  
*Deus*, *Deorū*  
*genitor*, *O-  
lympus* seu  
*Holamaba*,  
*Ariab*, *Cœlū*,  
*Sol*, *Chaos*,  
semē mundi,  
animamundi,  
*Saturnus*,  
*Sages*, *Oeno-  
trius*, *Gail*,  
*Postel*, de E-  
trur. orig.

\* *Augustine*.  
*Adon*. *Archie-  
pisc*. *Vien-  
nens*. *Cron*.  
*Auentin* *An-  
nal* *Bororum*.  
*Marian*. *Scot*.  
*Chron*. *Panc*.  
*Cronolog*.  
*Philo* de tem-  
poribus.

Polidor. Ang-  
lic hist. lib. i.  
fayeth, that  
Brittaine now  
called Englad  
was inhabited  
immediatly  
after the de-  
luge. Ioh Bale  
out of Ann.  
Viterb. vpon  
Berofus, writ-  
teth that Sa-  
mothes Gi-  
gas the sonne  
of Iaphet  
whom Moses  
(Gen. 10.) cal-  
leth Melech,  
peopled this  
land, gouver-  
ned them, and  
gaue them  
lawes.

About this  
time the  
world was  
deuided a-  
mong the sons  
& nephews  
of Noah. Gen.  
10. 11.

Nimrod the  
sonne of Cush,  
the nephew  
of Cham the  
son of Noah,  
was the first  
that began to  
raigne, and to  
vie tyrannic  
vpon earth.  
He raigned  
ouer the As-  
syrians in Ba-  
bylon, after  
the deluge  
131. yeares.  
Gen. 10. Func.  
Cronolog.  
This Nimrod  
had Belus, and  
Belus had Ni-  
nus to his son,  
which build-  
ed Ninieue.  
1238. So-  
dom, Gomor-  
tha, Adama,  
Seboim, and  
Segor were  
destroyed,  
and the lake Asphal-  
tis in Palestina is a monument thereof.  
Gen. 19. Func. Cronolog.

Iob liued in the dayes of Isaac, he married with Dinah the only daughter of Jacob, and had by her 14. sonnes and 6. daughters: seuen sonnes and three daughters before the Lord tried him, and the other seuen sonnes and three daughters after his restoring to health.  
Philo Iudrus. Func. Cronolog. Flor. hist.

### The succeſſion from Noah to Abraham.

*Sem* being an hundred years old begat *Arphaxad* the second yeare after the flood: he liued in all fixe hundred yeares, *Genes. 11.* he was borne 99. yeares before the deluge: he departed this life in the yeare of the world 2158.

*Arphaxad* being borne the second yeare after the deluge, liued thirtie and fiue yeares and begat *Selah*: he liued in all 438. yeares, *Gen. 11.* he liued with *Noah* 348. yeares, with *Selah* his sonne 403. with his nephew *Heber* 373. with *Peleg*, *Ren*, *Serug*, *Terah*, vntill the 148. yeare of *Abraham*, the 48. of *Isaac*. He died after *Isaac* was borne 48. yeares, 12. yeares before *Jacob* was borne.

*Selah* liued thirtie yeares and begat *Heber*: he liued in all 433. yeares, *Genes. 11.* he liued after the death of *Abraham* three yeares, with *Isaac* 78. yeares, and with *Jacob* 18.

*Heber* of whom the Hebrewes are called, liued foure and thirtie yeares and begat *Peleg*: he liued in all 464. yeares, the longest of all the fathers that liued after the flood, *Gen. 11.* He liued after the de-  
cease of *Abraham* 64. with *Isaac* 110. with *Jacob* 80.

*Peleg* liued thirtie yeares and begate *Ren*: he liued in all 239. yeares, *Genes. 11.*

*Ren* liued two and thirtie yeares and begate *Serug*: he liued in all 239. yeares, *Genes. 11.*

*Serug* liued thirtie yeares and begate *Nachor*: he liued in all 230. yeares, *Genes. 11.*

*Nachor* liued nine and twentie yeares and begate *Terah*: he liued in all 148. yeares, *Genes. 11.*

*Terah* liued seuentie yeares and begat *Abraham*: he liued in all 205. yeares, *Genes. 11.*

### Anno mundi 1948.

From the flood vnto the birth of *Abraham* 292. yeares. From  
*Adam* and the creation of the world vnto *Abraham* 1948.

### The succeſſion from Abraham to Dauid.

*Abraham* being an hundred years old begat *Isaac*: he liued in all an hundred seuentie and fiue yeares. *Genes. 21. 25.*

*Isaac* being threescore yeares old begate *Jacob*: he liued in all an hundred and fourescore yeares. *Gen. 25. 35.*

*Jacob* afterwards called *Israel*, was an hundred and thirtie yeares old when he went to *Aegypt* and presented himself before *Pharaoh*: he liued in all 147. yeares. *Gen. 47.*

Anno mundi when *Israel* with the 12. Patriarkes (*Ruben*, *Simeon*, *Leui*, *Juda*, *Zabulon*, *Issachar*, *Dan*, *Gad*, *Aser*, *Nephthali*, *Ioseph*, *Beniamin*) went into *Aegypt* 2238. Func. Cron.

*Ioseph* died being an hundred and ten yeares old, *Genes. 50.* it was the foure and fiftieth yeare after the decess of his father *Jacob*.

The se-  
cond age  
of the world  
fro  
*Noah* to  
*Abraham*  
hath 292.  
yeares:  
*Auentin.*  
*Annal. li.*  
*2. Marian.*  
*Scot. lib. 1.*  
*Philo de*  
*tempor.*

### The succeſſion of Iudges and Kings.

*Moses* was borne threescore and fiue yeares after the death of *Ioseph*. The *Israelites* dwelt in *Aegypt* foure hundred and thirtie yeares, *Exod. 12.* which is not to be taken precisely betweene their incoming and out-going, but as *S. Paul*, *Galat. 3.* alledgeth, from the calling of *Abraham* out of *Haran*. *Moses* was fourescore yeares old when he presented him selfe before *Pharaoh* for the deliuerance of the *Israelites*, *Exod. 7.* *Annius Viterb.* in *Philonem de temporib.* Anno mundi 2453. the *Israelites* came out of *Aegypt*, Func. Chron. after the deluge 797. yeares.

*Moses* liued in all a hundred and twenty yeares, *Deut. 31. 34.* he ruled ouer the *Israelites* the space of fortie yeares during their abode in the wilderness, *Deut. 29.*

*Iosue* ruled *Israel* 17. yeares: he was an hundred and ten yeares old when he died, *Iosue 24.*

*Othniel* of the tribe of *Juda* was Iudge 40. yeares, *Iudic. 3.*

*Aod* was Captaine fourescore yeares, *Iudic. 3.*

*Debora* and *Barach* gouerned fortie yeares, *Euseb. Chronic.*

*Gedeon* was captaine ouer *Israel* fortie yeares, *Iudic. 8.*

*Abimelech* was Prince ouer *Israel* three yeares, *Iudic. 9.*

*Thola* iudged 23. yeares, *Iudic. 10.*

*Iair* iudged *Israel* 22. yeares, *Iudic. 10.*

*Iepthe* iudged *Israel* 6. yeares, *Iudic. 12.*

*Abesan* iudged *Israel* 7. yeares, *Iudic. 12.*

*Aelon* iudged *Israel* 10. yeares, *Iudic. 12.*

*Abdon* iudged *Israel* 8. yeares, *Iudic. 12.*

*Sampson* iudged *Israel* 20. yeares, *Iud. 16.*

*Heli* and *Samuel*.

The Iudges of *Israel* ceased in *Samuel*, *Act. 13.*

*Saul* was the first King of the Hebrewes he raigned 40. yeares. *Act. 13.*

*Dauid* was king of *Israel* 40. yeares. 3. Reg. 2.

*Solomon* was king of *Israel* 40. yeares. 3. Reg. 11.

### The high- priests.

*Aaron* was  
the first high  
priest, *Exod.*  
*28. 29.*

*Eleazer.*

*Phinees.*

*Abiu.*

*Bocci.*

*Ozi.*

*Heli* the priest  
iudged *Israel*  
40. yeares, 1. Reg. 4.

*Achitob.*

*Achimelec.*

*Abiathar.*

*Sadoch.*

*Achimaas.*

*Azarias.*

From *Aaron*  
vnto the buil-  
ing of *Dauid*.

From *A-*  
*braham* to  
*Moses* 425  
yeares.  
*Philo Iud.*  
de temp.

The third  
age of the  
world fro  
*Abraham*  
to *Dauid*,  
hath 942.  
yeares.  
*Auentin.*  
*Annal. li.*  
*2. Marian.*  
*Scot. cron.*  
cap. 16.

The siege of  
Troie was  
when Abdon  
iudged *Israel*.  
Flor. hist.  
21. 3.  
Brutus came  
to Albion now  
called Englad  
and began to  
build Troie  
nouant, now  
called Lond6,  
when Heli the  
highpriest  
iudged *Israel*.  
Flor. hist.  
In the time of  
Dauid Ebrauk  
raigned in  
Brittaine, who  
bulded York.  
Flor. hist.  
In the daies of  
Solon 6. king  
Levi bulded  
Karterley, and  
his sonne Ru-  
dibras bulde  
Canterburie  
and Winche-  
ster. Flor. hist.

The raigne of the Kings of Israel and Iuda.			
The years of the world.	Ghost in the Scriptures (3. Reg. 6.) to lay downe the number of the yeares from the departure of the childre of Israel out of Egypt vnto the 4. yeare of king Solomons raigne: to wit, foure hundred and fourescore yeares, for then he began to build the Temple.	The high-priests.	The Prophets.
3066.	Roboam raigned ouer Iuda 17. yeares 3. Reg. 14.	ding of the tēple vnder Solomon, there were 12. high-priests, as Iosephus writeth Anti. li. 20. cap. 18.	Gad in the daies of Solomon.
3069.	Abia raigned ouer Iuda 3. yeares. 3. Reg. 15.	Iohanan.	Abias in the daies of Roboam 3. Reg. 14.
3109.	Asa raigned in Ierusalem 41. yeares. 3. Reg. 15.	Azarias was high-priest at the building of the Temple, 1. Paral. 6. Meraioth. Amaria. Achitob. Sadoch. Sellum.	Addo in the dayes of Abia. Iehu in the daies of Asa.
3134.	Iosaphat raigned in Ierusalem 25. yeares. 3. Reg. 22.	Helias in the daies of Iosaphat	Helizus in the daies of Ioram:
3142.	Ioram raigned ouer Iuda 8. yeares. 4. Reg. 8. 2. Paralip. 21. Some learned writers do thinke that he raigned 20. yeares more, and that the holy Ghost becaufe of the kings wickednesse concealed it in his sonne Ochozias his age, saying (4. Reg. 8.) that he was 22. yeares old when he began to raigne: but in 2. Paralip. 22. that he was 42. yeares old, &c.	Abdias in the daies of Ochozia	Abdias in the daies of Ochozia
3143.	Ochozias his sonne raigned one yeare 4. Reg. 8.	Amos in the daies of Ios.	Amos in the daies of Ios.
3150.	Athalia his mother raigned 7. yeares. 4. Reg. 11.	Ionah in the daies of Amasia.	Ionah in the daies of Amasia.
3190.	Ios raigned forty yeares in Ierusalem 4. Reg. 12.	Esay in the daies of Azarias or Ozias.	Esay in the daies of Azarias or Ozias.
3219.	Amasias was king of Iuda 29. yeares. 4. Reg. 14.	Ozee in the daies of Iothan.	Ozee in the daies of Iothan.
3270.	Azarias raigned ouer Iuda 52. yeares. 4. Reg. 15.	Ioel in the time of Achaz.	Ioel in the time of Achaz.
3286.	Iothan was king in Ierusalem sixteene yeares. 4. Reg. 15.	Michas in the time of Ezechias	Michas in the time of Ezechias
3302.	Achaz raigned 16. yeares ouer Iuda. 4. Reg. 16.	Sophonias in the time of Manasse.	Sophonias in the time of Manasse.
3330.	Ezechias raigned 29. yeares in Ierusalem. 4. Reg. 18.	Neri.	Neri.
3385.	Manasse raigned in Ierusalem fixe and fiftie yeares. 4. Reg. 21.	Ios.	Ios.
3387.	Amon raigned two yeares. 4. Reg. 21.	Selam.	Selam.
3418.	Iofias was king of Iuda 31. yeares. 4. Reg. 22.	Helchias.	Helchias.
	Ioachas was king 3. moneths. 4. Reg. 23.	Sareas.	Sareas.

In the time of Helias king Blad id builded Bath, and his son Leyr builded Leycenter. Flor. hut.

Rome was built by Romulus & Remus, in the time of Ezechias. Func. Cronolog. Flor. hister.

Ioachim

The raigne of the Kings.			
The years of the world.	Ioachim otherwise called Eliacim, raigned ouer Iuda eleuen yeares. 4. Reg. 23.	The highpriests	The Prophets.
3429.	Ioachim otherwise called Iechonias raigned three moneths. 4. Reg. 24.	From the building of the tēple vnder Solomon, vnto the captiuitie befell, both Citie and Temple were destroyed, & the people led into Babylon.	Daniel in the daies of Ioachas. Abacuk in the daies of Ioachim. Nahū in the time of Iechonias.
3440.	Sedechias raigned in Ierusalem eleuen yeares. 4. Reg. 24. vnder whom the captiuitie befell, both Citie and Temple were destroyed, & the people led into Babylon.	mon, vnto the captiuitie vnder Nabuchodonozor in the time of Sedechias ther were 18. highpriests as Iosephus writeth Antiq. lib. 20. cap. 18.	Vrias in the daies of Sedechias. Ier. 26. I wold not haue the times of these Prophets so precisely take but that they were also at other times.
	Eusebius Chronic. saith, that from the first building of the Temple in the fourth yeare of Solomon, vnto the captiuitie vnder Nabuchodonozor, there are foure hundred fortie and two yeares, the which I find to be true, if we attribute twentie and eight yeares to king Iorams raigne.		
	The Captiuitie of Israel, and the Monarchie of the Chaldeans.		
3510.	The Captiuitie continued 70. yeares, Zacharie 1. Ieremie 25. 29. Euseb. Chronic. Clemens Alexandrinus. But some (as Euseb. saith) begin to tell the yeares from the 3. of Ioachim vnto the 20. of Cyrus: some from the 13. of Iofias vnto the first yeare of Cyrus.		
	Nabuchodonozor raigned fixe and twentie yeares after he led the people captiue. The eleuenth yeare of Sedechias was the nineteenth of Nabuchodonozor. Ierem. 32.	The highpriests	The Prophets.
	Eulmerodach his sonne raigned thirtie yeares.	Iosedech with others.	Daniel. Sidrach. Misach. Abednago. Zacharie. Malachias. Nehemias.
	Regasar three yeares.		Aggeus in Zorobabels dayes.
	Labarsadach fixe yeares.		
	Baltassar fixe yeares.		
	The 70. yeares of the Captiuitie.		
	The Monarchie of the Persians.		
3510.	King Cyrus released the captiuitie, & gaue the licence to build againe their Temple in Ierusalem: but they were hindred, so that they could not begin afore the 2. yeare of Darius. The Temple was finished the 6. yeare of the raigne of Darius. 1. Esd. 6. the Tēple & the wals were a finishing vntil the 32. yeare of Darius. 2. Esd. 5.		
	Darius raigned 36. yeares. Euseb. Chronic.	The Highpriests.	Captaines of the Iewes.
	Darius Hystaspis, called both Xerxes and Artaxerxes Assuerus raigned 20. yeares. Euseb.	Iesus the sonne of Iosedech was priest 56. yeares.	





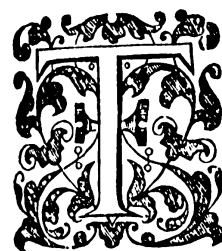
The years of the world.	The monarchie of the Romaines.	The Kings of the Jewes.
	brought all subiect vnto the Empire of Rome, led <i>Aristobulus</i> king of the Jewes captiue to Rome, made <i>Hircanus</i> highpriest, whom the other had deposed, and appointed <i>Antipater</i> Lieutenant of Iudæa.	But <i>Pompey</i> ouertooke this <i>Aristobulus</i> , and brought him captiue to Rome. <i>Antigonus</i> , <i>Aristobulus</i> and <i>Hircanus</i> raigned 34. yeares by turnes.
	<i>The monarchie of the Romaines.</i> <i>Caius Iulius Cesar</i> (17. yeares after) was Emperour of Rome, and raigned 5. yeares.	<i>Herod</i> an alien in the tenth yeare of <i>Augustus</i> the Emperour was made King of Iudæa. In the 34. yeare of his raigne Christ Iesus was borne into the world.
3970:	<i>Augustus</i> was Emperour 56. yeares: in the two & fortieth yeare of his raigne our Sauour Christ Iesus was borne into the world.	

Kimberlin  
raigned in  
Brittaine whe  
Christ was  
borne. Flor.  
hitt.

Eusebius.  
Jerome.  
Epiphanius.  
Nicephorus.  
Rabbins.  
Ludouicus  
Caretus.  
Carion.  
Phrigio.  
Theodorus  
Zuinger.  
Citreus.  
Luther.  
Eliot.  
Ecclef. Tigur.  
Demochares.  
Pantaleon.

Touching the yeare of the world when Christ was borne, diuerse men be of diuerse opinions. *Eusebius* in his Chronicon, layd downe 5199. contrarie to the supputation of the Hebrewes, as *Jerome* noteth, reckning two thousand for one thousand, *Jerome* 3965. *Epiphanius* aduers. hæref. lib. 2. tom. 2. 5480. *Nicephorus* ecclef. hist. lib. 1. cap. 10. 5505. The old Rabbins 3759. *Ludouicus Carettus* a Iewe 3760. *Carion* 3944. *Phrigio* 3962. *Theodorus Zuinger* 3964. *Citraus* 3962. *Luther* 3960. *Eliot* 3962. The ministers of Tigurine 3974. *Demochares* 3959. but faith he, there be some which count 3969. As I herein can gather by supputation of the yeares from *Adam* to Christ there are 3970. Neither do I herein preiudice all the rest, neither arrogate singularitie vnto my self. *Pantaleon* a learned Chronographer of this our age is of mine opinion, and me thinks it standeth with good reason. If ye referre the age of *Iohn*, who began to preach when he was thirtie yeares old, vnto the later number, to wit, 3970, it will rise iust to 4000. And so gathereth *Marianus Scotus* Chronic. lib. 2. The receiued opinion, namely of *Augustine*, *Iustinus Martyr* quæst. 71. *Irenæus* lib. 5. *Munster*, *Ludouicus Carettus*, with otheris, that the world shall last fixe thousand yeares: two thousand before the Law, two thousand vnder the Law, and two thousand vnder Messias that is Christ. Againe, I reade that our Sauour said in the Gospell, the Law and the Prophets to haue ended in *Iohn*. And if the common opinion be true, then were the foure thousand yeares expired. From thence let vs begin with Christ, as it is in the Chronographic following.

## A CHRONOGRAPHIE.



He Hebrewes, the Israelites, the Iewes, were governed first by captains, beginning at *Moses* and his successor *Iosua*: next by Iudges, as *Othniel* and *Aod*: afterwards by Kings, beginning at *Saul*, whom *Dauid* succeeded: last of all by Priests, who were also their Princes, vntill that *Pompey* the Romaine captaine besieged Ierusalem, and tooke captiue *Aristobulus* the Prince & Priest of the Jewes (which vnto that time had continued the succession of Kings from his progenitors) together with his sons to Rome, committing the office of Highpriesthood to his brother *Hyrcanus*. From that time forth the Iewes became tributaries vnto the Romaines. Not long after when *Hyrcanus* was taken of the Parthians, *Herod* (34. yeares after their siege vnder *Pompey*, *Euseb.* Chronic.) by father an Idumæan, by mother an Arabian, tooke of the Romaine Senate, and *Augustus Cesar*, the gouernement of the Iewish nation. Then the prophetic of *Iacob* written by *Moses* (*Genes.* 49.) was to take place, and to be fulfilled, which said: The Scepter shall not depart from Iuda, neither a law-guer faile of his loines, vntill the Messias come. Then (I say) at that time was the Scepter taken from Iuda, that is, from the Iewish tribe, and giuen to *Herod* altranger. I then was the Messias borne into the world, to wit, our Sauour Christ Iesu. *Euseb.* Eccl. hist. lib. 1. ca. 7.

THE acts of Christ, and the years of the incarnation.	THE raigne of the Emperours	THE famous men and fauourers of the truth.	THE Kings of Iudæa.	THE High-priests of the Iewes in Ierusalem.	SECTS and hereticks as well among the Iewes, as afterwards among the Christians.
The promised MESSIAS, the anointed of God, our Sauour Christ Iesus was conceived in Nazareth, and borne in Bethlehem, from the beginning of the world, the 3970. yeare, in the 42. of the raigne of <i>Augustus Cesar</i> . <i>Euseb.</i> lib. 1. cap. 6. <i>Cyrenus</i> in <i>Gen. Epiph.</i> lib. 1. tom. 1.	<i>AVGVSTVS CESAR</i> was in the 41. yeare of his raigne when Christ was borne. <i>Euseb.</i> lib. 1. cap. 6. <i>Epiph.</i> lib. 1. tom. 1. <i>Augustus</i> raigned 57 yeares. <i>Euseb.</i> lib. 1. cap. 10. Although others do write that hee raigned but 56. yeares.	The shepherds had the first tidings that Christ was borne. <i>Luc.</i> 2. The wife men commonly called the KINGS of COLEN, saw his starre the same night in the East, <i>Matth.</i> 2. <i>John Huss.</i> <i>ZACHARIE</i> the Priest, the father of <i>John Baptist</i> , no Highpriest, but an inferior, one of the 24. orders mentioned in 1. Paral. 24. of the eight lot, called <i>Abia</i> . <i>Lyr.</i> in <i>Luc.</i> <i>Zacharie</i> at the birth of his sonne <i>John Baptist</i> , sung <i>Benedictus</i> . <i>Luc.</i> 1. <i>Zacharias</i> was slaine betweene the temple & the altar, as <i>Basilius &amp; Origen</i> . in <i>Matth.</i> hom. 26. do write The cause was (as they sayde) in the defence of the virginie of <i>Marie</i> . The virgines had a seuerall	<i>HEROD</i> was King of the Iewes, and went on the 34. yeare of his raigne when Christ was borne. <i>Euseb.</i> in Chronic. <i>Herod</i> buried the Genealogies of the Hebrews to make him selfe a gentleman, <i>Euseb.</i> lib. 1. cap. 8. <i>Herod</i> slue his wife, his children, his nearest kinsfolkes and most familiar friends <i>Euseb.</i> lib. 1. cap. 9.	<i>SIMON</i> the sonne of <i>Boethus</i> , the father in lawe of king <i>Herod</i> , was High-priest of the Iewes when Christ was borne, whom <i>Herod</i> the last yere of his raigne deposed, suspecting him to be of the conspiracie and treason, practised for the poisoning of the King. <i>Ioseph. Antig.</i> lib. 17. cap. 5. <i>MATHIAS</i> the sonne of <i>Theophilus</i> is by <i>Herod</i> appointed to succeed <i>Simon</i> . <i>Ioseph. Antig.</i> lib. 17. cap. 5. <i>IOSEPHVS</i> the sonne of <i>Ellimus</i> , in the time of this <i>Matthias</i> , executed the office of Highpriesthood for one day and no more. The cause was that <i>Matthias</i> the Highpriest dreamed the night before, that hee had the companie	By that which <i>Saint Paul</i> wrote vnto the <i>Colossians</i> cap. 3. (that in Christ Iesu there was neither Iew, neither Gentile, neither Scythian, neither Barbarian) we gather, that the nations of old were distinguished and noted one from another, and that for sundrie considerations. Sometime in the good part, as of <i>Heber</i> the Hebrewes were called: of <i>Israel</i> the Israelites: of <i>Christ</i> the Christians: so againe in the ill part and worse sense, diuers haue had their appellation, and were called Hereticks, after their names whole steeppes they followed, and whose opinion they maintained. The which <i>Epiphanius</i> noteth very well, lib. de hæresibus. Among the Iewes there were sundrie sects, which continued also the time of Christ. <i>Euseb.</i> Ecclef. hist. lib. 4. cap. 21. allegeth out of <i>Eusebius</i> , that in the time of the Circumcision there were sundrie sects among the children of <i>Israel</i> , varying in opinions, and set opposite against the tribe of Iuda, and Christ, namely thele, the <i>Essians</i> , the <i>Gabalians</i> , <i>Hemerobaptists</i> , <i>Asibothians</i> , <i>Samaritians</i> , <i>Sadducees</i> , and <i>Pharises</i> : <i>Epiphanius</i> besides thele numbers, to wit, the <i>Gothians</i> , <i>Sibæans</i> , <i>Dositheans</i> , <i>Scribes</i> , <i>Ossians</i> , <i>Nazaræans</i> , <i>Herodians</i> . The <i>Essians</i> celebrate festiual dayes not after the Iewes, but feuerally at seuerall times. They thinke themselves purer then other people. <i>Epiphanius</i> de hæresibus. The <i>Essians</i> (sayth <i>Iosephus</i> Antiquit. lib. 15. cap. 13.) exercise the like trade of life as <i>Pythagoras</i> deliuered among the Grecians. Againe, (lib. 13. cap. 8.) they affirme all things to be gouerned by destine. They marrie no wiues

The actes of Christ, and the years of the incarnation.	The raigne of the Emperours.	The famous men and fauourers of the truth.	The Kings of Iudaea.	The High priests of the Iewes in Ierusalem.	The counsell sometimes of the Phariſees and hereticks: sometimes of the godly, as of the Apostles and Apostolike men.	Scilles and hereticks, as well among the Iewes, as afterwards among the Christians.
	Augustus Caesar during his raigne after the birth of Christ, lent there many Presidents to Iudaea. 1. <i>Cyrenius</i> . 2. <i>Copinius</i> . 3. <i>Marcus</i> . 4. <i>Annius</i> . <i>Ruffus</i> . <i>Ioseph</i> . <i>Antig.</i> lib. 18. cap. 3. 4.	place in the Temple to pray. <i>Marie</i> after three was deliuered, and knoweto haue had a sonne, reformed thither neuertheless. The Phariſes withstood her. <i>Zacharie</i> affirmed there was a virgine, therefore was he flaine. <i>Ioseph</i> . <i>Bell.</i> lib. 5. cap. 1. writeth, that there was one <i>Zacharias</i> the sonne of <i>Bani</i> , wrongfully flaine in the Temple by <i>Zabab</i> : it is like it was he whom Christ did meane. <b>ELIZABETH</b> the wife of <i>Zacharie</i> , the mother of <i>Iohn Baptist</i> , vntoed a peece of the Hayle <i>Marie</i> , the Angell <i>Gabriel</i> the reit. <b>IOSEPH</b> a carpenter, to whome <i>Marie</i> was betrothed. <i>Luc.</i> 1. <b>MARIE</b> the mother of Christ the author of Magnificat. <b>THE WISE MEN</b> came twelue dayes after, and offered their giſtes. <i>Iohn Huff</i> <i>Anton.</i> part. 1. tit. 5. cap. 1. parag. 3. <i>Epiph.</i> lib. 1. tom. 1. lib. 2. tom. 1. harel. 51. sayeth that it was the second year after Christ his birth when the wise men came. The which I see not how it can stand. <b>SIMEON</b> a man that feared God, tooke the babe Iesus in his armes when hee came to the Temple to be presented, and sung <i>Nunc dimittis</i> . <i>Luc.</i> 2.		of a woman; therefore the daye following he could not play the Highpriest. <i>Ioseph. antiq.</i> lib. 17. cap. 8. <b>IOAZARVS</b> the sonne of <i>Boetius</i> , is chosen Highpriest by <i>Herod</i> , after that the said <i>Herod</i> had deposed also <i>Matthias</i> for suspicion of conspiracy. <i>Ioseph. antiq.</i> lib. 17. cap. 8.	they think ( <i>bell.</i> lib. 2. cap. 7) that no woman will keepe her (else to one man: they haue nothing proper, but all common. They are in number about 4 thousand. <i>Antiq.</i> lib. 18. cap. 1. There is a second sort of <i>Essaens</i> , sayth <i>Iosephus</i> ( <i>bell.</i> lib. 2. cap. 7) which agree with the other in all things, marriage only excepted. They commend marriage for the maintenance of succell: their manner is for three yearespace to behold the health & behaviour of maidens; then if they see them heathie and fit for procreation, they marry them. The <i>Galileans</i> , as I suppose, were they of whom certaine had shewed vnto Christ ( <i>Luc.</i> 13.) that <i>Pilat</i> had mingled their blood with their owne sacrifices. Whereupon <i>Ambrosius</i> in <i>Luc.</i> noteth their sacrifice to haue bene abominable. <i>Euseb.</i> <i>Eccles.</i> hist. lib. 1. cap. 6. mentioneth the heresie of the <i>Galileans</i> out of <i>Iosephus</i> , to haue sprung vp of one <i>Iudas Galileus</i> in the time of <i>Augustus</i> , when <i>Cyrenius</i> was President of Iudaea, and vnder the sayde Emperour, of another called <i>Simon Galileus</i> vnder <i>Copinius</i> the President. They exhorted the Iewes to a lawlesse and carnall libertie, affirming that taxe and tribute was nothing elle but slavish seruitude. They misliked moreover with the Iewes, that they suffered mortall men vnder God to raigne ouer them. Of the same opinion were the <i>Galileans</i> in the time of <i>Pilat</i> , vnder the Emperour <i>Tiberius</i> . Wherefore <i>Iudas</i> (as <i>Iosephus</i> writeth) was hanged together with his complices, <i>Simon</i> came to naught, and <i>Pilat</i> rewarded them vnder him as rebeldes. <i>Antiquit.</i> lib. 20. cap. 5. <i>Bell.</i> lib. 2. cap. 7. <i>Luc.</i> 13. The <i>Hemerobaptists</i> were Iewes in all points: they affirmed that it was vnpossible for any man to attaine vnto everlasting life, vnlesse he were euery day purified & baptized. <i>Epiph.</i> <i>Præfat.</i> lib. 1. de harel. The <i>Samaritans</i> , as <i>Iosephus</i> <i>Antiq.</i> lib. 11. cap. vlt. deny the Iewes	

Die 8.

Christ was the 8. day after his birth circumcised. *Luc.* 2.

Die 13.

Christ was presented in the Temple 33 dayes after, that is, the 40 day after his birth: for that was the time of his mothers purifying. *Leuit.* 12. *Luc.* 2. *Anton.* chron part. 1.

The Actes of Christ, and the years of the incarnation.	The raigne of the Emperours.	The famous men and fauourers of the truth.	The Kings of Iudaea.	The high priests of the Iewes in Ierusalem.	The counsell sometimes of the Phariſees and hereticks: sometimes of the godly, as of the Apostles and Apostolike men.	Scilles and hereticks, as well among the Iewes, as afterwards among the Christians.
Anno 3. Christ was carried into Egypte the 3. year after his birth. <i>Epiph.</i> <i>contra heret.</i> lib. 2. tom. 1. harel. 51.  Christ taried in Egypte 2. yeares. <i>Epiph.</i> lib. 1. tom. 1.  Anno 6. Christ the 6. year after his birth came out of Egypte <i>Ioseph</i> hearing that <i>Archelaus</i> did raigne in his stead, feared to go to Ierusalem, and went to Galilee. <i>Mat.</i> 2.  Anno 12. Christ being 12 yeares old went vp with his parents to Ierusalem at the feast of the Passouer, & was found disputing among the Doctors. <i>Luc.</i> 2.  Anno Christi 15.	Anno 44. The raigne of Augustus. <i>Euseb.</i> chron.  Anno 47. Augustus. <i>Euseb.</i> chron.  Anno 56. Augustus. <i>Euseb.</i> chron.  Tiberius succeeded Augustus Caesar in the empire of Rome. <i>Valerius Gratus</i> was sent from <i>Tiberius</i> into Iudaea there to be president. And after him <i>Pilat</i> . <i>Ioseph</i> <i>Antiq.</i> lib. 18. ca. 4. <i>Euseb.</i> lib. 1. cap. 10.	ANNA a propheteſse being a widowe of manie yeares, continually giuen to fasting and praying in the Temple, at that instant praised God and spake of Iesus. <i>Luc.</i> 2.  ANNA a father <i>Herod</i> , <i>Euseb.</i> lib. 1. cap. 10. <i>Euseb.</i> chron.  Archelaus afterwards is deposed by Augustus Caesar, & appointed ruler ouer certaine prouinces, as Iudaea, Iudra, and Samaria. <i>Euseb.</i> lib. 1. cap. 10. <i>Ioseph.</i> <i>Antiquit.</i> lib. 17. cap. 17.  Archelaus last of all is banished by Augustus Caesar, as <i>Euseb.</i> lib. 1. cap. 10. <i>Ioseph.</i> <i>Antiq.</i> lib. 17. cap. 17. writeth, the 10. year into <i>Poenia</i> a city of France.  Herod the Tetrarch king of the Iewes succedeth <i>Archelaus</i> . <i>Herod</i> heard of the fame of <i>Jesus</i> , yet beleued he not in him. <i>Matth.</i> 14.  Herod married <i>Herodias</i> the wife of his brother <i>Philip</i> , his brother being alieue. <i>Iohn Baptist</i> reprehended him for it, which cost him his head. <i>Matth.</i> 15.	Herod commanded the infants to be slaine. lib. 2. cap. 9. anno Christi 3.  Herod when hee had raigned 37. yeares ouer the Iewes, dieth miserably. <i>Euseb.</i> lib. 1. cap. 9. <i>Ioseph.</i> <i>Antiq.</i> lib. 17. cap. 10. <i>Euseb.</i> chron.  ARCHELAUS king of the Iewes (succeded his father <i>Herod</i> , <i>Euseb.</i> lib. 1. cap. 10. <i>Euseb.</i> chron.  Archelaus afterwards is deposed by Augustus Caesar, & appointed ruler ouer certaine prouinces, as Iudaea, Iudra, and Samaria. <i>Euseb.</i> lib. 1. cap. 10. <i>Ioseph.</i> <i>Antiquit.</i> lib. 17. cap. 17.  Archelaus last of all is banished by Augustus Caesar, as <i>Euseb.</i> lib. 1. cap. 10. <i>Ioseph.</i> <i>Antiq.</i> lib. 17. cap. 17. writeth, the 10. year into <i>Poenia</i> a city of France.  Herod the Tetrarch king of the Iewes succedeth <i>Archelaus</i> . <i>Herod</i> heard of the fame of <i>Jesus</i> , yet beleued he not in him. <i>Matth.</i> 14.  Herod married <i>Herodias</i> the wife of his brother <i>Philip</i> , his brother being alieue. <i>Iohn Baptist</i> reprehended him for it, which cost him his head. <i>Matth.</i> 15.	ELIAZAR was appointed highpriest by <i>Archelaus</i> , after that this <i>Archelaus</i> had deposed <i>Joazar</i> for suspicion of conspiracy. <i>Ioseph.</i> <i>Antiq.</i> lib. 17. cap. 19.  LEVS the sonne of <i>Seia</i> succedeth <i>Eliazar</i> . <i>Ioseph.</i> <i>Antiq.</i> lib. 17. cap. 19.  ANANVS otherwise called <i>Ananias</i> , was appointed highpriest by <i>Cyrenius</i> that was sent by Augustus into Iudra after the exile of <i>Archelaus</i> . This <i>Cyrenius</i> first deposed <i>Eliazar</i> and substituted <i>Ananias</i> . <i>Ioseph.</i> <i>Antiq.</i> lib. 18. cap. 3. <i>Belike</i> <i>Eliazar</i> was afterwards admitted and the 2. tyme deposed.  ISMAEL the sonne of <i>Baphus</i> is placed highpriest, and <i>Ananias</i> deposed by <i>Valerius Gratus</i> , who was sent from <i>Cesar</i> into Iudaea. <i>Ioseph.</i> <i>Antiq.</i> lib. 18. cap. 11.	should be borne, which made answer that hee should be borne in Bethlem Iuda. <i>Mat.</i> 2.  Iewes in aduersitie, in prosperitie they call the colins, deriuing their pedegrees from <i>Ioseph</i> , <i>Ephraim</i> , <i>Manasses</i> , &c. they onely recieue the suebookes of <i>Moses</i> , denying all the prophesies after him. They reſtayne all the Iewish ceremonies, except the abhorring of the Gentiles. They deme moreouer the reuerence of the dead. <i>Euseb.</i> <i>Præfat.</i> lib. 1. de harel.  The <i>Sadducees</i> calling them selves after the city nologie, or the name, iust men, strimed (as <i>Iosephus</i> writeth, lib. 2. <i>bell.</i> lib. 2. cap. 7.) that man had free will, that it lay in man to do good or bad. <i>Matth.</i> 23. and <i>Luc.</i> 11. 23. say, that they denied the resurrection, affirming there was neither Angell, nor spirit.  The <i>Phariſees</i> according vnto the etymologie of their name, were a sect deuoted from the rest of the people. <i>Thouylas.</i> in <i>Luc.</i> cap. 11. likeneth them to the Monkes of his time. <i>Ioseph.</i> <i>Antiq.</i> lib. 19. cap. 2. Iust they maintained fatall destinie. Our Saviour telleth vs in the Gospell, <i>Luc.</i> 11. that they were without inward cleansing, they washed the vnter side of the cuppe, they bragged of their almes, they fasted twice a weeke, they washed their handes when they came from the market before meate. They thirsted minto and reuered. Their attire was superfluous, they wore phylacteries. <i>Luc.</i> 11. <i>Mat.</i> 23. <i>Epiph.</i> <i>Præfat.</i> lib. 1. de harel.  The <i>Scilles</i> were the Doctors of the Lawe, foolish and superstitious. <i>A. 2. 11.</i>	There was a counsell of priests gathered together at Ierusalem, a little before Christ reuealed him selfe, to chuse a Priest in the roome of one that was deceased. Look how many letters there are in the Hebrew tongue, so many priests there were in the temple: to wit 22. The manner was to register in a certaine book reserved in the temple, the day of the election, the name of the elected, the name of his father, of his mother, & of his tribe, whilest that they thought some on one man, some on another, there stepped forth a priest one of the companie, & said, My will is that Iesus the sonne of <i>Ioseph</i> the carpenter be elected priest, who though he be yong in years, yet excelleth he in vnderstanding, wisdom, and manners. I thinke truly there was neuer seen in Ierusalem such a one, both for eloquence, life, and manners, the which I am sure all that inhabit Ierusalem do

The actes of Christ, and the years of the incarnation	The reign: The famous of the Em. men and famous. hours of the truth.	The Kings of Iudæa.	The High priests of the Iewes at Jerusalem.	The Councelles sometimes of the wicked, as of the Pharisees and hereticks, sometimes of the godly, as of the Apostles and Apostolike men.	Scribes and hereticks, as well among the Iewes, as afterwards among the Christians.
<p><i>Anna</i> Da. 30. <i>Christ</i> was baptized the 30. years of his age, the 15. of <i>Tiberius</i> the Emperor, the 4. of the procuratorship of Pontius Pilate, <i>Herod</i> being Tetrarch of Galilee, <i>Philip</i> Tetrarch of Itura, <i>Tiberias</i> Tetrarch of Abilene. <i>Luc.</i> 3. <i>Euseb.</i> lib. 1. cap. 11.</p>	<p><i>Anna</i> 15. <i>Tiberius</i> 15. <i>Vitelius</i> 1. <i>Procureur</i> of Syria, is sent from <i>Tiberius</i> to <i>Herod</i> against <i>Aretas</i> king of Arabia, the which he dimissed and he pointed at <i>Christ</i> with the finger, he baptized <i>Christ</i> in Jordan, he reprehended <i>Herod</i> for marrying his brother's wife: he is beheaded in prison by the commandment of <i>Herode</i>. <i>Math.</i> 3. <i>John.</i> 1. <i>Math.</i> 14. <i>Josephus</i> giueth of him a notable report. <i>Euseb.</i> lib. 1. cap. 12.</p>	<p><i>Herod</i> had to wife the daughter of <i>Aretas</i> king of Arabia, the which he dimissed and he pointed at <i>Christ</i> with the finger, he baptized <i>Christ</i> in Jordan, he reprehended <i>Herod</i> for marrying his brother's wife: he is beheaded in prison by the commandment of <i>Herode</i>. <i>Math.</i> 3. <i>John.</i> 1. <i>Math.</i> 14. <i>Josephus</i> giueth of him a notable report. <i>Euseb.</i> lib. 1. cap. 12.</p>	<p><i>Eleazar</i> the sonne of <i>Annas</i> not long after was placed by the same <i>Gratus</i>, and <i>Simael</i> removed. <i>Euseb.</i> lib. 1. cap. 11. <i>Simon</i> the sonne of <i>Camithus</i> the year after was placed, and <i>Eleazar</i> deposed by the same <i>Gratus</i>. <i>Euseb.</i> lib. 1. cap. 11.</p>	<p>knowe as well as I. The which was no longer spoken, but was allowed of, and the partie, I meane <i>Iesus</i>, chosen to be a priest. They doubt of his tribe, againe they were therein resolved. They call for his parentes to register their names. The priest that fauored <i>Iesus</i> made answer, that <i>Ioseph</i> his father was dead, yet <i>Marie</i> his mother was aliue. She was brought before them, she affirmed that she was his mother, and that <i>Iesus</i> was her sonne: but she said moreouer, that he had no father on earth, that she was a virgine, and that the holie Ghost had ouershadowed her. They sent for the midwives, and also for such as had bin present at the birth. She was found to be a virgine: in the end they concluded with one voice, that he should be registered, <i>Iesus</i> the sonne of God, and of <i>Marie</i> the virgine. We remeber moreouer <i>Iosephus</i> to haue said, that <i>Iesus</i> sacrificed in the temple together with the Priests. Hereupon also it fel out, that as <i>Iesus</i> entred into the synagogue of the Iewes, the booke was deliuered vnto him where he read of the Prophet <i>Esaie</i>: whereby we gather, that if <i>Iesus</i> had not bene priest among the Iewes, the booke woulde not haue bene deliuered vnto him. Neither is it permitted amongest vs Christians for anie to reade holie Scripture in the open assembly, vnlesse he be of the cleargie. So farre <i>Suidas</i> as he learned of a Iewe.</p>	<p>ous glosses, maintainers of blind customes contrary to the truth. <i>Epiphanius</i> de heret. The <i>Goribani</i> were sects celebrating their festiual dayes at other times then the Iewes did. <i>Epiphanius</i> præfat. lib. 1. de heret. The <i>Sebani</i> were in their ceremonies contrary to the Iewes and to the <i>Goribani</i>. <i>Epiphanius</i> de heret. The <i>Dositheani</i> were such as in diuers ceremonies seuered themselves from the Iewes: some of them would marry, yet liue &amp; continue virgins, they fasted frō all liuing creatures: they began of <i>Dositheus</i>, who shewing his followers an example of fasting, fasted himself to death, &amp; thereby proued himself a fool. <i>Epiphanius</i> lib. 1. tom. 1. hæret. 13. The <i>Offensians</i> after the Etymologie of their name, signifie impudēt persons: they vied other scriptures besides the lawe, they reiected the greater part of the latter Prophets. <i>Epiphanius</i> præfat. lib. de heret. The <i>Nazareni</i> were such as vied no liuing creatures, they abhorred the eating of flesh, they allowed of Moles and of the law written by him, but they denied that the 5. booke vnder his name were written by him, affirming them selues to haue found other books. <i>Epiphanius</i> lib. 1. tom. 1. hæret. 18. The <i>Herodiani</i> were those Iewes which thought that <i>Herod</i> was <i>Christ</i>, and applied vnto him the prophecy of <i>Iacob</i> (<i>Gen.</i> 49.) the scepter shall not depart from Iuda, &amp;c. which is verified in none other but in <i>Christ</i>.</p>

*Christ* being baptized in the first year of his preaching, was led into the wilderness, & hauing fasted 40. dayes and 40. nights (*Mat.* 4.) was seene of *John*, who pointed at him with the finger and said: behold the Lambe of God, the which when *Andrew* heard he followed him. *Ioh.* 1. The next day the Lord found *Philip* and said: follow me. *Ioh.* 1. The third day there was a marriage in Cana of Galilee, there *Christ* wrought his first miracle. *Ioh.* 2. The Iewes Passouer was at hand: then *Iesus* went vp to Ierusalem & threw the buyers and sellers out of the temple. *Ioh.* 2. He came thence into Iudæa. *Ioh.* 3. He walked about the sea of Galilee. *Luc.* 5. He chose 12. Disciples, whom he called Apostles. *Math.* 10. He appointed also other 70. *Luc.* 10. *Christ* went about the country, preached manie Sermons, wrought many miracles. About this time *John Baptist* is imprisoned. *Hæc & alia Anno sue prædicationis primo.* *Iohn Huff.*

*Christ* in the 2. year of his preaching came to his owne country. *Math.* 13. *Herod* was desirous to see him. This *Herod* beheaded *John Baptist* in prison. *Mat.* 14. *Iesus* went thence into the wilderness: he also and his disciples went into the land of Genezareth through Bethsaida. *Mat.* 14.

Neither is it permitted amongest vs Christians for anie to reade holie Scripture in the open assembly, vnlesse he be of the cleargie. So farre *Suidas* as he learned of a Iewe.

The actes of Christ, and the years of the incarnation.	The councelles sometimes of the wicked, as of the Pharisees and hereticks, sometimes of the godly, as of the Apostles and Apostolike men.	Scribes and hereticks, as well among the Iewes, as afterward among the Christians.
<p>He passed through the coastes of Tyre and Sydon. <i>Matthew</i> 15. This being done, he went vp to Ierusalem at the feast of Pentecost. <i>Iohn</i> 5. <i>Iesus</i> went away thence, and came neare vnto the sea of Galilee, from thence he tooke ship and came to the partes of Magdala. <i>Math.</i> 15. Afterwards into Cæsarea Philippi. <i>Luc.</i> 9. After 6. dayes. <i>Math.</i> 17. after 8. dayes, he transfigured himself in mount Thabor. <i>Luc.</i> 9. Thence he went to Capernaum. <i>Math.</i> 17. After these things he came from Galilee into Iudæa. <i>Math.</i> 19. Againe he went to Galilee. <i>Ioh.</i> 7. They bid him go out of Galilee, for <i>Herod</i> sought to slay him. <i>Luc.</i> 13. He went vp to the feast of Tabernacles although he told his brethren he would not. <i>Ioh.</i> 7. He preached many sermons, he wrought many miracles, &amp;c. <i>Hæc anno prædicationis sue 2. Iohn Huff.</i></p> <p><i>Christ</i> in the 3. year of his preaching went vp to Ierusalem to the feast of Dedication: it was winter, &amp; he walked in the temple in Solomons porch. <i>Ioh.</i> 10. Thence he went beyond Iordan afterwards he came to Bethania, where he raised <i>Lazarus</i>. <i>Ioh.</i> 10. <i>Iohn Huff.</i></p> <p>In the beginning of the 4002. year of the world, the 10. day of the moneth March <i>Christ</i> came ouer Iordan into Bethabara. <i>Ioh.</i> 10. The 11. day hearing of the disease of <i>Lazarus</i>, he continued there 2. dayes. <i>Ioh.</i> 11. The 13. day <i>Lazarus</i> died, and <i>Christ</i> tooke his journey to go and raise him. <i>Ioh.</i> 11. The 14. day he entred into Iericho, and healeth the sonne of <i>Timæus</i>. <i>Marc.</i> 10. The 15. day he spendeth by the way. The 16. day he cometh to Bethania, where he raised <i>Lazarus</i> nowe 4. dayes dead. <i>Ioh.</i> 11. The 17. day he goeth neare the desert into the citie of Ephraim. <i>Iohn.</i> 11. The 18. day he continueth in the desert. The 19. day being 6. dayes before the Passouer, he returneth to Bethania, and suppeeth with <i>Lazarus</i>. <i>Ioh.</i> 12. The 20. day was Palme Sunday, so called because the multitude tooke branches of Palme trees, and went to meete <i>Iesu</i> comming to Ierusalem. <i>Ioh.</i> 12. That euening he returned to Bethania. <i>Math.</i> 21. The 21. day comming out of Bethania, he cursed the Figge tree. <i>Math.</i> 21. In the euening he goeth out of the citie. <i>Marc.</i> 11. The 22. day in the morning he passeth by the withered figge tree. <i>Marc.</i> 11. That night <i>Christ</i> supped in Bethania in the house of <i>Simon</i> the leper, &amp; 2. dayes after was the feast of Passouer. <i>Math.</i> 26. <i>Marc.</i> 14. The 23. day <i>Iudas</i> couenanted to betray him. <i>Luc.</i> 22. The 24. day in the euening <i>Christ</i> celebrated the Iewes Passouer. Afterwards his owne called the Lords supper. He washeth the disciples feete: he goeth out into Mount Oliuet. He prayeth, he sweateth blood: he is taken: he is brought to <i>Caiaphas</i>: <i>Peter</i> denieth him. <i>Math.</i> 26. <i>Marc.</i> 14. <i>Luc.</i> 22. <i>Iohn.</i> 18. <i>Cyriacus</i> in the 21. cap. <i>Math.</i> <i>Iohn Huff.</i></p>	<p>The Scribes and the Pharisees gathered a councell at Ierusalem, and sent from them Scribes, Pharisees, and Leuites, vnto <i>John Baptist</i>, to knowe who, and what he was. <i>Ioh.</i> 1. The high priests and Pharisees gathered a councell in the hall of the high priest, to aduise them what was best to be done touching the doings of <i>Christ</i>: if they let him alone, then feared they the Romaines would come and take their place and nation: they decreed therein, that whosoever knew the place of his abode, he should informe them thereof: they decreed also, that whosoever confessed <i>Christ</i> should be excommunicated. They consulted howe they might put <i>Lazarus</i> to death, and how they might take <i>Iesus</i> by subtiltie, &amp; kill him. Then <i>Iudas</i> went in to them, and said: What will ye giue me, and I will deliuer him into your hands? and they appointed him thirtie peeces of silver. <i>Ioh.</i> 11. 2. <i>Math.</i> 26.</p>	<p><i>Christ</i> <i>Epiphanius</i> lib. 1. tom. 1. hæret. 20. <i>Iudas</i> Gaulonites, and <i>Sadoctus</i> a Pharisee, maintained the heresie of the Galileans. <i>Ioseph.</i> Antiq. lib. 18. cap. 1. <i>Simō</i> Galileus taught the heresie of the Galileans about mentioned <i>Eusebius</i>. <i>eccles.</i> hist. lib. 1. cap. 6. <i>Ioseph.</i> bel. lud. lib. 2. cap. 7.</p>





The Actes of Christ, and the yeares of the incarnati- on.	The raigne of the Em- perours.	The Faithers of the church of Indea.	The Kings of Indea.	The High- priests of the Iewes in Je- rusalem.	The Councils	The Bi- shops of Ierusa- lem.	The Bi- shops of Antioch.	The Bi- shops of Rome.	The Bi- shops of Alexan- dria.	The Here- ticks.
<i>Iudas</i> from heauen cri- ed vnto <i>Saul</i> as hee went a per- secuting: <i>Saul</i> , <i>Saul</i> , why perie- cutest thou me? <i>Act</i> 9	When <i>Ti- berius</i> had reigned 23 yeares hee died.	<i>Paulus</i> con- uerted to the faith. The Eu- nuch con- uerted by <i>Philip</i> , pre- ached the Gospell to the A thi- opians his countrimē <i>Act</i> 8. <i>Euse- bius</i> lib. 2. cap. 18.							of <i>Peter</i> , was the first Bishop of Alexan- dria, being at Rome hee was in- treated of the bre- thren to write a go- spell: the which whē <i>Peter</i> heard of, he al- lowed & cō- mitted the sayde Gos- pell with his autho- ritie to be read in the Church. <i>Barke</i> was not alwaies resiant at Alexadria, for he pre- ached also in the coun- tries about	
<i>Anno Christi</i> 39.		<i>Caius Cali- gula</i> succee- deth <i>Tibe- rius</i> . <i>Pilate</i> , which gaue the sentēce vpon <i>Christ</i> , toll into such mise- rie, being accused for his cruelty, that he flue himselfe in the time of <i>Caius Euse- bius</i> lib. 2. cap. 7. <i>Caius Cali- gula</i> called himselfe God <i>Euse- bius</i> lib. 2. cap. 6. <i>Caius</i> when he had rei- gned three yeares and ten mo- neths is slaine of his Gard in his pallace. <i>Euseb</i> lib. 2. cap. 8. <i>Euse- bius</i> in chro- nic.	<i>Philo</i> <i>Inde- us</i> flouri- shed about this time, hee is sent in embas- sie vnto <i>Caius</i> from the Iewes in Alexan- dria. <i>Euseb- ius</i> lib. 2. cap. 5. he came first to Rome vn- der <i>Caius</i> , the second time vnder <i>Claudius</i> . <i>Euseb</i> lib. 2. cap. 18.	<b>HEROD</b> the Tetrarch when he had bene King of the Iewes 24 yeares, is ba- nished by <i>Caius</i> the Emperour, together with his harlot <i>He- rodias</i> . <i>Euse- bius</i> lib. 2. cap. 4. into Lions a citie in France <i>Euseb- ius</i> lib. 18. cap. 14.						
		<i>Philo</i> wrote a notable booke of the Christi- ans at that time in <i>Æ- gypt</i> , called the worlhipers <i>Euseb</i> lib. 2. cap. 16. 17. his owne are to be seene <i>Euse- bius</i> lib. 2. cap. 19	<b>AGRIPPA</b> the sonne of <i>Archobolus</i> , nephew to <i>Herod</i> the great, bro- ther to <i>He- rodias</i> , by the commaunde- ment of <i>Caius</i> <i>Caligula</i> suc- ceedeth <i>He- rod</i> the Te- trarch King of the Iewes. <i>Eusebius</i> lib. 2 cap. 4. <i>Ioseph</i> . <i>Antiq.</i> lib. 18. ca. 11. 14. bell. Iud. lib. 1. cap. 10. 11.	<b>SIMON</b> otherwise called <i>Can- thara</i> , is by the com- maunde- ment of king <i>Agrip- pa</i> placed high priest, & <i>Jonathan</i> deprived. <i>Ioseph</i> <i>Antiq</i> lib. 19. cap. 5.						
<i>Anno Christi</i> 42.										
<i>Euseb</i> ch. 10.		<i>Philo</i> <i>Inde- us</i> talked at Rome with <i>Peter</i> the Apo- stle in the time of	<i>Agrippa</i> be- headed <i>James</i> the brother of <i>John</i> . <i>Act</i> 12.	<b>IONA-</b> THAS the sonne of <i>Anna</i> is now the						
<i>Anno Do</i> 44.		<i>CLAVDIVS</i> succeedeth <i>Caius Cali- gula</i> . <i>Anno Clau- di</i> 2. There was								

Anno Domini.	The reigns of the Emperours.	The Faubers of the church.	The Kings of Judaea.	The High-priests of the Jewes in Ierusalem.	The Counsellors.	The Bishops of Ierusalem.	The Bishops of Antiochia.	The Bishops of Rome.	The Bishops of A'lexandria.	The Heretikes.
Anno Christi. 46.	a great famine anno 4. Claudius came to Brittain, and warred with K. Arminius; peace being concluded, Arminius married his daughter, and in remembrance of Claudius and that tolemitie, he builded the city of Kærolow, but now called Glocester. Flor. hist. ad an. 44.	Claudius. Euseb. lib. 2. cap. 16.	IAMES the brother of Iohā is beheaded. Act. 12.	Peter came to Rome in the time of Claudius. Euseb. lib. 2. cap. 14. confuted Simon Magus, and preached. cap. 16.	Agrippa when he had reigned 7. yeares died miserably. Euseb. lib. 2. cap. 10. Iosephus Antiqu. lib. 19. cap. 7.	Simon Canthara removed by Agrippa. This Ionathas requested that his brother Matthias (being the worthier and holier man) might enjoy his place. Agrippa was intreated, and admitted Matthias. Iosephus Antiqu. lib. 19. cap. 6.	The Apostles, Elders & brethren gathered a Councell at Ierusalem (an. 4. Claudius) to determine what was to be done touching the doctrine (some by certain brethren of the Pharisees which came from Iudæa affirming that circumcision was necessarie and the observation of the law. This newes Paul, Barnabas & Titus brought vnto them, Galat. 2. where they decreed that the faithfull should abstaine from things offered to Idols, from blood, from that that is strangled, and from fornication: the which they published by their letters vnto the Churches of Antioch, Syria and Cilicia, with Silas and Iudas, which accompanied Paul and	PETER the Apostle (anno Dom. 44. and the second yeare of Claudius) came to Rome, & as they lay continued there Bish. 25. yeares, twelve vnder Nero. Ierom. catalog. eccles. Icri. Euseb. eccles. hist. lib. 2. cap. 14. 16. He foyled Titus that in the time of Traian he had a cable rope fence of Nero. He was crucified at Alexandria, by the Nero the last yeare of Nero, with his head downwards, which kind of death he himselfe desired, not presuming to haue his head vperwards, because his maister Christ was so handled. Euseb. hist. eccles. lib. 2. cap. 25. lib. 3. cap. 1. & in chron.	The Christians vnder him at Alexandria (as Philo Iudeus writeth) vied the like trade with them whom Iudeus had all things common. Euseb. eccles. hist. lib. 2. cap. 15. 16. 24. Ierom. catalog. eccles. Icri. Euseb. eccles. hist. lib. 2. cap. 14. 16. He foyled Titus that in the time of Traian he had a cable rope fence of Nero. He was crucified at Alexandria, by the Nero the last yeare of Nero, with his head downwards, which kind of death he himselfe desired, not presuming to haue his head vperwards, because his maister Christ was so handled. Euseb. hist. eccles. lib. 2. cap. 25. lib. 3. cap. 1. & in chron.	that Circumcision was necessary, and the obseruation of the law. Act. 15. Gal. 2. 3. 4. 5. Simon Magus the sorcerer being a Samaritan, of the village Gittion, was baptized by Thib. the Deacon in Samaria. He would haue bought of Peter the gift of the holy Ghost. Of him wrote the word Simon. Act. 8. Euseb. lib. 2. cap. 1. He came to Rome in the time of Claudius, he called himselfe a god, he was honored there with a picture, hauing this superscription, Simon Deus sancto. whom Irenæus calleth Selen, a witch and a common harlot, whom he called the principal understanding. Euseb. lib. 2. cap. 12. 13. 14. He said vnto the Samaritans that he was the father, vnto the Jewes that he was the son descended from beauen, vnto the Gentiles that hee was the holy ghost. Irenæus lib. 1. cap. 20. Epiphani. lib. 1. tom. 2. heret. 21. Peter foyled him in Samaria, where for shame he fled, and leaving Samaria & Iudæa, he failed from Rome vnder Claudius, where Peter also being sent no doubt by the holy Ghost, met him. Euseb. eccles. hist.
Anno Dom. 47.	Fulvia a noble matron to beleuee in their ceremonies. Ioseph. Antiqu. lib. 18. cap. 7. Claudius after the death of Agrippa maior lendeth Cuspius Fadus Lieutenant into Iudæa. Ioseph. Antiqu. lib. 19. cap. 16.	Fulvia a noble matron to beleuee in their ceremonies. Ioseph. Antiqu. lib. 18. cap. 7. Claudius after the death of Agrippa maior lendeth Cuspius Fadus Lieutenant into Iudæa. Ioseph. Antiqu. lib. 19. cap. 16.	Agrippa the son of Agrippa maior called minor, by the appointment of Claudius succeeded his father in the kingdom of the Jewes, being of the age of 17. when his father died. Euseb. lib. 2. cap. 19. Iosephus Antiqu. lib. 19. cap. 8.	ELIONAS the sonne of Gittion by Agrippa is placed, and Matthias deposed. Zwing. Theat. huius. Simon Canthara again is placed. Zwing. Iosephus the sonne of Canus is made Highpriest, and Simon Canthara deposed by the commaundment of Herod King of Chalcis, brother to Agrippa maior, who receiued authoritie of Claudius	Paul and					

Anno Domini.	The raigae of the Emperours.	The Fathers of the Church.	The Kings of Iudaea.	The Highpriests of the Jews in Ierusalem.	The Counsellors.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.	
			away, when as also the Iewes, namely <i>Priscilla</i> and <i>Aquila</i> departed Rome, and met <i>Paul</i> at <i>Corinthus</i> . <i>Act</i> 18. Againe <i>Eusebius</i> writeth that hee suffered martyrdom at Rome together with <i>Paul</i> , vnder the Emperour <i>Nero</i> . So it may very well be, at his second returne vnto Rome, so that the reader may count so many yeres, that is 25, from his first coming vnder <i>Claudius</i> , vnto the end of his passion or martyrdom vnder <i>Nero</i> . And thus it were better to reconcile writers, then flatter to denie all, or to say he was neuer at Rome.		(during the nonage of <i>Agrippa</i> ) to consecrate priests. <i>Iames</i> Bi. of Ierusalem. <i>Paul</i> & the Elders summoned a councill at Ierusalem for the removing of the slaunder bruted by the Iewes of <i>Paul</i> , that he was no obseruer of the law, and that he spake against <i>Moses</i> : wherefore the removing of this superstition, and for the winning of the brethren, the Councell decreed that <i>Paul</i> should cleere and purifie himselfe according vnto the law, yeelding a hile for a time vnto the ceremonies of the law <i>Act</i> 21.						lib. 2. cap. 1. 14. 15. <i>Peter</i> had much to do with him in the presence of <i>Nero</i> . As <i>Anton</i> chron. writeth, he had three conflicts with him: in the end <i>Simon</i> (seeing himselfe foiled, and his witchcraft preuailing not at all, told them he would leave their city, and fly vp into the heauens whence he came. Wherefore vpon a certaine day appointed he climbed vp into the high Capitoll, whence he tooke his flight, by the meanes of his witchcraft, and the spirits which bare him in the aire. The people at the sight hereof were amazed. But <i>Peter</i> fel downe and prayd vnto God that his witchcraft might be reuealed vnto the world. He had no sooner prayed, but downe cometh <i>Simon Magus</i> , and bruteth himselfe in peeces, so that thereby he dyed miserably. <i>Abdias</i> Babil. <i>Apost</i> lib. 1. <i>Euseb</i> lib. 3. cap. 2. <i>Epiphanius</i> lib. 2. <i>hzeret</i> 21. <i>Anton</i> chron. part. 1. tit. 6. cap. 4. <i>Theudas</i> a foreracer, called himselfe a Prophet, he made the Iewes beleue the river Iordan would deuide it selfe at his commandement: he seduced many of them, and drew many after him. But <i>Fadus</i> Lieutenant of Iudaea met him vnawares with great power, due many of his company, tooke many a hile, <i>Theudas</i> himselfe he beheaded, & brought his head to Ierusalem. <i>AB</i> 5. <i>Euseb</i> lib. 2. cap. 11. <i>Ioseph</i> Antiq. lib. 20. cap. 4. <i>Ananias</i> the highpriest was a Saducie. <i>Euseb</i> lib. 2. cap. 23. An Egyptian foreracer who called himselfe a Prophet, drew after him vnto mount Oliuet (as <i>Iosephus</i> saith) thirtie thousand, as <i>Like</i> writeth, foure thousand Iewes. <i>Felix</i> met him with power which ou-
	This <i>Felix</i> trembled at the preaching of <i>Paul</i> , <i>Act</i> 24. <i>Claudius</i> when hee had bene Emperour 13. yeaeres, eight moneths and 20. dayes died. <i>Euseb</i> lib. 2. ca. 19. <i>Ioseph</i> Antiq. lib. 20. cap. 10. <i>Nero</i> licceth <i>Claudius</i> in the Empire of Rome. <i>Euseb</i> lib. 2. cap. 19.	<i>Agrippa</i> minor heard the pleading of <i>Paul</i> , & <i>Paul</i> thought himselfe happy that he had liccencio pleade before him. <i>Act</i> 26.									
An Do 56		About the beginning of the raigae of <i>Nero</i> , it is thought that <i>Ioseph</i> of Arimathæa came to Brittain, and converted many of the Brittaines to the faith in the time of King <i>Arminagus</i> which married the Emperour <i>Claudius</i> daughter. Iunc. Cronolog.									
		<i>Marie</i> the mother of <i>Christ</i> (as it was reuealed vnto some, sayth <i>Eusebius</i> in <i>Chronic.</i> ) about this time departed this life.									

Anno Domini.	The raigae of the Emperours.	The Fathers of the Church.	The Kings of Iudaea.	The Highpriests of the Jews in Ierusalem.	The Counsellors.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
An. Christi 58. <i>Euseb</i> <i>Chron</i> .	Nero sent <i>Portus</i> <i>Felix</i> into Iudaea to succed <i>Felix</i> two yeres after. <i>Act</i> 15. <i>Antiq</i> lib. 20. cap. 13. <i>Euseb</i> lib. 2. cap. 22.	where tell who can. <i>Paul</i> cometh to Rome now the first time, being sent by <i>Felix</i> and cleareth himselfe, so that he escaped the lions mouth, meaning Nero. <i>Act</i> 25. 2. <i>Tim</i> 4. <i>Euseb</i> lib. 2. cap. 22. <i>James</i> the brother of Christ, called the iust, whom the Apostles had placed ouerleer of the faithfull at Ierusalem, is at this time martyred by the Iewes, especially by <i>Ananias</i> the highpriest, who being a Saducie (as <i>Iosephus</i> saith) was giuen to cruelty. <i>Euseb</i> lib. 2. cap. 23. <i>Ioseph</i> lib. 20. cap. 15. 16.		<i>ISMAEL</i> the sonne of <i>Siab</i> is created highpriest by <i>Agrippa</i> minor, & being sent as legate vnto Nero, he is stayed for a pledge. <i>Ioseph</i> Antiq. lib. 20. cap. 13. and 15. <i>IOSEPHVS</i> called <i>Gallus</i> is placed highpriest in <i>Ismaels</i> roome by <i>Agrippa</i> minor <i>Antiq</i> lib. 20. cap. 15. <i>ANANVS</i> the sonne of <i>Ananias</i> by <i>Agrippa</i> placed, and <i>Ioseph</i> displaced. This <i>Ananias</i> stoned <i>Iames</i> the brother of Christ Bishop of Ierusalem: wherefore when he had bin priest 3. moneths, he is by the same <i>Agrippa</i> depriued. <i>Antiq</i> lib. 20. ca. 15. 16. <i>Euseb</i> lib. 2. cap. 23. <i>IOSEPHVS</i> the sonne of <i>Dannus</i> is chosen highpriest <i>Antiq</i> lib. 20. cap. 16. <i>IOSEPHVS</i> the sonne of <i>Gammaliel</i> is placed highpriest by <i>Agrippa</i> , and <i>Iesus</i> <i>Dannus</i> depoled. <i>Antiq</i> lib. 20. cap. 16. <i>MATTHIAS</i> the sonne of <i>Theophilus</i> is		After the death of <i>James</i> , the Apostles from euery where gathered themselves together at Ierusalem for the election of a Bishop, and they chole <i>Simon Cleopas</i> . <i>Euseb</i> lib. 3. ca. 11. <i>SIMON</i> <i>CLEOPAS</i> the Lords cosin-germane, one of the 70. disciples, & which saw Christ with his eyes, was the second Bishop of Ierusalem, being chosen of the Apostles themselves to succed <i>Iames</i> . This <i>Simon</i> was crucified in the time of the Emperour Traian. Anno Dom. 110. being a hundred and twenty yeres old. <i>Euseb</i> <i>Eccle</i> lib. 3. cap. 1. 19. 29. and in <i>Chron</i> .		<i>ANANIAS</i> was Bishop of Alexandria after <i>Marke</i> , where he continued 22 yeres. <i>Euseb</i> <i>Eccle</i> lib. 3. ca. 13. & in <i>Chron</i> .		threw the seduced Iewes, tooke many alie, but the Sorcerer himselfe escaped away. <i>Act</i> 21. <i>Euseb</i> lib. 2. cap. 21. <i>Ioseph</i> bel. Iud. lib. 2. ca. 12. <i>Elimas</i> <i>Barisus</i> a Iew, being a false Prophet and a Sorcerer, went about to peruert and turne from the faith. <i>Sergius</i> <i>Paulus</i> the Deputie. <i>Paul</i> the Apostle reprehended him, so that the Sorcerer was smitten with blindness, and the Deputie conuerted, of whom <i>Paul</i> borrowed his name. <i>AB</i> 13. <i>Beda</i> . <i>Alexander</i> the copper Smith became an Apostata and resisted the preaching of the word of God. <i>1. Timoth</i> 1. 2. <i>Tim</i> 4. <i>Hymenaeus</i> and <i>Philetus</i> said that the resurrection was already past. <i>2. Tim</i> 2. <i>Dionys</i> became an Apostata, forsooke <i>Paul</i> , and fell after the world. <i>2. Tim</i> 2.

Anno Domini.	The raige of the Emperours.	The Fathers of the Church.	The Kings of Iudea.	The High-priests of the Jewes at Ierusalem.	The Counsellors.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
	Nero tent Vespasian and his son Titus into Iudaea, who plagued the Jewes. <i>Ioseph. bell. Iud. lib. 3. cap. 1.</i>		Agrippa chosen, and entertained Iesus the sonne of Gamaliel in the time of the warres at Tiberias. <i>Ioseph. bell. Iud. lib. 3. cap. 16.</i>	choien, and sonne of Gamaliel by Agrippa: in the time Iud. lib. 3. of this			IGNATIUS the disciple of Iohn, was the third Bishop of Antioch. He wrote, as they say, vnto Marie the mother of Christ & Marie vnto him again. Hee wrote vnto Iohn the Evangelist, & to Polycarpus his disciple. Besides, he wrote sundrie other notable Epistles, which are extant both in Greeke and Latine. Last of all in the eleventh yere of the Emperour Trajan, anno Dom. 111. hee was brought to Rome, and torne in peeces of wild beastes. <i>Euseb. Eccl. hist. lib. 3. cap. 19. 32. &amp; in Chron. Tritem.</i>			
Anno Dom. 70. <i>Euseb. Chronic.</i>	Nero when he had reigned 13. yeres & 8. dayes died. <i>Euseb. lib. 3. cap. 5. Ioseph. bell. Iud. lib. 5. cap. 6.</i>	Paul at his second coming to Rome was beheaded the last yere of Nero. <i>Euseb. lib. 2. cap. 25. lib. 3. cap. 1. Epiphanius saith 12. an. Nerone.</i>	Agrippa is sent to Rome by Vespasian to Galba the Emperour: he went al- lo to Otho. <i>Ioseph. bell. Iud. lib. 5. cap. 6.</i>		The canons of the Apostles agreed vpon as they say by them in a certaine assembly, were published by Clemens afterwards B. of Rome: the perfect number of them is no whei found, some receiue the, & some o- ther reiect them as inuented and forged by heretikes. Con- cil. tom. 1.		Linus one of the 70. disciples, of who Saint Paul made mention, succeeded Peter in the Bishoppes seae of Rome, where hee continued Bishop 12. yeres. <i>Euseb. Eccl. hist. lib. 3. cap. 2. 13. 19. &amp; in Chron.</i>			
	GALBA succeeded Nero. This Galba reigned but leue months, but he was beheaded at Rome. <i>Euseb. lib. 3. cap. 5. Ioseph. bell. Iud. lib. 5. cap. 6. Euseb. Chron.</i>	Peter was crucified at Rome the last yere of Nero with his head downe- ward: which kind of death him self de- fired. <i>Euseb. lib. 2. cap. 25. lib. 3. ca. 1. E- piph. saith 12. an. Nerone.</i>								
	Otho succeeded Galba. This Otho continued but 3. mo- neths, & he was slaine. <i>Ioseph. bell. Iud. lib. 5. cap. 6. Euseb. Chronic.</i>	About this time Ioseph a Iew Bou- rished, oue- th first rebelled a- gainst the Romanes together with his countymen: he is taken by Vespasian and committed to Titus with who he grew in dispa- ched great cre- <i>Ioseph. bell. Iud. lib. 5. bell. Iud.</i>			PHANES the sonne of Samuel of the vil- lage Apa- thasis, of the tribe Eniachim, a country					

Anno Domini.	The raige of the Emperours.	The Fathers of the Church.	The Kings of Iudea.	The Highpriests of the Jewes in Ierusalem.
	cap. 6. <i>Euseb. Chronic.</i>	lib. 5. cap. 12. he exhorted his owne countymen to yeeld vnto the Romanes with many o- rations. He gaue a notable testi- mony of Iesus, of Iohn Bap- tist. He attributed the cause of the destruction of Ierusalem to haue bene for the death of James. He was present in the warres. He wrote the warres, and came to Rome in the time of Titus and Vespasian, shewed them his bookes; they were commended of Titus, Vespasian and Agrippa; they were chained in the library, and he himselfe honoured with a pi- cture. <i>Euseb. lib. 1. cap. 12. lib. 2. cap. 23. lib. 3. cap. 9. 10.</i>	Agrippa saw the bookes which Ioseph wrote of the warres of the Jewes, and commended them. <i>Euseb. lib. 4. cap. 5. Ioseph. saith this Agrippa was a good man, he was learned, he wrote 62. epistles. Euseb. lib. 3. cap. 10. Ioseph. bell. Iud. lib. 2. cap. 17.</i>	fellow is taken from the cart, and arayed in priestly attire, as it were a stage player, and by lot chosen Highpriest, he knew nothing that belonged thereunto. The seditious per- sons called Zelote (as though they were zealous for that which good was) chose him as an instrument for their practices in those trouble- some times. <i>Ioseph. bell. Iud. lib. 4. cap. 5.</i>
Anno Dom. 72. <i>Euseb. Chronic.</i>	VESPASIANVS (after the death of Vitellius) being generall Captaine against the Jewes, is proclaimed Emperour, he leaue the- dea, committing the warres vnto his sonne Titus. <i>Euseb. lib. 3. cap. 5.</i>			
An. Do. 73. forty yeres iust after the passion of Christ. <i>Euseb. Chro- nic.</i>	Ierusalem was destroyed the second yere of the raige of the Emperour Vespasian, the 8. day of September, as Ioseph writeth, bell. Iud. lib. 7. cap. 18. and Eusebius Eccles. histor. lib. 3. cap. 7: wherby we gather, that although God winked a long time at their sin and iniquitie, yet at length he payed them home for the villanie they practised against his Sonne, in putting him to death, for persecuting, and stoning, and martyring, and murdering of his Apostles, Disciples, Saints, and such as serued him. Before his passion he beheld Ierusalem and wept ouer it, and sayd, that there should not one stone be left vpon another that should not be destroyed. The signes pro- nouncing the destruction thereof, thou mayst see (gentle Reader) in the Euangelists, and in Eusebius Eccles. histor. lib. 3. cap. 7. 8. alledged partly out of the Gospell, and partly also out of Iosephus a Iew, who was present at the warres. All which signes were in number many, and in the shew most terrible and dreadfull, yet the Jewes had not the grace to repent. Wherefore the la- shew most terrible and dreadfull, yet the Jewes had not the grace to repent. Wherefore the la- mentable ouerthrow, the vtter ruine, the ransacking of the Citie, the burning of the Temple, the prophaning of the sacred Scriptures, the slaughter of the Priests, the dissention of the people, the death of all, and the famine worse then death it selfe, thou mayest rewe, and reade with wet cheekes and watrish eyes, layed downe at large by Iosephus and Eusebius Eccles. histor. lib. 3. cap. 5, 6, 7, 8, &c. Now therefore the Temple being spoiled and ouerthrowne, their Highpriests cea- sed, the country also being subdued and ouerrunne, their Kings failed, as many Jewes as were left were disperfed. Their wickednesse no doubt hath deferred, that from the passion of Christ vnto this day, the name of a Iew is become very odious.			
	Vespasian the Emperour after the ouerthrow of Ierusalem, commaunded that all such as were of the line of David, should diligently be sought out. He reigned ten yeres, and died of a laske in the 69. yere of his age. <i>Euseb. lib. 3. cap. 12. 15. Eutrop. lib. 7. Euseb. Chronic.</i>	DIONYSIVS AREO- PAGITA was by S. Paul placed Bishop of Athens. There are extant sundrie workes vnder his name, but suspected not to be his, and sundry epistles, of the which one to Iohn the Euangelist being in the Isle Pathmos, another vnto Polycarpus: he was martyred, as Tritemius writeth, Anno Domini 96. <i>Act. 17. Euseb. lib. 3. cap. 4. lib. 4. cap. 22.</i>		
Anno 74. the Picts came first into Brit- taine being a Scythian nation. But Marcius King of Brittainie slue Roderike their King, and of pittie gaue his people certaine wast countreyes in Albania (now called Scot- land) to dwell. These Picts tooke Irish wo- men to their wiues, and of a long time plagued the Brittaines. Flor. hist.				Cerinthus or Merinthus being a Iew, taught throughout Asia wicked doctrine, he preached circumcision, he taught that the Prophets and the law was giuen by Angels, and that the world was made by them. Cerinthus moreover said, that Iesus was not borne of a virgine, which was im- possible, but of Marie and Ioseph. That Iesus was not Christ, but that Christ came vpon him in the forme of a Dove. That Iesus suf- fered and rose again, but not Christ For Christ (said he) did Aie away from him before his passion. Epiph. haret. 28. Irenaeus lib. 1. cap. 25. Hee dreamed that the kingdome of Christ should become earthly: that after the resurrection Christ should raigne ouer vs here on earth one thousand yeres. He lusted after the fausing of the belly, and

The Hereticks.

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
81.	Titus the son of Vespasian succeeded his father in the Empire; he reigned two yeares and 2. moneths, and died in the 42. yeare of his age, leauing his brother Domitian to succeed. <i>Euseb. lib. 3. cap. 13. &amp; in chron. Eutrop. lib. 7.</i>	IOSEPH of Arimathea together with his companions came into England, and there preached. <i>Polydor. lib. 2.</i>  IOHN the Euangelist preached in Asia, he was banished into the Isle Pathmos in the time of Domitian, where he wrote his Reuelation. In the first yeare of Nerva he returned from Pathmos, and dwelt againe at Ephesus. He ruled the Churches of Asia after the death of Domitian. <i>Euseb. lib. 3. cap. 16. 18. Irenaeus lib. 2. cap. 39. lib. 3. cap. 3.</i> Of him is reported a notable historie in <i>Eusebius</i> , lib. 3. cap. 20. <i>Iohn</i> saw the three Gospels of the Euangelists published and allowed of them. Afterwards wrote his owne to the confirmation of <i>Cerinthus</i> , <i>Menander</i> and <i>Ebion</i> the heretikes. <i>Euseb. lib. 3. cap. 18. Abdias</i> sayeth, he was throwne into a tunne of hot lye, yet tooke no harme. <i>Jerome</i> sayeth, he died in the 68. yeare after the passion of Christ. Anno Domini 92. <i>Dionysius</i> sayeth he went into his graue, and there dyed being 120. yeares old.				3. <i>Anacletus</i> was bish. of Rome after <i>Linus</i> in the 2. yeare of <i>Titus</i> the Emperour. Anno Dom. 81. he continued there twelue yeares. <i>Euseb. lib. 3. cap. 13. 14. 19. and in Chronic.</i> There be somewhich next vnto <i>Linus</i> doe place <i>Clement</i> , and so <i>Cletus</i> , then <i>Anacletus</i> ; some other before <i>Clement</i> doe place <i>Cletus</i> ; but we following the auncient writers next vnto the Apostles, to wit, <i>Irenaeus</i> , <i>Eusebius</i> , <i>Epiphanius</i> , doe place them thus: <i>Peter</i> , <i>Linus</i> , <i>Anacletus</i> . <i>Clement</i> . Yet <i>Epiphanius</i> calleth this <i>Anacletus</i> , <i>Cletus</i> . <i>Clement</i> was Bishoppe of Rome after <i>Anacletus</i> in the twelfth yeare of Domitian, Anno Domini 93. He wrote from Rome a worthy epistle vnto the Corinthians, the which was vied to	the things vnder the belly, with meate, drinke, marriage. <i>Iohn</i> the Apollle is sayd to haue abhorred the preience of <i>Cerinthus</i> . <i>Euseb. lib. 3. cap. 25. lib. 4. cap. 14. lib. 7. cap. 24. Epiphanius</i> herel. 91. saith that certaine hereikes called Alogia, affirmed <i>Cerinthus</i> to haue bin the author of the Reuelation. <i>Menander</i> a forcerer and the discipule of <i>Simon Magus</i> , a Samaritan, said, that hee was the great power of God come downe from heauen; that the world was made by Angels: he called himselfe a Saviour; he sayd saluation was to be purchased by his baptisme; and that such as were therewith baptized should neuer die, no not in this world. <i>Euseb. lib. 3. cap. 23. Irenaeus lib. 1. cap. 21. Epiphanius</i> herel. 22. <i>Saturninus</i> of Antioch, called also <i>Saturninus</i> , budded out of <i>Menander</i> , and preached throughout Syria in manner the like doctrine as <i>Menander</i> did before him. He sayd moreover that marriage and procreation was of the diuell. <i>Irenaeus lib. 1. cap. 22. Euseb. lib. 4. cap. 6. Basilides</i> , whereof <i>Basilides</i> agree in diuers points with <i>Simon</i> , <i>Menander</i> , and <i>Saturninus</i> , he blased throughout Egypt that there were 365 heauens: he said that <i>Simon</i> of Cyren suffered in stead of Christ, and not Christ himselfe; that Christ taking the forme of <i>Simon</i> , laughd them to scorn. <i>Irenaeus lib. 1. cap. 23. Epiphanius</i> herel. 24. <i>Basilides</i> the heretike wrote 24. books vpon the Gospell. He fained vnto himselfe Prophets, who he called <i>Barabas</i> & <i>Barcaph</i> . He taught that things offered to Idols might indifferently be eaten: that in the time of persecution faith with peritric may be	
83.	Domitian the sonne of Vespasian succeeded Titus. He was the second after Nero which persecuted the Christians: he exiled many noble personages: in the end he was slaine in his palace, and after his death ignominiously vied, when that he had reigned 15. yeares. <i>Euseb. lib. 3. cap. 13. 15. 16. 17. 18. Eutrop. lib. 7.</i>							
93.		AGRIPPA CASTOR confuted <i>Basilides</i> the heretike. <i>Euseb. lib. 4. cap. 7.</i>						

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
		Certaine kinsmen of Christ according vnto the flesh, rendered an account of their faith before Domitian the Emperour; he despised them because they were simple. They departed thence and afterwards gouerne Churches, & became Martyrs. <i>Euseb. lib. 3. cap. 17.</i> FLAVIA DOMITILLA, a noble gentlewoman, was banished into the Isle Pontia, in the fiftieth yeare of Domitian, for that she was a Christian. <i>Euseb. lib. 3. cap. 17.</i>				be read in the church. He was thought to haue translated the Epistle vnto the Hebrewes from Hebrew into the Greeke tongue. There is fathered vpon him another epistle, with certaine dialogues touching Peter and Apion. Hee gouerned the church 9. yeares. <i>Euseb. lib. 3. cap. 14. 19. 31. 33.</i>	renounced. He commanded silence vnto his scholars for the space of fife yeares, after the manner of Pythagoras. <i>Euseb. lib. 4. cap. 7.</i> Carpocrates, as Irenaeus (lib. 1. cap. 24.) writeth, liued in the time of Saturninus & Basilides. He gloried of charmed loue-drinkes, of diuellish dreames, of associate spirits. <i>Euseb. lib. 4. cap. 7.</i> Carpocrates patched his opinion out of Simon, Menander, Nicolas, Saturninus, Basilides besides the wicked doctrine of these heretikes which he maintained: he worshipped (as Epiphanius saith) the images of Jesus, of Paul, Pythagoras, Plato, Aristotle, &c. He denied that the body should be saued. Epiphanius herel. 27. Aug. lib. de herel. Ebion, of whom the Ebionites are called, affirmed Christ to be but a bare man, borne of Ioseph and Marie: he thought that faith onely did not iustifie: he affirmed the corporall obseruation of the law to be necessary. He denied the Epistles of Paul, accusing him that he fell from the law. The Iewish Sabbath and other ceremonies he obserued together with the Iewes, onely the Sunday he celebrated as we do in remembrance of the resurrection. <i>Euseb. lib. 3. cap. 24.</i> Epiphanius saith, herel. 30. that Iohn the Euangelist hearing that Ebion was in the bath, refrained his company. Abdias Bish. of Babylon saith, that Philip the Apostle ouerthrew this heresie of Ebion at Hierapolis.	
99.	Nerva succeeded Domitian in the Empire. In whose time the Roman Senate decreed that the honours exhibited vnto Domitian should cease. That such as were exiled should returne vnto their native soyle, and receive their substance. He reigned one yeare and 4. moneths, and died in the 72. yeare of his age. <i>Euseb. lib. 3. cap. 18.</i> Eutrop. lib. 8.	There were two Synods summoned in Asia for the reformation of the Churches, and consecration of Bishops, where Iohn the Euangelist being sent for was present. <i>Euseb. lib. 3. cap. 20.</i>				Clement is sayd to haue sent into Fraunce and the West cuntries worthy preachers, to wit, Dionysius, Nicetas, Regulus, Taurinus, Trophimus, Paulus Saturninus, Astemonius, Martialis, Gratianus, Iulianus, Lucianus, Firminus and Photinus. Flor. hist. ad Ann. 94.	Cerdo was Bishop of Alexandria after Abilius in the first yeare of Traian, where he continued 13. yeares. <i>Euseb. lib. 3. cap. 18.</i>	Simachus a translator of the old Testament from the Hebrew into the Greeke, was an Ebionite. <i>Euseb. lib. 4. cap. 16.</i> Gnostics were heretikes which with swelling pride that they knew all things, so termed themselves. Some call them Barbories for their beastly life. Some write, that they budde out of the Nicolaites: some other, that they sprong out of Carpocrates. Epiphanius saith, that the Valentinians called themselves Gnostics. All women among them are common. Their sacrifices were too too beastly, as Epiphanius
100.	Traian succeeded Nerva in the empire. Vnder him was the third persecution of the Primitive Church, yet at the report of Plinius Secundus he ceased from							

Bbb 3

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
110.	persecuting of the Christians which proued them felues to be innocent: he raigned nineteene yeares and sixe moneths, then died of a lank being 63. yeares old. <i>Euseb. lib. 3. cap. 18. 29. 30. lib. 4. cap. 3.</i>	<i>Euseb. lib. 3. cap. 31. 35.</i>						phanis writeth, they abhorred fasting, saying it was of the duell. They said <i>Christ</i> was not born of <i>Mary</i> , but reuealed by <i>Mary</i> : that he tooke not flesh in deed, but according vnto appearance. <i>Epiphanius</i> haret. 26.  <i>Papias</i> Bishop of Hierapolis was a <i>Chilast</i> . <i>Euseb. lib. 3. cap. 35.</i>  <i>Thebatus</i> Anno Dom. 110. was the first heretike in the Church of Ierusalem. He fell from the faith, because they would not chuse him Bishop after <i>Simon</i> . <i>Euseb. lib. 4. cap. 21.</i>  Of the Church of Ierusalem, <i>Euseb. lib. 3. cap. 29.</i> writeth, that vnto this time she was called a pure and an vncorrupted virgine: for as yet being Anno Dom. 110. there was no false doctrine sowne there. lib. 4. cap. 21.  <i>Justus</i> a Iew was B. of Ierusalem after <i>Simon</i> . <i>Euseb. lib. 3. cap. 32. Zacharias.</i>  <i>Tobias.</i>  <i>Beniamin.</i> <i>John</i> in the 19. and last yeare of <i>Traian</i> . <i>Epiphanius</i> haret. 66.  <i>Mathias.</i>  <i>Philip.</i>  <i>Sennecias.</i>  <i>Iustus.</i>  <i>Leui.</i>  <i>Ephrem.</i>  <i>Ioseph.</i>  <i>Judas</i> continued vnto the eleuenth yere of <i>Antoninus</i> . <i>Epiphanius</i> haret. 66.  <i>Herod</i> was Bishop of Antioch after <i>Ignatius</i> , about the eleuenth yere of <i>Traian</i> . <i>Euseb. lib. 3. cap. 32.</i>  <i>ALEXANDER</i> was B. of Rome after <i>Euanestus</i> , anno Dom. 111. where he continued ten yeares: & died the third yere of <i>Adrian</i> , after <i>Cerdo</i> , where he continued 12. yeares. <i>Euseb. lib. 4. cap. 1. 4.</i>  <i>PRIMVS</i> was B. of Alexandria about the 12. yere of <i>Traian</i> , after <i>Cerdo</i> , where he continued 12. yeares. <i>Euseb. lib. 4. cap. 1. 4.</i>  <i>Xyllus</i> was B. of Rome after <i>Alexander</i> , about the third yere of <i>Adrian</i> . Anno Dom. 121. He was B. of Alexandria after <i>Primus</i> , where he continued 11. yeares. <i>Euseb. lib. 4. cap. 4. 5.</i>  <i>Justus</i> was B. of Alexandria after <i>Primus</i> , where he continued 11. yeares. <i>Euseb. lib. 4. cap. 4. 5.</i>
119.	<i>ELIUS ADRIANVS</i> succeeded <i>Traian</i> in the empire: he beleeged and conquered Ierusalem in the 18. yere of his raigne, so that after his name Ierusalem was called <i>Elia</i> . He wrote vnto <i>Atianus</i> <i>Fandanus</i> Proconsull of Asia, at the request of <i>Serenus Granianus</i> in the behalfe of the Christians. He raigned	<i>Quadratus</i> one endewed with the gift of prophetic, wrote an Apologie in the defence of the Christian faith vnto <i>Adrian</i> the Emperour. <i>Euseb. lib. 3. cap. 33. lib. 4. cap. 3.</i>  <i>Aristides</i> an Athenian Philosopher, dedicated likewise an Apologie vnto the sayd Emperour. <i>Euseb. lib. 4. cap. 3.</i> and in <i>Chronic.</i>  <i>Aegippus</i> lived vnder <i>Adrian</i> . He wrote of the siege of Ierusalem, comprising the Ecclesiasticall historie						
121.								

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
130.	21. yeares, and then died, being about 70. yeares old. <i>Euseb. lib. 4. cap. 3. 6. 9. 10. and in Chronic.</i>	from the Apostles vnto his time. <i>Euseb. lib. 4. cap. 8.</i> There is a counterfeit volume of fise books vnder his name, the translator whereof they say <i>S. Ambrose</i> was, nay it is liker that <i>Ambrose</i> himselfe was the author. <i>Aegippus</i> faith of himselfe, that he came to Rome in the time of <i>Anicetus</i> and continued there vnto the time of <i>Eleutherius</i> . An Domini. 197. <i>Euseb. lib. 4. cap. 11.</i>  <i>Justinus Martyr</i> lived vnder <i>Adrian</i> . He wrote an Apologie vnto <i>Adrian</i> and to <i>Antoninus Pius</i> Emperours. He wrote also against <i>Marcion</i> which lived at that time. He was martyred vnder <i>Vernus</i> the Emperour. <i>Euseb. lib. 4. cap. 8. 11. 22. 16. but as Epiphanius</i> haret. 46. writeth, it was vnder <i>Adrian</i> .						<i>Cayn</i> were heretikes which honoured <i>Cayn</i> , and tooke him for their father: they highly esteemed of <i>Efan</i> , <i>Chore</i> , <i>Dalhan</i> , <i>Abyram</i> , with the Sodomites. They called <i>Iudas</i> the traitor their cosin, honoring him for betraying of <i>Christ</i> , affirming that hee forelaw how great a benefite it would become vnto mankind. They read a certaine gospell, written (as they said) by <i>udas</i> : they reuiled the law, and denied the resurrection. <i>Epiphanius</i> haret. 38. <i>August. de haret.</i>  <i>Sethiani</i> were heretikes, deriding their pedigree of <i>Seth</i> the sonne of <i>Adam</i> , whom they honoured, and called <i>Christ</i> and <i>Iesus</i> , that in the beginning of the world he was called <i>Seth</i> , but in the latter dayes <i>Christ Iesus</i> . <i>Epiphanius</i> (haret. 39.) sayth, that he disputed with some of them in Egypt, and that the last of them were in his time. <i>August. lib. de haret.</i>  <i>Marcion</i> of Pontus increased the doctrine of <i>Cerdo</i> , he lived in the time of <i>Justinus Martyr</i> , which wrote a booke against him. He met <i>Polycarpus</i> , and asked of him. Knowest thou vs? <i>Polycarpus</i> answered: I know thee for the first begotten of <i>Satan</i> . <i>Euseb. lib. 4. cap. 11. 14.</i> He said, the soule onely should be saved, and not the bodie. He thought that <i>Caine</i> with the Sodomites and Egyptians, &c. were saved when <i>Christ</i> went downe to hell. <i>Irenaeus</i> lib. 1. cap. 29. <i>Epiphanius</i> (haret. 42) writes of him, that he was a Bishops sonne, who when he had deflowered a virgine, was by his owne father excommunicated the Church, and afterwards he fled to Rome: being there, because they admitted him not into the Church, he began to preach detestable doctrine: that there were three beginnings, good, iust, and unill: that the new Testament was contrary to the olde. He denied the resurrection of the bodie.
	Anno 18. Adriani.							
140.	<i>Antoninus Pius</i> succeeded <i>Adrianus</i> in the empire. He wrote vnto the Emperour <i>Vernus</i> in the commons of Asia in the behalfe of the Christians. He raigned 23. yeares and odde moneths.	<i>Meliton</i> Bi. of Sardis florished about this time: he dedicated an Apologie vnto the Emperour <i>Vernus</i> in the behalfe of the Christians. He wrote many notable tractes. <i>Euseb. lib. 4. cap. 13. 25.</i>  <i>Philippus</i> b. of Gortina was famous, & wrote against <i>Marcion</i> the heretike. <i>Euseb. lib. 4. cap. 24.</i>						
141.								



Anno Domini	The raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
144.				Publius.		year. Euseb. lib. 4. cap. 10. 11.		and taught that God, preached of the law and Prophets, was not the father of our Lord Iesus Christ. Moreouer he sayd that Christ was knowne, the father of Christ vnknowne. He denied the resurrection, and the old testament. Euseb. lib. 4. cap. 10. 11. Epiph. heref. 41.
153.	Marcus Antoninus Verus was chosen Emperour after Pius. He persecuted the Church of God, and reigned 19 yeares. Euseb. lib. 4. cap. 14. 15. lib. 5. cap. 9.	Modestus wrote against Marcion. Euseb. lib. 4. cap. 24. Apollinarius wrote vnto Verus the Emperour, and against the heresie of Montanus, which then began to bud in Phrygia. Euseb. lib. 4. cap. 20. lib. 5. cap. 14. 15. Dionysius Bi. of Corinth, Pinytus B. of Creta were famous about this time. Euseb. lib. 4. cap. 20. Musanius then florished, and wrote against the Encratites which then newly sprang; the author of which heresie was Tatianus. Euseb. lib. 4. cap. 25. Germanicus martyred and torne in peeces of wilde beasts. Metodorus and Pionius were burned for the faith. Euseb.	There was a Synode at Ancyra in Galatia gathered together of the faithfull, where the signments of Montanus were confuted by Apollinarius. Euseb. lib. 5. cap. 14.	Julianus continued vnto the 10. yeere of Antoninus Pius. Epiph. heref. 66. Caius whom Epiphanius (heref. 66.) doth call Gratianus. Symachus. Caius the 2. continued vnto the 8. yeare of Verus. Epiph. heref. 66.	Theophilus was bishop of Antioch after Cornelius. Hee wrote of elementall institutions and dedicated them vnto Autolytus. Also against the heresie of Hermogenes and Marcion. Euseb. lib. 4. cap. 19. 23. about the 8. yeare of Marcus Antoninus.	Pius was Bishop of Rome after Hyginus. Anno Dom. 144. and continued 15. yeares. Euseb. lib. 4. cap. 11. Anicetus was bishop of Rome after Pius. Anno Dom. 159. he had conference with Egesippus which came thither to him. He gouerned the church 11. yeares, & died the eight yeare of Verus. Euseb. lib. 4. cap. 11. 19. Soter was B. of Rome after Anicetus. Anno Dom. 167. and continued eight yeares. Euseb. lib. 4. cap. 19. lib. 5. in proem.	Celadion was Bishop of Alexandria after Marcus, and continued 14. yeares. Euseb. lib. 4. cap. 11. 19. Agrippas was Bishop of Alexandria about the eight yeare of Verus, where he gouerned 12 yeares. Euseb. lib. 4. cap. 19. lib. 5. cap. 9.	Valentinus was openly knowne at Rome in the time of Hyginus, he liued vnder Pius, and continued vnto Anicetus. Euseb. lib. 4. cap. 10. 11. Irenaeus confuted this heresie at large. Epiphanius saith that Valentinus thought Christ to haue brought a bodie downe from heauen, and to haue passed through the virgine Marie as water through a conduite. heref. 31. Marcellina was of Caraceras opinion, and liued at Rome in the time of Anicetus: she worshipped and offered incense vnto the images of Iesus and Paul, &c. Aug. lib. de heref. Epiph. heref. 27. Montanus, whereof the Montanists are called, taught in Phrygia; hereof is it that the heresie is called Phrygian. Epiphanius sayth it began about the 19. yeare of Antoninus Pius which succeeded Adrian. This Montanus was taken in Phrygia for the holy Ghost; Priscilla & Maximilla his women for prophetesses. He forbade marriage, and commanded abstinence from certain meates as vnlawful. In the end Montanus and Maximilla hanged themselves. Euseb. lib. 5. cap. 13. 14. 15. 16. 17. The Montanists (otherwise called Cataphrygians) pricked a boy with bodkins, drew bloud out of his bodie, soaked therein the bread, and made a sacrament thereof: if the boy died, he was counted a martyr; if otherwise, a great priest. Epiph. heref. 48. Aug. lib. de heref. Secundanus and Secundus, together with Epiphanius and Isidorus taught the like with Valentinus: in life they were beastly; all women among them were common: they denied the resurrection of the flesh. Epiph. heref. 32. Ptolomaeus of whom Ptolomaeus are called, taught the heretical opinions of the Gnostici and of Valentinus, adding thereto of his own, certain heathenish doctrine out of Homer: he wrote vnto Flavia a woman of his faith, and endeavored to pervert her. Epiph. heref. 33.
167.				Julianus 2.				

Anno Domini	The raigne of the Emperours.	The Fathers of the Church.	The Coun- cels.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
179.	Anno 17. of <i>Verus</i> the Emperour.	<i>Carpus</i> , <i>Pappus</i> , and <i>Agathonica</i> a woman were martyred, also <i>Ptolomaeus</i> and <i>Lucius</i> . <i>Euseb. lib. 4. cap. 14. 15. 16.</i> <i>Bardeanes</i> of Melopotamia wrote in the Syrian toong against <i>Marcion</i> . <i>Euseb. lib. 4. cap. 28.</i> <i>Vegetius</i> <i>Epagathus</i> martyred. <i>Sanctus</i> a Deacon beheaded. <i>Marturus</i> beheaded. <i>Attalus</i> tried to death. <i>Blandina</i> a woman after sundrie torments beheaded. <i>Biblia</i> a woman pitiously handled. <i>Pothinus</i> Bishop of Lyons dieth in prison. <i>Alexander</i> torne in peeces of wilde beasts. <i>Ponticus</i> of 15. yeares old martyred. <i>Euseb. lib. 5. cap. 1.</i> <i>Irenaeus</i> was Bishop of Lyons in France after the martyrdome of <i>Pothinus</i> . in his youth he saw <i>Polycarpus</i> the disciple of <i>S. Iohn</i> . He was at Rome with <i>Eleutherius</i> : he endeavored to confute <i>Blasius</i> and <i>Florinus</i> the schisma-		Capito.	<i>Maximus</i> continued vnto the 16. yeare of <i>Verus</i> . <i>Epiph. heref. 56.</i>	<i>Maximinus</i> was Bishop of Antioch after <i>Theophilus</i> . <i>Euseb. lib. 4. cap. 23.</i>	<i>Eleutherius</i> was Bi. of Rome after <i>Soter</i> in the 17. yeare of <i>Verus</i> the Emperour. Anno Domini 178. where he continued thirteene yeares. <i>Euseb. lib. 5. in proem. and cap. 20.</i> This <i>Eleutherius</i> sent preachers into Brittain; so that <i>Lucius</i> the King and his people received the faith. <i>Flor. histor. Fune. Bede.</i> Touching the puritie of the Church of Rome, <i>Egesippus</i> reporting of himself sayeth thus: When I came to Rome, I stayed there vntill that <i>Anicetus</i> was chose Bishop, whose Deacon was <i>Eleutherius</i> , whom <i>Soter</i> succeeded, and after him <i>Eleutherius</i> . In all their successions and in euery one of their cities, it is no otherwise then the law and the prophets and the self ord himself preached. <i>Euseb. lib. 4. cap. 21.</i> <i>Irenaeus</i> also hauing layd downe those 12. aforesayd Bishops of Rome, concludeth thus: now <i>Eleutherius</i> was the twelfth Bishop from the Apostles, after the same order, the same doctrine and tradition of the Apostles truly taught in the church at this day continued vnto our time. <i>Euseb. lib. 5. cap. 6.</i>	<i>Marcus</i> of whom <i>Marconij</i> , <i>Colobasus</i> of whom <i>Colobasus</i> , and <i>Heracton</i> after whom the heretikes are called <i>Heractonites</i> , sacrificed with witchcraft, to amaze their auditors they pronounced Hebrew words: they laid vnto the women, open your mouths & prophetic through the power which cometh from vs. Many women came to the Church, and vnder colour of prophetic confessed that they were abused of them. <i>Marcus</i> ran away with another mans wife: they poure oyle and water vpon the head of the departed, hoping so to redeeme them: they sayd that the life and generation of man consisted in teuen staires: that Christ suffered not in decd, but was to so that <i>Lucius</i> the resurrection of the flesh. <i>Epiph. heref. 34. 35. 36. Irenaeus. Aug. lib. de heref.</i> <i>Alciades</i> refrained the vse of Gods creatures. He is reformed by <i>Attalus</i> the Martyr. <i>Euseb. lib. 5. cap. 3.</i> <i>Arbontes</i> were heretikes in Palestina, which reserred the creation of all things vnto many powers. They said that the Sabbath was the God of the Iewes; and that the diuell was the sonne of the Sabbath. <i>Epiph. heref. 40. Aug. lib. de heref.</i> <i>Irenaeus</i> was a Chiliaist. <i>Euseb. lib. 3. cap. 35.</i> <i>Encratites</i> were heretikes after the etymologie of their name continent. The author of their heresie was <i>Tatianus</i> of Melopotamia, the disciple of <i>Iulianus</i> Martyr. Hee abhorred marriage, he forbade the vse of liuing creatures, he offered water in stead of wine in the Sacrament. Hee denied that <i>Adam</i> was saued. The <i>Encratites</i> prevailed in Pisidia and Phrygia. <i>Epiph. heref. 46. 47.</i> <i>Seuerus</i> an Encratite, of whom <i>Seueriani</i> , maintained the opinions of <i>Tatianus</i> , adding thereto of his owne, reuiling <i>Paul</i> , reiecting his Epistles, and denying the Acts of the Apostles. He sayd that a woman was of the diuell; and that man from the pirdle vpwads was of God, and beneath of the diuell. <i>Epiph. heref. 45. Euseb. lib. 4. cap. 27.</i>

*Dolychianus* continued vnto the time of *Comodus*. *Epiph. heref. 66.*

Anno Domini.	The raige of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
182.	Commodus succeeded Antoninus Pius in the Empire: hee reigned 13 years, and was smothered to death, or as Eutrop. writeth, Euseb. lib. 5. cap. 24. & in chron.	Apollonius a Phrygian wrote against the Montanists. Euseb. lib. 5. cap. 16. <i>Thais</i> a martyr, ibid.					<i>Julianus</i> was Bish. of Alexandria after <i>Agrippas</i> in the first yeare of <i>Comodus</i> where he continued ten yeares. Euseb. lib. 5. cap. 20.	<i>Apelles</i> was a Marcionite, he said that prophecies were of a contrary spirit: he was guided by one <i>Philumena</i> a woman. He thought it was not for men to reason of religion, but every one to continue as he beleeveth. Euseb. lib. 5. cap. 12.
193.	Anno 10. <i>Comodi</i> .	<i>Pantenus</i> Moderator of the schoole of Alexandria in the time of <i>Julianus</i> Bishop there, was the master of <i>Clemens</i> Alexandrinus. Hee went about preaching as farre as India. Euseb. lib. 5. cap. 9. 10. <i>Rhodon</i> an Asian, the disciple of <i>Tatianus</i> wrote against the heretic of <i>Marcion</i> , he disputed with <i>Apelles</i> face to face Euseb. lib. 5. cap. 12. <i>Miltiades</i> wrote against the Phrygian heretic of <i>Montanus</i> . Euseb. lib. 5. cap. 15. <i>Apollonius</i> a Phrygian wrote against the Montanists. Euseb. lib. 5. cap. 16. <i>Thais</i> a martyr, ibid.	<i>Serapion</i> held a synode at Antioch, where together with many other Bishops he condemned the Montanists. Euseb. lib. 5. cap. 17. There was a synode held at Rome in the time of <i>Pellor</i> touching the time of the celebration of the feast of Easter, where he excommunicated all the Eastern Churches; for which cause he was reprehended of divers, but sharply of <i>Irenaeus</i> . Euseb. lib. 5. cap. 22. 23.	<i>Narcissus</i> , of him are many things written: first that he turned water into oile for the lampes of the church. He was accused of a hainous crime, and although he was innocent, yet he his church, and fled away into the wilderness, where he continued a long time. In the meane while his accusers were wonderfully plagued for about the tenth yeare of <i>Comodus</i> .	<i>Serapion</i> succeeded <i>Maximinus</i> in the see of Antioch; he remembered the workes of <i>Apollinaris</i> against <i>Montanus</i> , whom he also together with other Bishops condemned. Euseb. lib. 5. cap. 17. 20. about the tenth yeare of <i>Comodus</i> .	<i>Victor</i> was Bish. of Rome after <i>Eletutherius</i> in the tenth yeare of <i>Comodus</i> the Emperour, Anno Dom. 193. where he continued ten yeares. Euseb. lib. 5. cap. 20. 25.	<i>Demetrius</i> was Bish. of Alexandria after <i>Julianus</i> . Hee governed the Church 43. yeares. Euseb. lib. 5. cap. 20. lib. 6. cap. 25.	<i>Artotyrite</i> were heretikes which offered bread and cheefe in the sacrament. <i>Epiphanius</i> heret. 49. <i>August.</i> <i>Alagi</i> were heretikes which denied <i>Christ</i> to be the Word. They condemned the Gospell after <i>John</i> : they said that <i>Cerinthus</i> the heretike wrote the Revelation. <i>Epiphanius</i> heret. 51. <i>August.</i> <i>Adamites</i> were heretikes which devised them a Church after an hot-house to keepe them from cold, for the space of an houre or service time: they were all naked men and women: the virgines preached unto the rest. Their Church they called Paradise, and themselves <i>Adam</i> and <i>Eve</i> . <i>Epiphanius</i> heret. 52. <i>Theodotus</i> a Montanist through forcery tooke his flight towards heaven; but downe he fell and died miserably. Euseb. lib. 5. cap. 14. <i>Florinus</i> and <i>Blasius</i> fell from the church, and taught at Rome that God was the author of euil, whom <i>Irenaeus</i> confuted. Euseb. lib. 5. cap. 13. 18.

Anno Domini.	The raige of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
194.	<i>Pertinax</i> was Emperour after <i>Comodus</i> , as <i>Euseb</i> writeth, sixe moneths, li. 5. ca. 24. <i>Eutrop.</i> lib. 8. sayeth it was but 3. moneths. <i>Iul. Capit.</i> sayeth, hee liued 60 yeares, seven moneths, and 26. dayes. He reigned two moneths and 25. dayes.	<i>Apollonius</i> a Christian Philosopher at Rome exhibited an Apologie vnto the Roman Senate. Afterwardes hee was beheaded vnder <i>Comodus</i> . <i>Euseb</i> li. 5. cap. 19. <i>Theophilus</i> Bish. of Caesarea in Palestina. <i>Banchylus</i> Bish. of Corinth in Hellada. <i>Polycrates</i> Bish. of Ephesus florished about this time. <i>Euseb</i> li. 5. cap. 20. <i>Clemens</i> called <i>Alexandrinus</i> , because he was of Alexandria, was the disciple of <i>Pantenus</i> , and the master of <i>Origen</i> . Hee moderated after <i>Pantenus</i>	At Caesarea in Palestina there was a synod held touching the feast of Easter: where <i>Theophilus</i> Bish. of Caesarea, and <i>Narcissus</i> Bish. of Ierusalem were present, and the chief pastors. <i>Euseb</i> lib. 5. cap. 21. 24. In Pontus there was a Synode touching the after sayd feast of Easter: where <i>Palmas</i> was chief. <i>Euseb</i> lib. 5. cap. 21. In France there was a Synode touching the feast of Easter: where <i>Irenaeus</i> was chiefe. <i>Euseb</i> lib. 5. cap. 21.					<i>Theodotus</i> a tanner denied the Diuinitie of <i>Christ</i> : he was the first author of the heretic of <i>Artemon</i> ; for which cause <i>Victor</i> Bish. of Rome excommunicated him. <i>Euseb</i> lib. 5. cap. 25. <i>Artemon</i> tooke <i>Christ</i> but for a bare and a naked man. He liued in the time of <i>Victor</i> and <i>Zephyrinus</i> Bish. of Rome. Hee was the disciple of <i>Thais</i> , the Tamarit, and had to his companymons <i>Asclepiodotus</i> and <i>Natalius</i> , which repented himselfe, and tellt at the tectre of <i>Zephyrinus</i> Bish. of Rome for absolution <i>Euseb</i> lib. 5. cap. 25. <i>Marcianus</i> the heretike maintained a selfe opinion out of the Gospell after <i>Peter</i> . Whom <i>Serapion</i> Bish. of Antioch confuted. <i>Euseb</i> lib. 6. cap. 11. <i>Noetus</i> denied that there were three persons, saying, all three were one. Hee called himselfe <i>Mosis</i> , and said that <i>Aaron</i> was his brother. He said the Father, the Sonne, and the holy Ghost, suffered in the flesh. <i>Epiphanius</i> heret. 57. <i>Tertullian</i> was a Montanist. <i>Ierom.</i> catalog. <i>Melchisedechianus</i> were heretikes which honoured <i>Melchisedech</i> , and said that he was greater then <i>Christ</i> , and that he was no man. <i>Epiphanius</i> heret. 55. <i>Proclus</i> a captaine of the Catacombs heretic, was confuted by <i>Crispius</i> a Romaine in the time of <i>Zephyrinus</i> Bish. of Rome. <i>Euseb</i> lib. 2. cap. 25. lib. 6. cap. 10.
195.	<i>Didius Iulianus</i> , whom <i>Eutrop.</i> calleth <i>Saluius Iulianus</i> reigned after <i>Pertinax</i> (as <i>Elas</i> <i>Spartian</i> writeth) two moneths. <i>Eutrop.</i> sayth 7. moneths. Belike his time was short, for <i>Eusebius</i> maketh no mention of him. <i>Seuerus</i> was six dayes workes. <i>Appion</i> wrote of the same argument. <i>Arabianus</i> wrote sundrie good volumes. <i>Albours</i> florished the same time. <i>Euseb</i> lib. 5. cap. 24. <i>Tertullian</i> a priest of Carthage in Affricke, florished in the time of <i>Seuerus</i> and his sonne <i>Antoninus</i> , at length through	<i>Didius Iulianus</i> , whom <i>Eutrop.</i> calleth <i>Saluius Iulianus</i> reigned after <i>Pertinax</i> (as <i>Elas</i> <i>Spartian</i> writeth) two moneths. <i>Eutrop.</i> sayth 7. moneths. Belike his time was short, for <i>Eusebius</i> maketh no mention of him. <i>Seuerus</i> was six dayes workes. <i>Appion</i> wrote of the same argument. <i>Arabianus</i> wrote sundrie good volumes. <i>Albours</i> florished the same time. <i>Euseb</i> lib. 5. cap. 24. <i>Tertullian</i> a priest of Carthage in Affricke, florished in the time of <i>Seuerus</i> and his sonne <i>Antoninus</i> , at length through	In Oitroena there was a Synode touching the feast of Easter: where <i>Banchylus</i> Bish. of Corinth was chiefe. <i>Euseb</i> li. 5. cap. 21. At Ephesus the mane of the Bishops of Asia met, touching the celebration of the feast of Easter: where <i>Polycrates</i> Bish. of Ephesus was chiefe. <i>Euseb</i> li. 5. cap. 22. In the foresayd sixe Synods held Anno Dom. 195. the Bish. of Rome had no more authority then the other Bishops. He in his cite, and they in theirs were chiefe. And when as he went about	<i>Dios</i> was Bish. of Ierusalem after the departure of <i>Narcissus</i> . <i>Euseb</i> lib. 6. cap. 9. vnto the raige of <i>Seuerus</i> . <i>Epiphanius</i> heret. 66.				<i>Zephyrinus</i> was Bish. of Rome after <i>Victor</i> Anno Dom. 201. and continued there 18. yeares. <i>Euseb</i> li. 5. cap. 25. lib. 6. cap. 20.
202.								

Anno Do- mini.	The reign of the Em- perors.	The Fathers of the Church.	The Coun- cils.	The Bishops of Jerusa- lem.	The Bishops of Antioch.	The Bi- shops of Rome.	The Bi- shops of Alexan- dria.	The Heretikes.	
205.	Anno 10. Scuri.	emulation between him & the Romane Clergie, he fell into the opinion of <i>Montanus</i> . <i>Ir. catalog.</i> Jude a famous writer, wrote vpon the 70. weekes of <i>Daniel</i> , ending the 10. yeare of <i>Seuerus</i> . <i>Euseb. lib. 6. cap. 5.</i> Leonides the father of <i>Origen</i> was beheaded the tenth yeare of <i>Seuerus</i> , leaving <i>Origen</i> verie young of sixteen yeares old. <i>Euseb. lib. 6. cap. 1. 2.</i>	to chalenge authoritie ouer the Easterne Churches: <i>Irenaeus</i> bi- shoppe of Lions in France, re- prehended him sharply for it. <i>Euseb. lib. 5. cap. 23.</i>	<i>Germanus</i> was bishop of Ierusalem after <i>Dios</i> . <i>Euseb. lib. 6. cap. 9.</i>					
213.	<i>Antoninus Caracalla</i> was Empe- rour after <i>Seuerus</i> , he reigned se- uen yeares and six mo- neths. <i>Euseb. lib. 6. cap. 20.</i>	<i>Origen</i> being a childe exhorted his father in prison to perseuere constant- ly being of the age of eightene, he cate- chized in the schoole of Alexandria; as he taught, so he lured, and as he lured, so he taught. For to embrace chastitie he gelded himselfe. He was made mini- ster at Caesarea. He came to Rome in the time of <i>Zephyri- nus</i> . Hee preached many sermons, he con- suted many he- retikes, he travel- led many countries. In the end hee fell from the faith, yet hee repented him, and died vnder <i>Gallus</i> and <i>Volusianus</i> , being 49. yeares old. <i>Euseb. lib. 6. cap. 2. 7. &amp; c. lib. 7. cap. 1.</i> <i>Africanus</i> a fa- mous writer flour- ished about this time. <i>Euseb. lib. 1. ca. 8. lib. 6. cap. 30.</i> <i>Plutarchus</i> was martyred. <i>Herac- lus</i> , <i>Heron</i> , <i>Serenus</i> , beheaded. <i>Serenus</i> burned together with <i>Abia</i> a woman out of the schoole of <i>Origen</i> . <i>Euseb. lib. 6. cap. 3.</i>	There was a Synode held at Bostra, where <i>Origen</i> confuted <i>Beryllus</i> . <i>Euseb. lib. 5. cap. 32.</i> <i>Origen</i> was sent for to A- rabia, where the Arabians were cōdem- ned which denied the immortalitie of the soule. <i>Euseb. lib. 6. cap. 35.</i>	<i>Gordius</i> was bishop of Ierusalem after <i>Ger- manus</i> . <i>Euseb. lib. 6. cap. 35.</i> vntil the reigne of <i>Antoninus</i> . <i>Euseb. lib. 6. cap. 66.</i>	<i>Asclepiades</i> was bishop of Antioch after <i>Sera- pion</i> . <i>Euseb. lib. 6. cap. 11.</i> about the first yeare of <i>Antoninus</i> . <i>Caracalla</i> .			<i>Ambrosius</i> , not he that was Bishop of Milaine, was of the heretic of <i>Valentinus</i> , whom <i>Origen</i> converted. <i>Euseb. lib. 6. cap. 17.</i> <i>Epiphon</i> , heret. 64. sayth he was partly a <i>Marconist</i> , and partly a <i>Sabellian</i> . <i>Beryllus</i> Bishop of Bostra in Arabia, denied Christ to be the second person in the Trinitie before he was made man. <i>Origen</i> confuted him. <i>Euseb. lib. 6. cap. 32.</i> The Arabians taught that the soule dyed with the bodie, and rose againe at the general resurrec- tion. <i>Origen</i> converted them. <i>Euseb. lib. 6. cap. 36.</i> <i>Helciasa</i> (called of <i>Epiphanius</i> <i>Sampai</i> , the first author of them was <i>Elxas</i> a false prophet) they re- jected part of the old Tes- tament. They denied the Apostle. They counted it a thing indifferent in case of necessitie to denie with the mouth, so that thou be- lieue with the heart. <i>Origen</i> confuted them. <i>Euseb. lib. 6. cap. 37.</i> <i>Celsus</i> the Philosopher an heretike was confuted by <i>Origen</i> in eight booke. <i>Palesty</i> were heretikes, which had their originall of one <i>Palens</i> that lived in Bacathia, a country of Phi- ladelphia: their maner was to geld themselves, and as many strangers as lodged among them: they abused the saying in the Gospell: If thy member offend thee, cut it off, &c. <i>Epiphon</i> heret. 58.	
220.	<i>Macrinus</i> succeeded <i>Caracalla</i> , and died in the first yeare of his reigne. <i>Euseb. lib. 6. cap. 20.</i>								

Anno Domini.	The reign of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
221.	<i>Antoninus Heliogabalus</i> reigned after <i>Macrinus</i> the space of foure yeares, and he died. <i>Euseb. lib. 6. cap. 20.</i>	<i>Potamiana</i> a virgine to- gether with <i>Marcella</i> her mother burned, <i>Basiliides</i> beheaded. <i>Euseb. lib. 6. cap. 4.</i> <i>Gregorius Neocaesariensis</i> and <i>Atheno- dorus</i> heard <i>Origen</i> in Caesarea 5 yeares. Although they were both young men, yet were they chosen bishops in <i>Pontus</i> . <i>Euseb. lib. 6. cap. 29.</i> <i>Socrat</i> . lib. 4. cap. 22.						
224.	<i>Alexander</i> was Emperour after <i>Heliogabalus</i> , and reigned thir- teene yeares. <i>Euseb. lib. 6. cap. 20. 27.</i>							
237.	<i>Maximinus</i> was Empe- rour after <i>Alexander</i> . He persecuted the Church of God, and reigned three yeares.							
240.	<i>Gordianus</i> was created Emperour after <i>Maximi- nus</i> : he re-igned 6 yeares. <i>Euseb. lib. 6. cap. 27. 33.</i> <i>Philip</i> was crowned Em- perour after <i>Gordianus</i> : he was the first Christian Em- perour, and reigned seuen yeares. <i>Euseb. lib. 6. cap. 33. 38.</i>							
246.								

There was a Synod held at Rome in the time of *Fabianus*, where he together with 60. other bishops removed the schisme of *Nousimus*. *Sabell. Pantal.*

*Narcissus* commeth home againe, & is inreated after *Gordianus* to take his former roome, and because he was an hundred and sixteene yeares old they ioy- ned with him *Alexan- der*, who a- fore was b. of Cappa- docia. *Euseb. lib. 6. ca. 7. 9. 10.* *Alexander* who afore was b. of Ierusalem together with *Narcissus*, now after his death is there b. a- lone, and died in the persecutio- vnder *Decius*. *Euseb. lib. 6. ca. 38.* He gouerned the church a- lone in the reigne of *Alexander* the Empe- rour. *Euseb. lib. 6. ca. 66.*

*Calistus* was b. of Rome after *Zephyri- nus*, in the first yeare of *Antoninus Heliogabalus*, anno Domini 221. and continued there 5. yeares. *Euseb. lib. 6. cap. 20.*

*Vrbannus* was b. of Rothe in the 1. yeare of *Alexander*, Anno Dom. 226. and go- uerned the church eight yeares. *Euseb. lib. 6. cap. 20. 21.*

*Pontianus* was bishop of Rome after *Vrbannus* An. Dom 236. & continued there 6. yeares. *Euseb. lib. 6. ca. 21. 27.*

*Anterus* after *Pontianus* was Bishop of Rome the space of one moneth. *Euseb. lib. 6. cap. 27. 28.* *Fabianus* was b. of Rome after *Anterus*, Anno Dom. 241. being a country mi- nister he was miraculously chosen in the church by reason that a dove lighted vpon his head. He suffered martyrdom vnder *Decius*. He wrote of the martyrs at Alexandria.

*Dionysius* the disciple of *Origen*, was b. of Alexandria after *Heracles* the third yere of *Philip* the Emperour. He reporteth the perill he stood in, and the persecutio- he suf- fered vnder *Decius*. He wrote of the martyrs at Alexandria.

Anno Domini.	The reign of the Emperors.	The Letters of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
254.	<i>Diocys</i> was Emperour after <i>Philip</i> : he persecuted the church of God and reigned not full two yeares. <i>Euseb.</i> lib. 6. cap. 18. lib. 7. cap. 1.	<i>Cyprian</i> Bil of Carthage flourished about this time. Hee erred in the rebaptizing of heretikes, and suffered martyrdom vnder <i>Valerianus</i> & <i>Galicus</i> . <i>Euseb.</i> lib. 7. cap. 3. ter. catalog. <i>Mitras</i> and <i>Quinta</i> a woman were stoned to death. <i>Apollonia</i> a virgin, <i>Iulianus</i> , <i>Crescens</i> , <i>Macar</i> , <i>Ephimachus</i> , <i>Alexander</i> , and foure women burned. <i>Serapion</i> had his neck broken. <i>Ananias</i> a virgin, <i>Asterius</i> and <i>Dionysia</i> beheaded. <i>Heron</i> , <i>Alex</i> and <i>Isidorus</i> burned. <i>Oron</i> a martyr. <i>Dioscorus</i> , <i>Armon</i> , <i>Zenon</i> , <i>Ptolomeus</i> , <i>Theophilus</i> , confessors. <i>Idryion</i> beaten to death with a cudgel. <i>Chrysenos</i> Bil of Nilus fled into the desert with his wife. <i>Euseb.</i> lib. 6. cap. 40. 41.	There was a synode held at Rome in the time of <i>Cornelius</i> , where <i>Novatus</i> the heretike was condemned. <i>Euseb.</i> lib. 6. cap. 42. Another synode was held at Antioch, where <i>Eletus</i> , Bil. of Tarsis, <i>Firmilianus</i> Bil. of Cappadocia, <i>Theophilus</i> bishop of Palestina, and <i>Dionysius</i> Bil. of Alexandria, were present to the condemnation of <i>Novatus</i> . <i>Euseb.</i> lib. 6. cap. 45. There was a synode held at Carthage, which erred about the rebaptizing of heretikes, in the which <i>Cyprian</i> was chiefe. <i>Euseb.</i> lib. 7. cap. 3. Another at Iconium and Synadis, for receiving of heretikes after repentance. <i>Euseb.</i> lib. 7. cap. 6.	<i>Mazabius</i> was Bishop of Ierusalem after <i>Alexander</i> , <i>Euseb.</i> lib. 6. cap. 18. vn till the raigne of <i>Galus</i> and <i>Konstantinus</i> . <i>Euseb.</i> lib. 6. cap. 66.	<i>Fabius</i> was Bil. of Antioch after <i>Babylas</i> , in the time of <i>Decius</i> . <i>Euseb.</i> lib. 6. cap. 38.	<i>Cornelius</i> was Bil. of Rome in the time of <i>Decius</i> , hee condemned and excommunicated <i>Novatus</i> the heretike, and continued Bil. three yeares. <i>Euseb.</i> lib. 6. cap. 38. lib. 7. cap. 2.	<i>into Fabius</i> B. of Antioch he wrote vnto the heretike <i>Novatus</i> , vnto <i>Hermammon</i> , <i>Steuen</i> and <i>Xistus</i> Bishops of Rome, vnto <i>Philemon</i> minister of Rome: a terwards vnto <i>Dionysius</i> Bil. of Rome. He was persecuted vnder <i>Valerianus</i> the Emperour. Hee confuted the booke of <i>Nepos</i> the Chiliaist, and confounded in open disputation <i>Coracion</i> his disciple. He was Bil. of Alexandria 17 yeares, and died the 12. yeare of <i>Galicus</i> . <i>Euseb.</i> lib. 6. cap. 38. 39. 40. 44. 45. lib. 7. cap. 1. 2. 4. 5. 9. 7. 10. 12. 23. 27.	<i>Novatus</i> a Priest of Rome fell from his order, and called his sect <i>Catharous</i> , that is Puritans. He would not admit vnto the Church such as fell after repentance. He was condemned by sundry notable men and in sundry councils. <i>Euseb.</i> lib. 6. cap. 42. He abhorred second marriage. <i>Epiphanius</i> hazel. 59. <i>Cyprian</i> did erre in rebaptizing of the retykes. <i>Euseb.</i> lib. 7. cap. 3. A whole council held at Carthage in the time of <i>Cyprian</i> did erre. <i>Euseb.</i> lib. 7. cap. 3. <i>Angelicks</i> were heretikes which worshipped Angels. <i>Augustin</i> lib. 18. hazel. <i>Apollonius</i> were heretikes in Pisidia, which arrogantly termed themselves, because they allowed not the company of married men, and such as had proper possessions: for the Catholicke Church hath (sayth <i>Augustin</i> ) many such religious and cleargie men. <i>Augustin</i> lib. de hazel. <i>Epiphanius</i> hazel. 61.
255.	<i>Gallus</i> was Emperour after <i>Decius</i> , and reigned not full two yeares. <i>Euseb.</i> lib. 7. cap. 1. 9. <i>Aemilianus</i> was Emperour three moneths after <i>Gallus</i> . <i>Euseb.</i> lib. 7. cap. 1. 9.							

Anno Domini.	The Raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	Hereticks.
256.	<i>Valerianus</i> together with <i>Gallienus</i> his sonne, was created Emperour: he persecuted the Church of God. Not long after, his sonne <i>Gallienus</i> ruled alone, and restored peace unto the christians. He continued Emperour fifteen yeares. <i>Euseb.</i> lib. 7. cap. 9. 12. 28.	<i>Priscus</i> , <i>Malcus</i> , <i>Alexander</i> , and a woman, were torne in peeces of wilde beasts. <i>Euseb.</i> lib. 7. cap. 11. <i>Marinus</i> beheaded. <i>Euseb.</i> lib. 7. cap. 14. <i>Aspurgus</i> a senator of Rome was a great fauor of the Christians. <i>lib. 7. cap. 15. 16.</i> <i>Agapinus</i> b. of <i>Caesarea</i> in <i>Palæstina</i> , <i>Pierius</i> a minister of <i>Alexandria</i> , <i>Melitus</i> bishop of <i>Pontus</i> florished at one time. <i>Euseb.</i> lib. 7. cap. 5. <i>Malcion</i> in open disputation confuted <i>Samofatenus</i> the heretike at <i>Antioch.</i> <i>Euseb.</i> lib. 7. cap. 28.		<i>Hymeneus</i> was bishop of <i>Ierusalem</i> after <i>Megabanes</i> in the time of <i>Valerianus.</i> <i>Euseb.</i> lib. 7. cap. 13. and continued untill the raigne of <i>Aurelianus.</i> <i>Epiph. hæret.</i> 20.	<i>Demetrianus</i> was b. of <i>Antioch</i> after <i>Fabius</i> , in the time of <i>Valerianus.</i> <i>Euseb.</i> lib. 7. cap. 13.	<i>Steen</i> was b. of <i>Rome</i> after <i>Lucius</i> , Anno Domini. 256. He reprehended <i>Cyprian</i> b. of <i>Carthage</i> , for rebaptizing of heretikes, and pouverned y church two yeares. <i>Euseb.</i> lib. 7. cap. 23. 4. <i>Xylus</i> the second of that name, was bishop of Rome after <i>Steen</i> , where he continued eleuen yeares. <i>Euseb.</i> lib. 7. ca. 4. 26. <i>Dionysius</i> was b. of <i>Rome</i> after <i>Xylus</i> Anno Domini. 265. & continued nine yeares. <i>Euseb.</i> lib. 7. cap. 26. 29.		<i>Sabellius</i> of who the <i>Sabellians</i> have their appellation, saith <i>Augustinus</i> , was the disciple of <i>Nectus</i> , and taught the like doctrine with <i>Nectus</i> , that the three persons in the Trinity were one: but saith <i>Epiphanius</i> , they differed in that <i>Sabellius</i> sayd not the Father to have suffered The hereticke of <i>Sabellius</i> began at <i>Pentapolis</i> in <i>Ptolemais</i> , and was impugned by <i>Dionysius</i> bishop of <i>Alexandria</i> , in the time of <i>Xylus</i> b. of <i>Rome</i> <i>Euseb.</i> lib. 7. cap. 5. He denied that there was a Trinity. <i>Epiph. hæret.</i> 61. <i>August.</i> lib. de hæret.
271.	<i>Claudius</i> was Emperour after <i>Valerianus</i> two yeares. <i>Euseb.</i> lib. 7. cap. 28. <i>Quintilius</i> was Emperour after <i>Claudius</i> 17. dayes. <i>Eutrop.</i> lib. 9.							
273.	<i>Aurelianus</i> was Emperour after <i>Quintilius</i> . In the beginning of his raigne he was well affected towards Christian Religion, so that the heretike <i>Samofatenus</i> was through his helpe banished the Church, but in the end he persecuted the church of God, & when		A second synod was held at <i>Antioch</i> under <i>Aurelianus</i> , where <i>Samofatenus</i> the heretike was condemned & deprived the church. <i>Euseb.</i> lib. 7. cap. 28. 29.		<i>Domnus</i> the sonne of <i>Demetrianus</i> was by the second synod held at <i>Antioch</i> appointed to succeede <i>Samofatenus</i> in the see of <i>Antioch.</i> <i>Euseb.</i> lib. 7. cap. 29.			<i>Origeniani</i> were hereticks called after one <i>Origen</i> (not he that was the great clerke of <i>Alexandria</i> ) they condemned marriage, yet lived they heathly: their manner was to have among them religious women like Nunnes, whom they defiled, yet used means to keepe them from swelling. <i>Epiph. hæret.</i> 63.

Anno Domini.	The Raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
	as he went about to subscribe vnto an edict against the Christians, the crampe tooke him so that he was not able to hold penne in hand. He raigned fixe yeares. <i>Euseb. lib. 7. cap. 28. 29.</i>							Origeniani againe were heretikes which so called the cleues, of <i>Origen</i> <i>Adamantius</i> the great clerke of Alexandria: they taught as <i>Epiphanius</i> faith (heret. 64.) that there was no resurrection. <i>Christ</i> was a creature, & the holy ghost alike: that the soules were first in heauen, & came downe into the bodies, as it were into prison: that in the end the diuels should be punished. <i>Epiphanius</i> , as I haue read in <i>Socrates</i> (eccle. hist. lib. 6. cap. 11.) was become the enemy of <i>Origen</i> , through the spite & malice of <i>Theophilus</i> bishop of Alexandria. The duell bare <i>Origen</i> a displeasure, he proceeded heretikes to father vpon him leud opinions. He complaineth himselfe in a certaine epistle, how y <sup>e</sup> heretikes corrupted his workes.
From Christ vnto the end of <i>Constantianus</i> the Emperour, whē <i>Manes</i> the heretike liued, there are 276. yeares. <i>Epiphanius</i> , heret. 66.	<i>Florianus</i> was Emperour 80. dayes. <i>Euthop. lib. 9. Euseb. chron.</i> <i>Probus</i> was Emperour 6. yeares. <i>Euseb. lib. 7. cap. 29.</i>	<i>Anatolius</i> b. of Laodicea flourished vnder <i>Probus</i> and <i>Carus</i> . <i>Jerō. catalog.</i>		<i>Hermion</i> b. of Ierusalem, & the last before the persecution vnder <i>Diocletian</i> . <i>Euseb. lib. 7. cap. 31.</i>	<i>Timon</i> was bishop of Antioch after <i>Domnus</i> . <i>Euseb. lib. 7. cap. 31.</i>	<i>Eutychianus</i> was bishop of Rome scarce 10. moneths. <i>Euseb. lib. 7. cap. 31.</i> <i>Gaius</i> was b. of Rome Anno Dom. 283. 15 yeares. <i>Euseb. lib. 7. cap. 31.</i>	<i>Theonas</i> was bishop of Alexandria after <i>Maximinus</i> and continued cleue yeares. <i>Euseb. lib. 7. cap. 31.</i>	
279.								
285.	<i>Carus</i> was Emperour scarce 3. yeares. <i>Euseb. lib. 7. cap. 29.</i>	The infinit number of martyrs which suffered in the persecutiō vnder <i>Diocletian</i> are to be scene throughout the 8. booke of <i>Eusebius</i> ecclesiasticall historie.		The sea of Ierusalem was alwayes honored, and the succession continued vnto the dayes of <i>Eusebius</i> himself. <i>Euseb. lib. 7. ca. 18.</i>	<i>Cyrillus</i> b. of Antioch. <i>Euseb. lib. 7. cap. 31.</i>			
287.	<i>Diocletian</i> was Emperour, and persecuted the Church of God. In the 19. yeare of his raigne he began to overthrow the churches, burne the Bibles, persecute the Christians. When he had raigned together with <i>Maximinus</i> , who persecuted with him 20. yeares, he depoled himselfe voluntarily, & liued a priuate life. Fro that time vnto his end he pined & wasted away with diseases. But <i>Maximinus</i> banished himselfe. <i>Euseb. lib. 7. cap. 29. lib. 8. cap. 2. 3. 14. 19.</i> <i>Socrates</i> lib. 1. cap. 2.		There was a Councell of 300. bishops called together at <i>Sinuessis</i> , where <i>Marcellinus</i> bishop of Rome was condemned for denying <i>Christ</i> , and sacrificing to Idols, tom. 1. concil.		<i>Dorotheus</i> b. of Antioch.	<i>Marcellinus</i> was bishop of Rome about the 10. yeare of <i>Diocletian</i> , Anno Dom. 295. <i>Euseb. lib. 7. cap. 31.</i> He denied <i>Christ</i> , offered sacrifice vnto Idols in the persecution vnder <i>Diocletian</i> , and was condemned of 3. hundred bishops, 30. priests. Afterwards he repented him, and was martyred vnder <i>Diocletian</i> . Tom. 1. Concil.		
307.		<i>Arnobius</i> flourished in y <sup>e</sup> time of <i>Diocletian</i> . Tom. catalog.			<i>Tyrranus</i> b. of Antioch. <i>Euseb. lib. 7. cap. 31.</i>			<i>Pamphilus</i> Martyr the great friend & familiar of <i>Eusebius</i> , wrote an Apologie in his behalfe. <i>Eusebius</i> (lib. 6. cap. 3. 18. 20. 26) reporteth of the famous men that favored <i>Origen</i> , <i>Socrates</i> (eccle. hist. lib. 6. cap. 12) writeth in his commendation. <i>Athanasius</i> gave of him a notable testimony. <i>Clement</i> would in no wise be brought to condemn either <i>Origen</i> or his workes. <i>Socrates</i> lib. 6. cap. 11. 12. 13. <i>Buddaeus</i> otherwise called <i>Terebinthus</i> , was a little before <i>Manes</i> the heretike: he taught about Babylon that he himselfe was borne of a virgine, that he was bred and brought vp in the mountaine. He wrote 4. bookes, one of mysteries, 2. intitled the gospell, 3. <i>Theophrastus</i> , the 4. a summary. Through witchcraft he tooke his

310.	The Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
	<i>Constantinus</i> and <i>Maximinus</i> ruled the Empire after the deposition of <i>Diocletian</i> . <i>Constantinus</i> dieth at <i>Yorke</i> in <i>England</i> , when he had ruled 16 yeares. <i>Ann. Dom.</i> 310. <i>Euseb.</i> lib. 8. ca. 14. & in chron.	<i>Lactantius</i> the discipule of <i>Arnobius</i> flourished in the time of <i>Diocletian</i> : in his olde age he was the maister of <i>Crispus</i> the sonne of <i>Constantinus</i> . <i>Jerom.</i> <i>Pamphilus</i> martyr suffered vnder <i>Maximus</i> . <i>Jerom.</i>	A Council was held at <i>Ancyra</i> in <i>Galatia</i> in the time of <i>Vitalis</i> , where (such as sacrificed were) continued with certaine conditions, and the Deacons that can not containe suffered to martir. <i>Tom. 1. Concil.</i>			About this time <i>Licinia</i> an holie maide of <i>Rome</i> dying, made <i>Marcellus</i> bishop of that sear her heire and executor, gaue him all her great substance. From that time forth (saith <i>Polydore</i> lib. 1. de inuent. cap. vi.) the Bishops of <i>Rome</i> were greatly enriched. <i>Marcellus</i> was bishop of <i>Rome</i> after <i>Marcellinus</i> a verie shorte while. Some take him for the former, & so it may be, for <i>Eusebius</i> made no mention of him. Yet in <i>Damas. Pont.</i> I find that he gouerned 5 yeares. <i>Eusebius</i> a <i>Græcian</i> was bishop of <i>Rome</i> after <i>Marcellus</i> one yeare and seven moneths. <i>Euseb.</i> chron. <i>Tom. 1. Concil.</i>	<i>Peter</i> was bishop of <i>Alexandria</i> about the twentieth yeare of <i>Diocletian</i> , where he continued 12. yeares. Hewas beheaded & crowned a martyr in the persecution vnder <i>Diocletian</i> . <i>Euseb.</i> lib. 7. cap. 31. <i>Socrat.</i> lib. 1. cap. 3. <i>Achillas</i> was bishop of <i>Alexandria</i> after <i>Peter</i> . <i>Socrat.</i> lib. 1. cap. 3. <i>Alexander</i> was bishop of <i>Alexandria</i> after <i>Achillas</i> . By preaching of the Trinity somewhat curiously, hee gaue occasion to <i>Arius</i> one of his clergie, to fall from the faith. <i>Socrat.</i> lib. 1. cap. 4. Hewas at the Council of <i>Nice</i> .	flight into the aire to offer sacrifice, but the duell threw him down and broke his necke, so that he died miserably. <i>Socrat.</i> lib. 1. cap. 17. <i>Mantis</i> the heretike wherof the Manichæes haue their appellation, had his original in <i>Persia</i> (as <i>Epiphanius</i> haret. 66. writeth) about the 4. yeare of <i>Constantinus</i> : he called himselfe <i>Christ</i> , & the comforter he chose vnto himselfe 12. Apostles: he said that <i>Christ</i> was not truly born, but phantastically. <i>Euseb.</i> lib. 7. cap. 30. <i>Socrat.</i> lib. 1. cap. 17. I saith of him, that at the first he was called <i>Cubricus</i> , afterwards changing his name, he went into <i>Persia</i> , found the books of <i>Buddas</i> , & published them in his owne name. He taught that there were many Gods: that the Sunne was to be worshipped: that there was fallall destinie: that the soules went from one bodie into another. The king of <i>Persia</i> , his sonne fell sick, <i>Mantis</i> through mercie took vpon him to cure him, & killed him. The king caused him to be clapt in prison but he brake prison, & fled into <i>Melopotamia</i> , was there taken, & hanged alive. his skin filled with chaffe, & hanged at the gates of the cite.
311.	<i>Suidas</i> saith that <i>From</i> <i>Christ</i> vnto <i>Constantinus</i> <i>Magnus</i> there are 318 yeares: the which is true, after <i>Eusebius</i> computation, if we take the time after the ouerthrowe of the tyrants, which he ruled alone.	<i>Constantinus Magnus</i> the sonne of <i>Constantinus</i> , borne in <i>Brittaine</i> , was there proclaimed Emperour after the decesse of his father. He maketh <i>Licinius</i> who married his sister his fellow Emperour. At the same time <i>Maxentius</i> plained the tyrant at <i>Rome</i> , and <i>Maximinus</i> in the East. He saw in the ayre the signe of the crosse: he fully persuaded him selfe to fight against the tyrants, and in his behalfe of <i>Christian Religion</i> .	<i>Antoni</i> the Monke flourished in the dayes of <i>Constantine</i> : he wrote seuen epistles, the which are at this day to be seen: he liued 105. yeares. <i>Jerom.</i> catalog. <i>Socrat.</i> lib. 1. cap. 17. <i>Ammon</i> a monke, yet married, <i>Didymus</i> , <i>Asquidius</i> , <i>Pior</i> , <i>Isidorus</i> , <i>Pambo</i> , <i>Pictorius</i> , <i>Macarius</i> , <i>Eusebius</i> , were famous about that time. <i>Socrat.</i> lib. 4. cap. 18. <i>Osus</i> b. of <i>Corduba</i> in <i>Spaine</i> , a graue father, was sent by <i>Constantine</i> to reconcile <i>Alexander</i> and <i>Arius</i> : he was at the Council of <i>Nice</i> . The <i>Arians</i> in the Council	There was a Council held at <i>Neocæstria</i> , where among other things it was decreed, that none should bee made priest before hee were 30. yeares old. <i>Tom. 1. Con.</i> A Council was called by <i>Constantine</i> at <i>Rome</i> in the time of <i>Miltiades</i> , to reform the variance between <i>Cecilianus</i> b. of <i>Carthage</i> & his colleagues <i>Eusebius</i> lib. 10. ca. 5. <i>Constantine</i> called a Council at <i>Orleans</i> to remove the dissention risen between <i>Bishops</i> . <i>Euseb.</i> lib. 10. cap. 8. <i>Alexander</i> b. of <i>Alexandria</i> called there a council of manie	<i>Macarius</i> was b. of <i>Jerusalem</i> after <i>Hermas</i> , he was themeanes with <i>Helena</i> that the crosse of <i>Christ</i> was found there: he was at the Council of <i>Nice</i> <i>Constantine</i> the great wrote vnto him sundry epistles. <i>Socrat.</i> lib. 1. cap. 6. 9.	<i>Vitalis</i> was b. of <i>Antioch</i> after <i>Tyrannus</i> .	<i>Miltiades</i> was bishop of <i>Rome</i> after <i>Eusebius</i> in the time of <i>Constantine</i> the great anno <i>Dom.</i> 312. and continued 2. yeares. <i>Euseb.</i> chron. eccle. list. lib. 1. o. cap. 5. <i>Siluester</i> was bishop of <i>Rome</i> after <i>Miltiades</i> anno <i>Dom.</i> 314. and continued 20. yeares. <i>Euseb.</i> chron. When <i>Constantine</i> offered him a golde scepter, he refused it, as a thing not fite for the priestly function. <i>Sabat.</i>	light into the aire to offer sacrifice, but the duell threw him down and broke his necke, so that he died miserably. <i>Socrat.</i> lib. 1. cap. 17. <i>Mantis</i> the heretike wherof the Manichæes haue their appellation, had his original in <i>Persia</i> (as <i>Epiphanius</i> haret. 66. writeth) about the 4. yeare of <i>Constantinus</i> : he called himselfe <i>Christ</i> , & the comforter he chose vnto himselfe 12. Apostles: he said that <i>Christ</i> was not truly born, but phantastically. <i>Euseb.</i> lib. 7. cap. 30. <i>Socrat.</i> lib. 1. cap. 17. I saith of him, that at the first he was called <i>Cubricus</i> , afterwards changing his name, he went into <i>Persia</i> , found the books of <i>Buddas</i> , & published them in his owne name. He taught that there were many Gods: that the Sunne was to be worshipped: that there was fallall destinie: that the soules went from one bodie into another. The king of <i>Persia</i> , his sonne fell sick, <i>Mantis</i> through mercie took vpon him to cure him, & killed him. The king caused him to be clapt in prison but he brake prison, & fled into <i>Melopotamia</i> , was there taken, & hanged alive. his skin filled with chaffe, & hanged at the gates of the cite.



Anno Domini.	The reign of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	Hereticks.
330.	He foyled <i>Maximian</i> upon the river <i>Tiberis</i> . <i>Licinius</i> overcame <i>Maximian</i> . They jointly published edicts in the behalfe of the Christians. In the end <i>Licinius</i> rebelled against him. <i>Constantinus</i> overcame him, ruled alone, restored peace vnto the whole worlde, gaue money vnto the church, deliuered the bishops from paying tax or tribute: he wrote vnto <i>Alexander</i> b. of Alexandria, and to <i>Arius</i> the heretike, exhorting the to vnty. When he was 65. years old he died, after he had reigned 31. years. <i>Eusebius</i> Pamphilus b. of Caesarea in Palestina, wrote the Ecclesiastical historie from the birth of Christ vnto the reign of <i>Constantine</i> the great. He was at the council of Nice, wrote the Nicene creed, sent it to Caesarea, condemned <i>Arius</i> with his owne	of <i>Sirmiu</i> scourged his bare sides, because he would not subscribe vnto their hereticall opinions. <i>Socrat.</i> lib. 1. cap. 4. 5. 9. <i>Paphnutius</i> b. of the vpper Thebais had one of his eyes pulled out in the time of persecution. <i>Constantine</i> was wont to kisse y empty place, he was present at the Council of Nice, and turned the whole assembly from separating married priests fro their wives. <i>Socrat.</i> lib. 1. ca. 5. 8. <i>Spiridon</i> a man of great fame in those dayes was at the Council of Nice, though hee were a bishop, yet kept hee sheepe in the fields. <i>Athanasius</i> being a young man was at the Council of Nice: looke more of him in the colunne of Alexandria. <i>Eusebius</i> Pamphilus bishop of Caesarea in Palestina, wrote the Ecclesiastical historie from the birth of Christ vnto the reign of <i>Constantine</i> the great. He was at the council of Nice, wrote the Nicene creed, sent it to Caesarea, condemned <i>Arius</i> with his owne	bishops, where hee condemned <i>Arius</i> , and accursed his heresie, writing vnto the Bishops throughout Christendome what opinions hee held. <i>Socrat.</i> lib. 1. cap. 3. A general council was called at Nice in Bithynia of 318. bishops by <i>Constantinus Magnus</i> , as <i>Nicphorus</i> saith, the 20. year of <i>Constantine</i> , An. Domini 328. some say 326. some other 324. in the time of <i>Siluester</i> b. of Rome, where they condemned <i>Arius</i> , debated the controuersie of Easter, layed downe the forme of faith commonly called the Nicene Creed, ratified the clause of one substance, and wrote vnto the church of Alexandria, that they had deposed <i>Arius</i> . <i>Socrat.</i> lib. 1. cap. 5. 6. There was at Rome in the time of <i>Siluester</i> a Council of 277. Bishops, which ratified the Nicene council, & condemned <i>Arius</i> , <i>Photinus</i> , & <i>Sabellius</i> . tom. 1. Concil. In the time of <i>Constantine</i> (saith <i>Markus Scotus</i> ) <i>Helen</i> his mother writeth vnto him, that he should renounce <i>Christ</i> , & become	<i>Philogonus</i> was b. of Antioch after <i>Vitalia</i> , and died a martyr. <i>Nicephorus</i> .		<i>Athanasius</i> was b. of Alexandria after <i>Alexander</i> and the breaking vp of the Nicene Council. Being a heathen boy, he played the part of a Christian Bishop in a certain play which prognosticated, that he would proue a notable man: being deacon, he wnt to the council of Nice, and disputed against the Arians. <i>Socrat.</i> lib. 1. cap. 5. 11. Being Bishop, the Arians falsely accused him of bribery and treason, y he sent of his clergy into <i>Macedonia</i> , which beate the altar with their feet, ouerthrow y Lords table, brake the holie cup, & bur-		deposed by <i>Peter</i> bishop of Alexandria. He rayled at <i>Peter</i> after his death: he reuiled <i>Achillas</i> , last of all, he felte backbiting of <i>Alexander</i> , and to take part with the Arians: the true church was called the Catholike church, but he called his church the church of martyrs. The Council of Nice condemned him, & took from him all authority that belonged to a Bishop: and thereupon the Meletians were diuided from the Church. <i>Socrat.</i> lib. 1. cap. 3. 6. <i>Epiphanius</i> harel. 68. <i>Arius</i> borne in Lybia yet a priest of Alexandria, hearing <i>Alexander</i> the Bishoppe intreating curiously of the Trinity, thought verily that he maintained the opinion of <i>Sabellius</i> , set himselfe against the Bishop, and sayd, that the sonne of God had a beginning of essence, that there was a time when he was not. Hee sayd that God was not alwayes a Father: that the Sonne was not from euertasting, but had his beginning of nothing. Being called before the Emperour, he would subscribe vnto the Nicene council, and sweare too. His deceit was to carrie in his booke some his hereticall opinion written in a peece of paper; and when he came to the booke, he would sweare that hee thought as he had written, meaning in his booke some. His end was lamentable, for comming from the Emperour after the oath he had taken with great pompe through the streete of Constantinople, he was taken with a suddaine feare, and withall he felt a laske, immediately he asked of them where

Anno Domini.	The reign of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
336.	fully to haue it in Iordaine, where <i>Christ</i> was baptized. It was <i>Eusebius</i> b. of Nicomedia, as <i>Eusebius</i> , <i>Jerom</i> and <i>Socrates</i> doe write, that baptized him, notwithstanding all the trauell that Cardinall <i>Puollet</i> tooke to proue the contrary. The donation that is fathered vpon him is but a meere fable, in the iudgement of the best writers.	hand, yet was he thought to be an Arian; and to cleare him of the suspicion, <i>Socrates</i> wrote an Apologie in his behalfe, which is to be seene in his historie. <i>Constantine</i> had him in great reuerence. Because of his familiarity with <i>Pamphilus</i> the martyr, he was called <i>Eusebius Pamphilus</i> . He wrote many notable books, and died in the time of <i>Constantine</i> the younger. <i>Socrat.</i> lib. 1. cap. 1. 5. 18. lib. 2. cap. 3. 17. <i>Jerom</i> , catalog. <i>Ermentius</i> was made bishop by <i>Athanasius</i> , and sent to conuert the Indians. <i>Socrat.</i> lib. 1. cap. 15. <i>Eusebius Emileus</i> a godly bishop was a great clerke, and a profound Philosopher in the dayes of <i>Constantine</i> . <i>Socrat.</i> lib. 1. cap. 18. lib. 2. cap. 6. <i>Alexander</i> Bishop of Constantinople a godly father, set himselfe against <i>Arius</i> : he trusted not to the quirks of Logicke, but to the power of <i>Christ</i> : he locked himselfe in the church, & prayed thus vnto God: I beseech thee (O Lord) if the opinion of <i>Arius</i> be true, that I may selfe may neuer see the end of this disputatioun: but if the faith which I	a Iewe. To trie the truth, <i>Helen</i> brought with her 120. Iewes: and <i>Constantine</i> brought <i>Siluester</i> b. of Rome, with 24. other bishops: they disputed of <i>Christ</i> : in the end the Iewes were ouerthrowne. Tom. 1. Concil. <i>Siluester</i> called at Rome 284. bishops, in the presence of <i>Constantine</i> and <i>Helen</i> his mother, where they layd downe Canons for the gouernment of the clergy. Tom. 1. Concil. A Council held at Antioch deposed <i>Eusebius</i> b. of Antioch, for maintaining the heresie of <i>Sabellius</i> . <i>Socrat.</i> lib. 1. cap. 18. A Council held at Elibetris in Spain in the time of <i>Constantine</i> , decreed that the vicer should be excommunicated: that tapers should not burn in the day time in church-yards: y women should not frequent Virgils: that images should be banished the church: that nothing should be painted on the wall to be worshipped: that euerie one should communicate thrise in the year. Tom. 1. Concil. The first Council of Arelate decreed with o-				ned the Bible: they accused him of murder & magick. And to answer vnto those crimes he was constrained to come to the Council held at Tyarus, where he was deposed. <i>Socrat.</i> lib. 1. ca. 10. They accused him at Constantinople before the Emperour, that hee should say he would stay the carriage of corn from Alexandria to Constantinople: for the which <i>Constantinus Magnus</i> banished him into Treure a Citie of France. lib. 1. cap. 23. <i>Constantine</i> the younger called him home from exile. lib. 2. cap. 2. The council of Antioch charged him that he tooke the bishoprick after his exile, without the warrant of a Council: they deposed him. & chose <i>Eusebius</i> b. of Ancyra in Galatia, taught the heresie of <i>Paulus Samosatenus</i> , that <i>Christ</i> was but bare man: the bishops in the council of Constantinople deposed him, and <i>Eusebius Pamphilus</i> composed him in three bookes. <i>Socrat.</i> lib. 1. cap. 24. &c. <i>Audius</i> was a schismaticke, a man of an honest spirit: he rebuked the clergie men to their faces for their disordered life; and being counselled to deale modestly, nay chastized, he deuised himselfe from the Church, and fell to raising of priuate conuenticles. He kept fast with the Iewes, <i>Epiphanius</i> harel. 70. <i>Eusebius</i> of Nicomedia not only in <i>Arius</i> time, but also after his death, maintained the heresie of <i>Arius</i> , together with <i>Macedonius</i> bishop of Constantinople. <i>Theodosius</i> bishop of Chalcedon, <i>Theodosius</i> bishop of Heraclea, <i>Valens</i> &c. <i>Socrat.</i> lib. 1. cap. 2. 9. 15.	

Ccc iij

The Domin.	The reigns of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	Hereticks.
		hold bee true, that Arius may receue due punishment for his blasphemous opinion: which in deepe fell out, as it is to be seene in Arius end. Alexander was 118. yeres old when he died. <i>Socrat. lib. 1. cap. 25. lib. 2. cap. 4.</i>	ther things, that Easter should be kept at one certain time. Tom. 1. concil. A Council of Arian bishops met at Tyrus, and deposed Athanasius, but Constantine remoued the to consecrate the temple lately built at Ierusalem, and called the afterwards to Constantinople in his presence to determine Athanasius causes. <i>Socrat. lib. 1. cap. 20. 22.</i>	Eulalius an Arian was bishop of Antioch after Eustathius. Niccepor.		Sebus Emisenus: when he refused it, they chose Gregorius an Arian, who was brought thither with armed soldiers: so that Athanasius fled away to saue his life. Afterwards they disliked him, and placed Gordius in his room, who had a miterable end. <i>lib. 3. ca. 5. 6. 7. 8. 10. lib. 3. cap. 2.</i> He went to Julius bishop of Rome, & came to enioy his bishopricke by vertue of his letters. <i>lib. 2. ca. 11.</i> Againe the Arians accused him to the Emperour, that he had taken the come which the Emperour gaue to the poore, and sold it to his owne vse: so that he wasaine the second time to flee vnto Julius bishop of Rome, where he continued one yere & six months, vntill the council of Sardice where he was restored to his bishopricke. <i>lib. 2. cap. 13. 16.</i> But Constantine being an		
340.	Constantinus the younger being made Cesar the 10. yere of his fathers reign: Constantine being made Cesar the 20. yere of his fathers reign, and Constantine being made Emperour the 30. yere of his fathers reign succeeded their father after his deceasse, & deuided the empire among the. Constantinus enioied it but a little while: for he was slain by the foul-	Rheticius a learned writer florished in France about this time. <i>from catalog.</i>	There was a Council held at Caesarea in Cappadocia where Eulalius bishop of that sea condemned his owne sonne Eustathius bishop of Sebastia in Armenia for manie crimes. <i>Socrat. lib. 3. ca. 33.</i> The Council of Gangra condemned the hereticall opinions of Eustathius, allowing the marriage of priests. <i>Socrat. lib. 3. ca. 33. Tom. 1. Concil.</i> A Council held at Carthage decreed, there should be no rebaptizing, that clergie me should not meddle with temporal affairs. Tom. 1. Concil. Julius held a prouinciall synod at Rome, where he condemned Arius & ratified the Nicene Creed. Tom. 1. Concil.			Euphromius an Arian was bishop of Antioch after Eulalius. <i>Socrat. lib. 1. ca. 18.</i>	Eustathius bishop of Sebastia in Armenia went in such attire as was not decent for a priest. He forbade Marriage: made lawes of fasting: he parted married couples asunder: he caused such as restrained the churches to rayse conuenticles at home: he tooke seruants from their masters vnder colour of religion: he commanded his followers to weare the Philosophers habite: he caused the women to be shaued: he forbade the accustomed fasting dayes, and commanded they should fast on the Sunday: he detested the prayers of married men: he abhorred the offering & communion of the married priest, not remembering that his owne father was a priest & bishop of Caesarea in Cappadocia. He was first condemned of his owne father in a council held at Caesarea, afterwards by the Council of Gangra: last of all at Constantinople. <i>Socrat. lib. 2. cap. 33.</i>	

Anno Domini.	The reigns of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
350.	diers of his brother <i>Constantinus</i> when he sought to invade his brother <i>Constantinus</i> dominions. <i>Constantius</i> not long after was slain by <i>Magnentius</i> the tyrant. These two were godly Emperours, but <i>Constantinus</i> was an Arian. In the end <i>Constantinus</i> died, being five and fortie yeres old. He reigned 38. yeres, 13. with his father <i>Constantine</i> the great, and 25. after his fathers death. <i>Socrat. lib. 1. cap. 25. 26. lib. 2. cap. 3. 20. 27. from chron.</i>	<i>Maximus</i> b. of Treuere in Fraunce entertained honorably <i>Athanasius</i> b. of Alexandria, being exiled into France. <i>1er. chron.</i>	A Councell of Arian Bishops met at Antioch the first yere after <i>Constantinus</i> decease, where they deposed <i>Athanasius</i> , & endeavored to abrogate the Nicene Creed. <i>Socrat. lib. 2. ca. 5. 6. 7.</i> The bishops of the East called a councell together, layd down their Creed with long expositions, and sent it to the West churches by three Bishops. <i>Socrat. lib. 2. ca. 15.</i> A Councell held at Colein in Germanie, condemned <i>Euphrata</i> the Bishop for denying that <i>Christ</i> was god tom. 1. Concil. A generall Councell was summoned at Sardice by <i>Constantinus</i> & <i>Constantinus</i> the Emperours, for the hearing of <i>Athanasius</i> b. of Alexandria & <i>Paulus</i> b. of Constantinople, whom the Arians had exiled. The Councell restored them, deposed their accusers, condemned the Arians, and confirmed the Nicene Creed. <i>Socrat. lib. 2. ca. 16.</i> A Councell summoned at Ierusalem by <i>Maximus</i> b. of that sea, where he received <i>Athanasius</i> vnto the communion, & ratified the Nicene Creed. <i>Socrat. lib. 2. ca. 19.</i> A Councell called together at Alexandria by <i>Athanasius</i> , where the actes of the coilell of Sardice & of Ierusalem were confirmed. <i>Socrat. lib. 2. cap. 21.</i>	<i>Cyrillus</i> an Arian was chosen b. of Ierusalem after the deposition of <i>Maximus</i> : he was deposed for certē hainous crimes, and would not come and purge him self. <i>Socrat. lib. 2. ca. 30. 31. 32.</i>	<i>Placitus</i> an Arian was b. of Antioch. <i>Socrat. lib. 2. cap. 5. 6. 7.</i>	<i>Liberius</i> was b. of Rome after <i>Julius</i> , and continued 17. yeres: he was banished by <i>Constantinus</i> the Arian Emperour, yet restored againe. <i>Socrat. lib. 2. ca. 27. 29. Damas. in pontif. tom. 1. concil. from chron.</i> & fortie yeres, and died Anno Dom. 355. would he seeme of his owne accord to leave the Church. He taught that the substance of the Father and of the Sonne were not like one the other. <i>Socrat. lib. 2. cap. 28. lib. 3. cap. 8.</i> The hereticks of this opinion were called <i>Anomoloi</i> . <i>Eusebius. h. eccl. 7. 6.</i> <i>Eunomius</i> b. of Cyzicum, & the sonne of <i>Aetius</i> , said, that God had no more knowledge than man. He termed <i>Aetius</i> the man of God, and baptized all that came to him in the name of the increate God, in the name of the Sonne crea-	nished him againe, so that <i>Constantinus</i> his brother threatened him with warres, and constrained him to do it. <i>Socrat. lib. 2. ca. 18. after the death of Constantinus</i> , <i>Constantinus</i> exiled him again. <i>Socrat. lib. 2. ca. 21. After the death of Constantinus</i> he came to Alexandria, but he was faine to flee in the time of <i>Julian</i> Apostata. <i>lib. 3. cap. 4. 12.</i> He came home in the time of <i>Iovianus</i> , and fled away in the time of <i>Valens</i> the Arian: he was Bishop five and fortie yeres, and died Anno Dom. 364. <i>Socrat. lib. 2. cap. 22. 26.</i>	<i>Macdonius</i> at the first being an Arian, and deposed by <i>Aetius</i> fell, could not quiet himself, but fell from the Arians into another heretic. He denied the godhead of the holy Ghost, terming him the seruant and the drudge of the Father, & of the Sonne. This opinion, they say, <i>Marathonius</i> bishop of Nicomedia taught before him. These hereticks are called <i>Pneumatomachoi</i> . <i>Socrat. lib. 2. cap. 25. Eusebius. h. eccl. 7. 3.</i> <i>Euphrata</i> b. of Coleine denied that <i>Christ</i> was God: he was condemned in a Councell held at Coleine. Tom. 1. Concil. <i>Aetius</i> the master of <i>Eunomius</i> the heretike, was made deacon by <i>Teonius</i> the Arian bishop of Antioch, yet faith <i>Eusebius</i> , by <i>Georgius</i> the Arian b. of Alexandria. He was an Arian, yet fell from them, because they received <i>Arius</i> into the communion after his tained recantation. He was counted a great Logician, and called an Atheist for railing the ancient Fathers. He was excommunicated, yet would he seeme of his owne accord to leave the Church. He taught that the substance of the Father and of the Sonne were not like one the other. <i>Socrat. lib. 2. cap. 28. lib. 3. cap. 8.</i> The hereticks of this opinion were called <i>Anomoloi</i> . <i>Eusebius. h. eccl. 7. 6.</i> <i>Eunomius</i> b. of Cyzicum, & the sonne of <i>Aetius</i> , said, that God had no more knowledge than man. He termed <i>Aetius</i> the man of God, and baptized all that came to him in the name of the increate God, in the name of the Sonne crea-

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355.		Didymus Alexandrinus a notable clerke, was in his youth time troubled with fore eyes, and became blind. He left behind him many notable works. Antony the monke came out of the desert into Alexandria & comforted him. Socrat. lib. 4. cap. 20.	A Council held at Antioch decreed, that such as were present at service, should communicate, otherwise depart. rom. 1. concil. A Council held at Sirnium in the time of Constantinus condemned Photinus bishop of that sea, which maintained the heresie of Sabellius & Paulus Samosatensis. This Council was of Ariens: they scourged among them Osius b. of Corduba in Spaine, & made him subscribe vnto Arianisme. Socrat. lib. 2. cap. 14. 16.	Hilarius. A generall Council was summoned to meet at Millan, where the East & West churches brawled about Athanasius, and dissolved the Council agreeing vpon nothing. Constantinus seeing the countries were far asunder, commanded the East churches to meet at Nicomedia in Bithynia, and the West at Ariminum in Italie. Socrat. lib. 2. cap. 29.	Cyrellus who was about deposed, recovered his bishoprick again. Socrat. lib. 2. cap. 35.	Leontius an Arrian succeeded Steuen: he gelded himselfe to auoid the suspicion of a woman whose company he kept. Wherefore he was by Constantinus made bishop of Antioch. Socrat. lib. 2. cap. 17.	Felix was b. of Rome by the commandment of Constantinus, & the procurement of the Ariens one yeare while Liberius was in exile. He was an Arrian, as Socrates writeth, lib. 2. cap. 29. Ierem in chron. and Ruff. lib. 1. cap. 22. yet Antoninus sayth he was a godly man.	red, and in the name of the sanctifying Spirit created of the created Some. Socrat. lib. 4. cap. 7. Theodor. lib. 2. cap. 29. Epiphani. heret. 76. Photinus b. of Sirnium maintained the heresie of Sabellius & P. Samosatensis, that Christ was not God before Marie bare him. He sayd the word was at the beginning with the Father, but not the Sonne. Socrat. lib. 2. cap. 24. Epiphani. heret. 71. Aetius an Arrian heretike condemned faith Augustine, the prayer for the dead, which Epiphanius doth call the commemoration for the dead. He abhorred the prescribed fasting daies: he sayd, that a bishop was not better then a priest, containing therein the Canon of the church. August. lib. de heret. 8. Epiphani. heret. 75.
363.			A Council of Arrian b. met at Nice in Thracia, where in steed of Nice in Bithynia, they beared the eyes of the godly with the sound of the Nicene Creed. Socrat. lib. 2. cap. 29.	A Council was held at Seleucia in Ilaucia, where the Ariens were condemned. Socrat. lib. 2. cap. 31.				Lucifer b. of Sardinia fell from the Church vpon a stomacke: he beleueed, faith Augustine, that the soule came by transfusion, to wit, by powring out from the one into the other. Moreover they say, that the soule is of the flesh, and the substance of the flesh. Socrat. lib. 3. cap. 7. August. de heret. 1. Theodor. lib. 3. cap. 5.
364.			A Council of fiftie Arrian bishops was called at Constantinople, where they condemned the Nicene Creed Eustathius bishop of Sebastia in Armenia, and Cyril b. of Ierusalem. Socrat. lib. 2. cap. 32.					Andreas the heretike lived in Cosolynia in the time of Constantinus, as Ierom faith in chron. He thought that God had the shape of man, misconstituting his saying. Let vs make man after our image, &c. Theodor. lib. 4. cap. 10. These heretikes in the time of Chrysostome were called Antropomorphits. Donatus of whom the Donatistes haue their original, was in the time of Constantinus. There was an other of the same
								Antiamus was by the Council of Seleucia made b. of Antioch after they had deposed Eudoxius the Arrian: but the Ariens exiled him immediatly. Socrat. lib. 2. cap. 32.

Anno Domini.	The vaigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
365.	Julian succeeded Constantinus in the empire: hee heard at Constantinople Macedonius the Eunuch, Nicocles the Laconian, and Eccebius the Sophist. Constantinus fearing hee would fall from Christian Religion into heathenish idolatrie, sent him to Nicomedia, charging him not to tread in the schoole of Libinius, yet by stealth hee resorted vnto him, and read his heathenish doctrine. When the Emperour suspected his disposition, Julian shaued himselfe, and became a Reader in a certaine Church; yet after the Emperours death, and the obtaining of the Empire, hee became an Apostate, hee banished the Christians out of his court, and entertayned in steede of them Philosophers and coniuers. Not long after (being the third yeare of his reigne) hee was slaine in a battell which hee gaue the Persians: an arrow	Macedonius, Theodotus, and Tatianus were broyled to death in the time of Julian. Socrat. lib. 3. cap. 13.	A Council held at Alexandria by Athanasius after his returne from exile, in the time of Julian, where the Arias, Apollinarians and Macedonians were codenmed. Socrat. lib. 3. ca. 5. A council held at Lampsacon 7. yeares after the council of Seleucia, where the Arias were condemned. Socrat. lib. 4. ca. 2. 4. A Council of Bishops in Sicilia condemned the Arias. Socrat. lib. 4. cap. 11.	The Meletians assembled at Antioch, where they layde downe the Macedonian opinion of the sonne of God, jump between the Arias and the true Christians, where	Meletius is chosen bishop of Antioch after Eudoxius, but Constantinus deposed him for maintaining the Nicene creede against the Arias. Socrat. lib. 2. cap. 34. Eudoxius the Arrian was by the Emperor made Bishop of Antioch after the deposition of Meletius. Socrat. lib. 2. cap. 34.	Dorotheus, Paulinus and Eragryus being godly men were chosen by the people, yet not iustified to continue:	Dorotheus tooke possession of this bishopricke the second time, and continued there a good while. Democh. Socrat. lib. 4. cap. 28.	name immediately after he fell through contention from the church at Carthage, and taught through Aphrike, that as many as came vnto him were to be rebaptized: that the sonne was inferior to the Father, & the holy Ghost inferior to the Son. Ierom chron. August. lib. de heret. Apollinarius the father and the sonne of one name fell from the faith vpon a stomack at Laodicea in Syria: they taught that Christ tooke a bodie but no soule; againe, seeing that was absurd, they sayd he had no reasonable soule. Socrat. lib. 2. cap. 36. Ruff. lib. 1. cap. 20. Dimritus were heretikes of Apollinarius opinion, so called because they denied the third part, to wit, the reasonable soule in Christ: some of them sayd that his bodie was consensual with his diuinitie: some other of them denied he had any soule at all; some againe of them sayd that he tooke no flesh of the virgine, but that the word became flesh. Epiphani. heret. 76. 77. Massilians were idle Monkes whom the diuell had possessed, they sayd that the bodie of Christ in the sacrament did neither good, neither harme: they had baptism was to no purpose. I. Iulianus B. of Ilaucia draue the theues out of their demes, the wolues from among the sheepe, and let their monasteries on fire. Theodor. lib. 4. cap. 21. These hereticks were called also Eucheia, so called because of their continuall praying. It is a wonder (sayeth Augustine) to heare what a number of prayers they runne

Anno Domini	The Raige of the Emperours.	The Fathers of the Church.	The Councells.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
	was shot at him, which pierced him in the ribbes, and gaue him his death wound. Some say it was one of his owne seruants, some other, that it was a fugitiue Persian, some other say that it was a diuell, some doe write that hee tooke the dart out of his side, threw it all bloudie into the ayre, and cryed, O Galilean (meaning Christ) thou hast ouercome. <i>Socrat. lib. 3. cap. 1. 9. 10. 18. Sozomen. lib. 6. cap. 2. Theodor. lib. 3. cap. 25.</i> <i>Y. i. i. m. s.</i> a godly man, one that maintained the Nicene Creede, was Emperour after <i>Julian</i> . Hee reigned no longer then leuen moneths but he died. <i>Socrat. lib. 3. cap. 19. 20. 22.</i>	<i>Basilius</i> Bishop of Caesarea in Cappadocia florished about this time. When <i>Valens</i> the Emperour sent for him out of Cæcærea into Antioch he behaued himselfe very stoutly in the defence of the truth. <i>Socrat. lib. 4. cap. 21.</i>	they proued themselves neutrans. <i>Ier. chron. Socr. lib. 3. cap. 8.</i> A Councell at Laodicea, anno Domini 368. decreed, that the laitie should not chuse the Priest: that lessons should be read in the Church between certain Psalmes: that Service should be morning and evening: that the Gospell should be read with other Scriptures on the Sunday: that Lent should be religiously obserued without marrying & solemnizing the feast of marrits: that Chriilians should not dance at bride-houes; &c. tom. 1. conc.					ouer (much like vnto the late mumbling of prayers vpon beades) where Christ said, Pray alwayes; Saint <i>Paul</i> , Pray without intermission, which is deuotly to be taken for every day, they do it too much; and therefore (sayth <i>Augustine</i> ) to be numbred among hereticks. They say when the soule is purged, that a visible fire catcheth, which burneth not. The <i>Eudius</i> did thinke that it appertained not vnto the Monks to get their liuing with the sweate of their browes but to liue idly. <i>Epiphanius</i> saith, that when <i>Iuppitanus</i> the Prætor executed some of them for their leudnesse, they called themselves <i>Martyrianus</i> . Some of them thought that it was their dutie to worship the diuell, lest he should hurt them, these were called <i>Satanians</i> . If ye called any of them Christ, a Patriarch, a Prophet, or an Angell, he would answer that he was so. They sleepe like swine, men and women all in one heape. <i>August. lib. de heret. Epiph. heret. 80.</i> These <i>Messilian</i> were cōdemned in the generall council held at Ephesus in the time of <i>Theodosius</i> junior. <i>Cyrril. lib. Apologet.</i>
37.								
363.	<i>Valentinianus</i> , one whom sometime <i>Julian</i> banished his court, succeeded <i>Joianinus</i> in the Empire, he toynd with him his brother <i>Valens</i> : <i>Valentinianus</i> was a true Chriitian, but <i>Valens</i> an Arian: the one persecuted the Church, the other preferred the Chriistians. <i>Valentinianus</i> dyed Anno Domini 380. after hee had liued foure and fiftie yeares and reigned thirtene. <i>Valens</i> his brother reigned three yeares after him, and departed this life. <i>Socrat. lib. 4. cap. 1. 26. 31.</i>	<i>Gregorie Nazianzen</i> the master of Saint <i>Jerom</i> , liued in the time of <i>Valens</i> , and dyed in the reign of <i>Theodosius Magnus</i> . <i>Socrat. lib. 4. cap. 21. Jerom</i> catalog. ecclef. script.	A Councell of Nouatians met at Pazzum, and decreed contrary to the Nicene council, that the feast of Easter should be kept alike with the Iewes. <i>Socrat. lib. 4. cap. 23.</i>					
378.		<i>Ambrose</i> Bi. of Myllaine being Lieutenant of the Prouince, was chosen to gouerne the Church by the vni forme consent of the people, and confirmed by <i>Valentinianus</i> . <i>Jerome</i> suspended his iudgement of him because he liued in his time. <i>Socrat. lib. 4. ca. 25.</i>	A Councell of Macedonians met at Antioch, & condemned <i>Nicene</i> council with the claue of one substañce. <i>Socrat. lib. 5. c. 4.</i> A council of 60 Bishops called at Rome by <i>Damasus</i> , where <i>Arius</i> , <i>Eunomius</i> , <i>Macedonius</i> , <i>Pbotinus</i> , <i>Helson</i> , and their disciples were condemned; where also the holy					

Anno Domini.	The raigne of the Emperours.	The Fathers of the Church.	The Counsell.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
383.	Gratianus together with Valentinianus the younger succeeded Valentinianus and Valens in the Empire. Gratianus chose Theodosius Magnus a noble man of Spaine to governe the Empire. These three ruling at one time, were godly Emperours. Gratianus was flaine by Maximus the Brittain, where he had lived four and	Four score priests were put in a ship, and burned quicke, by the commandement of Valens the Arian Emperour. Socr. lib. 4. cap. 13. Ammonius a religious man cut off his eare and fled away, because he would not be bishop. Socrat. lib. 4. ca. 18. Enagrus a religious man fled away, because he would not be bishop. Socrat. lib. 4. cap. 18. Ierom y learned writer whose workes are famous throughout the world, flourished about this time. Ierome catalog. Ab Tritem. Ruffinus priest of Aquileia, one that was at great variance with Ierom, wrote manie notable volumes: he was a great translator of Greeke writers. Gennad. catalog. Augustine b. of Hippo in Africke, wrote sundrie excellent bookes. Gennadius suspecteth his opiniō touching the resurrection of vntimely births. Gennad. catal.	Ghost was said to be of one substance with the Father and the Sonne. tom. 1. concil. A Councell was called at Illyrium by Valentinianus where the truth in the blessed Trinitie was confessed. Theod. lib. 4. ca. 7. 8. 9. A Councell held at Rome by Damasus and Peter b. of Alexandria, where the heretic of Apollinaris was condemned. Ruff. lib. 2. cap. 1. A Councell held at Aquileia condemned Palladius and Secundianus the Arians tom. 1. concil.	Praxillus Theodoret. lib. 5. cap. 38.	Flavianus was chosen bishop of Antioch, & continued to the time of Arcadius Socrat. lib. 6. cap. 1. Ruff. lib. 2. cap. 21.	Lucius an Arian ouer the Arians Socr. lib. 4. cap. 16.	Antidicomari were hereticks which impugned the virginie of Marie, laying, that after the birth of Christ, Ioseph did know her. Aug. lib. de hazrel. Epiphani hazrel. 78. Collyridians were hereticks which worshipped the Virgine Marie. Epiphanius in discourting of this heretic, inuueyth against images, and worshipping of Saints & Angels. Hazrel. 78. 79. Macrangismonites were hereticks which layd, that the Sonne was in the Father as a lesser vessel in a greater. August. lib. de hazrel. Marinus the Arian thought that the Father was a father where there was no sonne. Such as were of this opinion were called Platybians: the reason why is to be seene in Socrates, lib. 5. cap. 22. Euthicus an Eunomia baptizd not in Trinitie, but in the death of Christ. Socr. lib. 5. c. 23. Sileuceni, or Homians of one Sileucus, taught that the substance whereof the world was made, was not made of God, but was coeternal w <sup>th</sup> God: that God maketh not the soule, but Angels of fire and spirit: that euill is sometimes of God, and sometimes of the thing it telleth: that Christ sitteth not in the flesh at the right hand of the Father, but hath his seate in the Sonne: that there was no visible paradise: that Baptisme is not to be received by water: that there shall be no resurrectiō, but the dayly generation of children. August. lib. de hazrel.	

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Ann. Domini.	The Raigne of the Emperors.	The Fathers of the Church.	The Councells.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
	twenty years, and reigned fiftene. <i>Valentinianus</i> was stifled to death.	<i>Nectarius</i> a man of noble linage and profound learning, was chosen biſh. of Conſtantinople by a hundred & fifty biſhops. <i>Socras</i> . lib. 5. cap. 8.	A Councell of a hundred and fiftie biſhops met at Conſtantinople by the commandement of <i>Theodoſius magnus</i> where they confirmed the faith of the Nicen councell, deuided Patriarch-ſhips, decreed that no biſhop ſhould meddle with any thing out of his owne diocelle, and choſe <i>Nectarius</i> biſh. of Conſtantinople. <i>Socras</i> . lib. 5. cap. 8.			<i>Siricius</i> was biſh. of Rome after <i>Damaſus</i> anno Dom. 383. & continued 15. yeares. <i>Proſp.</i> chron. <i>Socras</i> . lib. 7. cap. 9.		<i>Proclitus</i> deny that <i>Chriſt</i> came in the fleſh. <i>Auguſt.</i>
399.	<i>Theodoſius</i> the Emperour who of al the other was moſt famous throughout the world, ſeſticke and died when he had liu'd 60. yeares, and reigned 16. <i>Socras</i> . lib. 5. cap. 2. 11. 24. 25.	This <i>Nectarius</i> baniſhed confeſſion and the ſhunning Prieſt out of ſ church, and to did o- ther Biſhops, be- cauſe that a cer- taine Deacon a- buſed at Con- ſtantinople a graue matron vnder colour of confeſſion. <i>Socras</i> . lib. 5. cap. 19.	The firſt councell held at Valen- tia in France decreed in the time of <i>Siricius</i> biſh. of Rome, that Prieſts ſhould not marie.		<i>Torphyrius</i> was biſh. of Antioch after <i>Flauianus</i> . <i>Socras</i> . lib. 7. cap. 9.			<i>Antihomophites</i> were Monks inhabiting the deſerts of E- gypt, which thought, that God the Father had a body & was like man, theſe liued in the time of <i>Chryſoſtome</i> . an. Dom. 402. They had their original of one <i>Audeus</i> mentioned be- fore in the time of <i>Ch- ſtians</i> . <i>Socras</i> . lib. 6. ca. 7. Hereupon it roſe, that God the Father hath bene painked like an old man with a gray beard.
401.	<i>Arcadius</i> and <i>Honorius</i> the ſons of <i>Theodoſius Magnus</i> ſucceeded their father, the one in the Eaſt, the o- ther in the Weſt. When that <i>Arcadius</i> had reigned 13. yeares with his fa- ther <i>Theodoſius Magnus</i> , & 14. after his deceaſe, he died leaving behind him his ſon <i>Theodoſius iunior</i> of the age of eight yeares to ſucceed him in the Eaſt, <i>Honorius</i> continued ne- uertheleſſe in the Weſt. <i>Socras</i> . lib. 6. cap. 1. 2. 11. 27. ca. 1.	<i>John Chriſtoſtome</i> was biſhop of Conſtantinople after <i>Nectarius</i> anno Dom. 401. of his linage and education is laid downe at large by <i>Socrates</i> . He made Antheims in the Church of Conſtantinople. There was great variance betweene him and <i>Epiphanius</i> , biſh. of Cyprus. It was <i>Theophilus</i> biſh. of Alexandria, that ſet them by the eares. He made a Sermon againſt all wo- men, and was therefore by the procurement of the emperre de- poſed, the peo- ple made ſuch ado, that he was called home a- gain yet was he exiled after- wards and died in baniſhment. an. Do. 412. <i>Socras</i> . lib. 6. ca. 2. 3. 9. 14.	A Councell held at Valen- tia in France decreed in the time of <i>Arcadius</i> decreed, that Prieſts ſhould marie. tom. 1. con. A Councell held at Bur- deux in Gaſ- coigne condemned <i>Prif- cillianus</i> the Spaniard for his heretick opinion. <i>Proſp.</i> chron. There was a Councell held at Chalcedon where <i>Chry- ſoſtome</i> was			<i>Anaſtaſius</i> was biſh. of Rome after <i>Siricius</i> . ann. Do. 401. & gouerned three yeares. <i>Proſp.</i> chron. <i>Socras</i> . lib. 7. cap. 9.	<i>Theophilus</i> was biſh. of Alexandria after <i>Timothe</i> , for feare of his life he yeelded vnto the heretic of the <i>Antichroponomophites</i> a- gainſt which he wrote a nota- ble booke, as <i>Genna- dius</i> repor- teth of him. It was he that made <i>Chryſoſtome</i> & <i>Epiphanius</i> deadly foes, he was a ſpite- full man all his life time, & in the end di- ed of a le- thargie. <i>Socras</i> . lib. 9. ca. 1. 7. 9. li. 7. cap. 7. <i>Gennad.</i> catal. vir. illuſtr.	<i>Agathis</i> were he- reticks which offered water in the Sacramēt in ſtead of wine. <i>Auguſt.</i> lib. de hazel. <i>Prifcillianus</i> a Spaniard maintained the opiniō of <i>Gnoſticis</i> , <i>Manicheis</i> , and <i>Sabellius</i> : being condemned by the Councell of Bur- deux he appealed vnto <i>Maximus</i> the ſur- ping Emperour, who found him an heretick and beheaded him. <i>Proſp.</i> chron. He ſayd the ſoule was of one ſubſtance with God, and came down from heauen to endure vo- luntarie conflicts. He ſayd, that mans actions were gouerned by the

Anno Do. mii	The range of the Em- perors.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexan- dria.	The Hereticks.
		Epiphanius b. of Cyprus flourished in the time of Arcadius. He was at deadly enmitie with Chrysostome the worker of all that mischief was Theophilus bishop of Alexandria. He came from Constantia in Cyprus, to Constantinople, celebrated the Communion, gaue Orders without the licence of John the Bishop, therein to gratifie Theophilus.	condemned of Ispite, and for no other crime. Socr. lib. 6. cap. 14. A Council was called at Cyprus by Epiphanius, where through the Ispite of Theophilus b. of Alexandria the books of Origen were condemned. Socrat. lib. 6. ca. 9. Theophilus called a Council at Alexandria, and condemned of malice he bare unto certaine Monks, the books of Origen. Socrat. lib. 6. cap. 9. A Council held at Carthage, called the 2. decreed, that priests should not marrie. tom. 1. concil.	Iuuenalis b. of Jerusalem after Praxinus, he was at the Council of Ephelus, and condemned Nestorius the heretike. ann. 435. Socrat. lib. 7. cap. 3. he was also at the council of Chalcedon, in the time of Maritima. E. uag. lib. 2. cap. 4.	Theodotus was b. of Antioch after Alexander. Theodor. lib. 5. cap. 38.	Innocentius was b. of Rome after Anastasius An. Dom. 401. where he continued 15. yeares. Prosp. chron. Socrat. lib. 7. cap. 9. This Innocentius wrote vnto Chrysostome and to the cleargie of Constantinople. Socr. lib. 8. cap. 26.	flourished. He condemned the eating of flesh, he parted married couples referring the creation of the flesh, not to God, but to wicked Angels. He allowed of the Scriptures called Apocrypha. Vnto euery of his followers he said: <i>fura potura, sectatum prodere uolui.</i> Aug. lib. de heret.	Patricius a Bottaine & a monk of Bangor, wrote notable bookes as Gemadius said, before he fell into heretic: his heresies were these: that man without the grace of God was able to fulfill all the commandements of God: that man had free will: that the grace of God was given vnto vs according to our merites: that the iust haue no sinne in this life: that children haue no original sinne: that Adam should haue died if he had not sinned. Aug. lib. de heret. Volidior.
404.		Chrysostome said vnto Epiphanius againe: and I hope thou shalt neuer come aliue into thy country. The truth is, it fell out so to both: Epiphanius dyed by the way, & Chrysostome in exile. Socrat. lib. 6. cap. 9. 11. 13. Theodosius b. of Scythia reprehended Epiphanius for condemning rashly the bookes of Origen. Socrat. lib. 6. cap. 11. Eusebius Syrus liued about this time. His bookes were thought to be notable, that they were read in the Church. Jerom. catalog.	Another council held at Carthage called the third, decreed, that the cleargie, in their yeares of discretion should either marrie, or vow chastitie, that the chiefe Bishop should not be called the prince of priests, or highest priest, but onely the Bishop of the chiefe sea. tom. 1. concil.	A Coucel held at Hippo, Anno Dom. 417. decreed, that Bishops and Priests should looke well vnto their owne children: that no Bishop shold appeale ouer sea: that the bishop of the head sea shold not be called the chiefe priest: that no Scripture be read in y church but canonical. tom. 1. concil.			Coluthiani were hereticks which said that the euill which is to be called in respect of vs to wit, the euill of punishment, crotle, and vexation, proceeded not from God. Aug. lib. de heret. Iovinianus a monk taught with the Stoicks, that all sinnes were equall: that man had no sinne after baptism: that fasting was to no purpose, that Mari was no virgin when she was deflowered. Aug. lib. de heret. Hieronimus said, that Mari was a Virgine when Christ was borne: yet afterwards to haue borne the brethren of Christ. Aug. lib. Genad. catalog. vir. illust.	



Anno Domini.	The reigns of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
412.	Theodosius the younger, being left of the age of 8. years, succeeded his father in the Eastern Empire. Though he was yet governed by the empire wisely by the means of Ambrose a pious and virtuous man, his manner of living are set forth at large in Sacrat's historie. When that Honorius was slain in the battell betweene the Romanes & the Persians, he proclaimed Valentinian the younger Emperor of Rome, and gave him Eudoxia his daughter to manage, but he was slain by the fouldeas of Aetius. Theodosius in his life time detested all hereticks, and made a lawe, wherein he condemned Nestorius. He reigned 38. years and then died Anno Dom 450. Sacrat lib. 7. ca. 12. 23. 24. Enag. lib. 1. cap. 12. 22.	Gregory a Spaniard & a learned historiographer, flourished about this time. Genad. He wrote into Augustine, & August never to him a name. Prudentius a b. of Alpes, and the discip. of St. August. wrote upon holy scripture. Gif. er. Johannes Cassianus the deacon of Chy stone lived about this time Genad. catalog. Ambrose, of Amida was famous for his godly acts in the daies of Theodosius. He pitted the Persia captives which the Romanes had takē, & lamented to see them perisn for want of food. He called his cleargie & laid thus to them: Our Lord hath no need either of pottingers or of cups: for he neither eateth nor drinketh, &c. He perswaded them so, that he sold the treasure, redeemed the prisoners, and redeemed the captives, Sacrat lib. 7. cap. 21. Isidorus a Pelagian, was of great fame in the daies of Cyril, and wrote a book vnto him. Enag. lib. 1. ca. 15.	The 4. and 5. council of Carthage laid downe the election and office of Clergie in 6. tom. 1. concil. The Council held at Taurinū at the foot of y <sup>e</sup> Alpes, was held for the reforma- tion of the clergy tom. 1. concil. The council of Malta condemned the Pelagians & Donatists, & concluded that all men were sinners, that the grace of God was giue to the fulfilling of the law, that infants were to be baptized, to. 1. cōc. A council held at Telene in the time of Zosimus thrust vpon the clergie vowed chastite, which strictus had first commanded. tom. 1. concil. The 6. council of Carthage ratified the canons of the Nicene council, tom. 1. concil. The 7. council of Carthage laid down what kind of men were fit to beare witness against the clergie, to. 1. cōc. A council was held in Africke, where all the provinces came together in the time of Bonifacius & Celestinus, where they condemned Pelagius, & decreed, that no bishop should be called the	Iohn was b. of Antioch after Theodotus: he was at great variance with Cyrillus, of Alexandria, but they were immediately reconciled: he was at the council of Ephesus, and condemned Nestorius. Sacrat lib. 7. cap. 23. Enag. lib. 1. cap. 5. 6. Genad. catalog.	Zosimus was b. of Rome after Innocentius Anno Dom. 418. and continued two yeares Prosp. chro. Sacrat. lib. 7. cap. 11. Bonifacius was b. of Rome after Zosimus three yeares & nine moneths. Sacrat. lib. 7. cap. 11. Celestinus was bishop of Rome after Bonifacius. Anno Dom. 425. & continued 9. yeares Sacrat. lib. 7. cap. 11. Prosp. chro. This Celestinus sent Palladius to be bishop of the Scots. In the time of Celestinus faith Sacrat, the bishop of Rome passing the bounds of his priestly order, presumed to challenge vnto himselfe secular power and authoritie lib. 7. cap. 11.	Cyrillus succeeded Theophilus in the see of Alexandria, and withal he challenged to himselfe more authoritie then euer any other bishop had before him. From that time forth besides the oversight & rule of his cleargie and ecclesiasticall affaires, the bishop of Alexandria tooke also the government of temporall matters. He banished all the lewes out of Alexandria for murthering of the Christians, he condemned Nestorius in the council of Ephesus. Sacrat. lib. 7. cap. 7. 13 33.	Rhetorius was of a wonderfull vaine opinion. He thought that all hereticks walked a right and maintained the truth. Aug. lib. de hare. Paterniani were hereticks which thought, that the neather parts of mans bodie were made not by God, but by the diuells, & therefore yielded all those parts vnto all beaulyte. Some called thele men Perustianos. Aug. lib. Tertullianus were hereticks which denied second marriages, and said, that the soules of wicked men became diuels after their departure out of this life, and that the soule is continued by going from one into another as much as to say, by carnall descent and succession. Aug. lib. Nestorius the heretike, by birth a Germane, yet priest of Antioch, was sent for by Theodosius to Constantinople, and there made bishop. For his crueltye he was called a firebrad, he brought from Antioch a priest in his coparie, whose name was Anasiasus, which taught in the Church that Marie was not to be called the mother of God, whome he defended, & auoided, as Sacrat's faith. this clause, the mother or bearing of God as a hugge or fraying ghost: yet he proceeded in spite, & being called to the council of Ephesus, he denied that Christ was God, and seeing that there role great stirre thereof, he seemed to repent, but the council deposed and	
425.								

Anno Domini.	The reigns of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
434.		Synefius b. of Cyrene an eloquent man and a profound Philosopher flourished in the time of Theodosius. <i>Enag.</i> lib. 1. cap. 15. Prudentius & Sedulius christiā Poets lived about this time <i>Genad. catal.</i> Prosper Aquitanicus one that wrote many notable tractes, whole sentences are to be seene among Augustines works, flourished in the raigne of Theodosius. He wrote also a notable chronography. <i>Genad.</i> Symeon a religious man in the time of Dominus b. of Antioch was the author of a strange kind of lite. He liued many yeares in a pillar. He was knowne to be a godly man. <i>Enag.</i> lib. 1. cap. 12. lib. 2. cap. 10. Socrates Scholasticus which continued in seuen bookes the ecclesiastical historie of Eusebius Pamphilus from Constantinus Magnus vnto the better part of Theodosius junior his raigne, was about this time of great fame throughout all Greece.	head of all priests, that no appeale should be made out of Africke to any other bishop, &c. to. 1. conc. A general council called at Ephesus, Ann. Dom. 434. ( <i>Prosp.</i> chro.) of 200. bishops where Nestorius the heretike was condemned. <i>Sacra.</i> lib. 7. cap. 33. <i>Enag.</i> li 1. ca. 4. A Council was held at Rhegium for the redreffe of ecclesiastical matters, tom. 1. concil. A Council was called at Rome by Valentinianus the younger, where Sixtus the b. purged himselfe of certaine crimes that were laid to his charge. Sixtus called a council at Rome to examine the doings of Polychronius b. of Ierusalem, tom. 1. concil. The council of Agatha decreed that none should be made priest, afore he were 30. yeares old, that y <sup>e</sup> cleargie should weare such attire as became their profession, with many other constitutions, tom. 1. conc. The 1 & 2. council held at Orange decreed among other things, that such as fled to sanctuaries should be aided: cōdē-		Celestinus sent Patricke a Brittain borne into Ireland, who preached there 40. yeares. <i>Fluor. chro.</i>		banished him vnto Oatis, God winked not at his impietie, but plagued him diuersly from aboue, his tongue was eaten vp of wormes, and to he died. <i>Sacra.</i> lib. 7. ca. 22. 13. 29. <i>Enag.</i> lib. 1. ca. 23. 7. Abetile were hereticks about Hippo in Africke, so called of Abithelonne of Adam: wises they abhorred, yet liued they not without. Men and women vnder colour of chastite liued in one house, and to be their here they would always adopt one or other of their neighbours children. <i>An. 431.</i> A sect of hereticks, the first authors name is not knowne, said, that after the resurrection this world should not be changed, but remaine still as it doth, contrarie to the Scripture, which saith, there shall be a new heauen and a new earth. <i>Aug.</i> Another sect went alwaies barefoote, not for the affliction of the bodie, but because they understood fondly certaynes places of the Scripture. <i>Aug.</i> Another sect would neuer cate meate with men. They took the holy Ghost for a creature. <i>Aug.</i> Another heretike said, that the diuinitie of Christ forroved, when his naked bodie was nailed to the tree. <i>Aug.</i> Another there was which said, that God was of three parts, the Father, the Sonne, and the holy Ghost, calling them all not absolute persons, but parts of one. <i>Aug.</i>	
435.	In the raigne of this Theodosius the Britains sent for the Saxons out of Germanie to assist them against the Scots and Picts, Vortiger the King entertained them, reasoned with them of their faith, found them Painims, that they worshipped Saturne, Iupiter, and Mercury whome they called Woden, and in the honour of him Wodensday, that is, Wednesday. They worshipped also Venus, whome they called Freia, thereof cometh Friday. These Saxons when they together with the Brittaines had foiled the Scots and Picts, traitorously fell vpon their owne maisters the Brittaines, and draue them to the mountaines, and called them after their countrey language Wallmen, that is, Strangers, Flor. histor. Funcius, Polydor. Virgil. Beda lib. de temporum ratione.		I find tom. 1. concil. That in the time of Sixtus b. of Rome, there was one Polychronius b. of Ierusalem a very short while, and deposed in a council held at Rome for Simonie and extortion: but other writers make no mention of him, and say that from Theodosius the Emperor, Innocentius was b. of Antioch after Iohn. <i>Enag.</i> lib. 1. cap. 10. Domnus was b. of Antioch after Iohn. <i>Enag.</i> lib. 1. cap. 10. Sixtus the third was bishop of Rome after Celestinus, Anno Dom. 435. and continued 8. yeares. <i>Prosp.</i> chro. One Basilus laid diuers crimes to his charge, so that he called a council & purged himselfe. tom. 1. concil. <i>Genad.</i> catalog.					

Anno Domini	The raigue of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
413.		<i>Theodore</i> b. of Cyrus wrote about this time the Ecclesiasticall historie comprising a hundred and five years. <i>Sozomenus</i> wrote the Ecclesiasticall historie from <i>Constantinus Magnus</i> vnto the raigue of <i>Theodosius iunior</i> . <i>Maximus</i> b. of Taurinum one that wrote many notable tractes liued about this time. <i>Genad.</i> catalog.	ned Free-will & grace of merits tom. 1. concil. The 1. and 2. Councils held at Vasto, in the time of <i>Theodosius</i> decreed, that in such Churches where Preachers were not, Deacons should reade Homilies. tom. 1. concil. A Council held at Carpentracre decreed, that the Bishop should not poule the parishes. tom. 1. concil. The 3. Council of Arleat decreed, that no Deacon should be made before he were 25. yere old, no Priest before 30. years tom. 1. concil. A prouinciall Council was held at Constantinople, where <i>Eutyches</i> was condemned. <i>Euag.</i> lib. 1. cap. 9. An hereticall Council held at Ephesus, where by the meanes of <i>Dioscorus</i> b. of Alexandria, <i>Eutyches</i> the heretike was restored. <i>Euag.</i> lib. 1. cap. 10. A Council of 630. Bishops was held at Chalcedon by the commaundement of <i>Martianus</i> , where <i>Dioscorus</i> b. of Alexandria was depofed, <i>Nestorius</i> , <i>Eutyches</i> , & <i>Macedonius</i> condemned. <i>Euag.</i> lib. 2. cap. 10.			<i>Leo</i> was b. of Rome after <i>Sixtus</i> Anno Do. 443. where he continued 21. years. <i>Prosper.</i> chron. <i>Palmer.</i> <i>Euagr.</i> lib. 1. ca. 10. He died in the time of the Emperour <i>Leo</i> and <i>Maiorianus</i> . <i>Genad.</i> catalog.	<i>Dioscorus</i> was b. of Alexandria after <i>Cyril</i> , he was of <i>Nestorius</i> opinion, and depofed by the Council of Constantinople. He was also of <i>Eutyches</i> opinion, and depofed by the Council of Chalcedon. <i>Euagr.</i> lib. 1. cap. 10. lib. 2. cap. 5. <i>Proterius</i> was b. of Alexandria after the Council had depofed <i>Dioscorus</i> , he was a godly man, yet a soldier ran him through with a naked sword vpon Easter day, and the seditious persons after his death burned him to ashes. <i>Euagr.</i> lib. 2. cap. 5. 8.	Some Hereticks said that the water was not made by God, but was alwaies coeternall with him. <i>Aug.</i> 8. Some said, that the bodie and not the soule was the image of God. <i>Aug.</i> 8. Others said, that the soules of wicked men were turned into diuels, and to euery sort of beaues correspondent to their merits. <i>Aug.</i> 8. Some said, that when <i>Christ</i> went to hel, all the vnfaithfull beleued and were deliuered. <i>Aug.</i> 8. Other say, that <i>Christ</i> was alwaies with the Father, but not alwaies a Sonne. <i>Aug.</i> 8. <i>Eutyches</i> maintained the opinions of <i>Nestorius</i> , and said that our Lord consisted of two natures, before the diuinitie was coupled with the humantie, but after the vniuing of them to be of one nature, and that the bodie of <i>Christ</i> was not of one substance with ours. The council of Constantinople depofed him, but hee appealed vnto <i>Theodosius</i> , and procured the Council of Ephesus to be summoned, where <i>Dioscorus</i> the Heretike restored him. <i>Euagr.</i> lib. 1. cap. 9. This <i>Eutyches</i> being condemned in the Council of Chalcedon brake out into these words. This is the faith that I was baptized in, this is the faith which I haue lea-
450.	<i>Martianus</i> a Thracian succeeded <i>Theodosius iunior</i> in the eastern Empire. He was one that behaued himself vertuously towards God & man. He reigned 7. years and then dyed. <i>Euag.</i> lib. 1. cap. 2. lib. 2. ca. 18.	<i>Genadius</i> a learned Writer, the author of the Catalogue of famous men which is found among <i>Jeromes</i> workes, flourished about this time.	was by the idle Monkes made b. of <i>Junenals</i> , but <i>Martianus</i> the Emperor depofed him, and restored the other. <i>Euagr.</i> lib. 2. cap. 5. lib. 3. cap. 6.					ned of the fathers and in this faith will I die. tom. 2. concil. <i>Dioscorus</i> b. of Alexandria was an Eutychian, <i>Euagr.</i> <i>Timotheus</i> an hereticall bishop.

Anno Domini.	The raigue of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
458.	<p><i>Maximus</i> in his time was Emperor of Rome after <i>Valentinianus</i> death 70. daies, but <i>Genetrichus</i> king of the Vándals took Rome, toare <i>Maximus</i> in peeces, threw his carkasse into Tibris, &amp; went back to Carthage.</p> <p><i>Audius</i> was Emperor after <i>Maximus</i> eight moneths.</p> <p><i>Maiorano</i> was Emper- ror of Rome in the end of <i>Martianus</i>, &amp; the beginning of <i>Leo</i>, where he reigned 4. years. But <i>Seuerus</i> dispatched him &amp; took his roome himselfe. <i>Euagr.</i> lib. 2. cap. 7.</p> <p><i>Palmer.</i> chr. <i>Leo</i> was Emper- ror in the East after <i>Martianus</i>. He wrote vnto <i>Anatolius</i> b. of Constantinople for to examine the sturre risen at Alexandria about the murdering of <i>Proterius</i>, &amp; the elec- tion of <i>Timotheus</i>. He gouerned 17. years &amp; depofed himself placing in his roome <i>Leo</i> the sonne of his daughter <i>Ariadne</i> and of <i>Zeno</i>: but this younger <i>Leo</i> died im- mediatly &amp; <i>Zeno</i></p>	<p><i>Johannes Damascanus</i> a learned writer wrote against the Arians. <i>Pantal.</i></p> <p><i>Anatolius</i> b. of Constanti- nople flouri- shed in the dayes of <i>Leo</i>. <i>Euagr.</i></p> <p><i>Paulinus</i> b. of Nola in I- talie was of great fame about this time, he gaue all his sub- stance to re- deme cap- tiues &amp; poore prisoners. <i>Palmer.</i> chro- nic.</p>	<p>A counsell held at Venice about this time de- creed, that no cleargie men should wander fro one diocesse to another with- out dissimilare letters: that they should not be at wedding din- ners, daunces, &amp; hearing of wan- ton sonnets: that throughout the same prouince, they obserue one maner of diuine seruice. tom. 2. concil.</p> <p>A counsell was called at Tours in Fraunce for the reformation of Ecclesiasticall matters. tom. 2. concil.</p> <p>A counsell held at Rome in the time of <i>Hilarius</i> confirmed the Nicen Creed, that such as had canonically im- pediments were not to be made Priests. tom. 2. concil.</p>		<p><i>Martyrius</i> b. of An- tioch. <i>Ni- ceph.</i> <i>Theodore.</i> collect.</p> <p><i>Julianus</i> b. of Antioch <i>Nicephor.</i> <i>Theodore.</i> collect.</p>	<p><i>Hilarius</i> was b. of Rome after <i>Leo</i>. An. Dom. 464. &amp; continued 6. years. <i>Pal- mer.</i> chron. <i>Anton.</i> chron.</p>	<p><i>Timotheus</i> <i>Æ- luqua</i> a Monk was by the se- ditionous per- sons made b. of Alexandria while <i>Prote- rius</i> liued, he was of <i>Apollinarius</i> opinio &amp; immediat- ly depofed by <i>Leo</i>. <i>Euagr.</i> lib. 2. cap. 8. 11. he went about the Monkes lodgings in the night time &amp; cried like a spirit, that they should chuse <i>Timotheus</i> <i>Æ- luqua</i> to their bishop, mean- ing himselfe <i>Theod.</i> collect.</p> <p><i>Timotheus</i> <i>Ba- silicus</i>, other- wise called <i>Salustolus</i> was b. of A- lexandria af- ter the exile of his prede- cessor. <i>Euagr.</i> lib. 2. cap. 11. but he was banished not long after.</p>	<p>ned of the fathers and in this faith will I die. tom. 2. concil.</p> <p><i>Dioscorus</i> b. of Ale- xandria was an Eu- tychian, <i>Euagr.</i> <i>Timotheus</i> an he- reticall bishop.</p> <p><i>Acephali</i> were a confute multi- tude of Hereticks without a head which reuled the counsell of Chal- cedon, and said that <i>Christ</i> had but one nature. <i>Palmer.</i> chroa.</p>

Anno Domini.	The vaine of the Emperors.	The Fathers of the Church.	The Cōsels.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
458.	his father ruled the empire alone. <i>Euag. lib. 2. cap. 8. 9. 17.</i>				<i>Basilus b. of Antioch Euag. lib. 2. cap. 10.</i>			
<i>Arthur king of Brittain, a noble &amp; valiant Prince, is said about this time to be of great fame throughout the west parts of the world. After Aurelius Ambrosius, &amp; Uterpandrago, He quitted him selfe of the Saxons. He subdued Ireland and the Isles of Orcaides, also Holland, and Gutland. He oucranne all Fraunce. He slue at Augulfo Darius Lucius a Consul, and Generall of the Romaine armie. He determined to sefe Rome, but hearing of the treasie of Mor-dred, he hastened home, slue Mordred, and there receiued his death wound. He lyeth buried at Glasten-borie. Flor. hist.</i>	<i>Seuerus was Empe- rour of the west, and abode at Ra- uenna after Ma- ximus foure yeares. Palmer. chron. Antemius was sent from Leo to be Emperour of Rome, where he continued siue yeares. Euag. lib. 2. cap. 16. Olynbius was Emperor 7. mo- neths. Glycerius was Emperour siue yeares, whome Nepos depofed. Nepos was Em- peror of Rome 56. dayes, whom Orestes depofed. Orestes made Au- gustus his son Emperor. Augustulus the sonne of Orestes, raigned one yeare, he was the last Emperour of Rome of the thou- sand and three hundred yeares since the raigne of Romulus. Through sedition and ciuil wars it fell out that the Empire came to nought. Many raigned in the west of equall authoritie. Odoacer that succeeded Augustulus, would not call him selfe Emperour but King. There was no Emperour of the West the space of 330. yeares aflore the yeare of our Lord eight hundred, when Carolus Magnus king of Fraunce was by Leo the third of that name, b. of Rome crowned Emperour. From that time the Emperours of the West, were called the Emperors of Ger- manic. Euag. lib. 2. cap. 16. Matth. Palmer. chron.</i>			<i>Anastasius was b. of Ierusalem after Iuue- nalis. One as it is re- ported, that sub- scribed vn- to the con- demnation of the cou- cell of Chalcedon for feare of Basiliscus. Euag. lib. 3. cap. 9.</i>	<i>Peter Enap- heus b. of An- tioch. He was an heretike &amp; condemned the counsell of Chalcedo. He was after- wards depo- sed by Zeno the Emperour. Euag. lib. 3. cap. 5. 8.</i>	<i>Simplicius was b. of Rome af- ter Hilarius Ann. Dom. 470. where he conti- nued 15. yeares: he wrote vnto Zeno the Emperor, and Zeno vnto him against tou- ching John b. of Anti- och that was depo- sed. Palm. chronic. Euag. lib. 3. cap. 15.</i>	<i>Timotheus A- lexandrus was called from ex- ile, where he had bene 18. yeares by Ba- siliscus the ty- rant, and re- stored to the sea of Alexan- dria. He ac- cused the coun- sell of Chalcedon. Zeno purposed to persecute him, but see- ing that he was an old man, he let him alone, &amp; shortly after he died. Euag. lib. 3. cap. 4. 6. 11. Peter Magnus was made b. of Antioch after the de- cease of Ti- motheus A- lexandrus, but Zeno was offended with it, and thrust him out. Euag. lib. 3. cap. 11.</i>	<i>Peter Chaps- b. of Antioch was an Eury- chian, he accus- sed the coun- sell of Chalcedon troubled all egypt, and set religious m- by the eares. Euag. lib. 3. cap. 17. 22. Idle Mon- within the pr- uince of Alex- dria, fell to the heresie of Eu- tyches, and to remile the cou- cell of Chalce- don. Euag. lib. 3. cap. 17.</i>
475.	<i>Zeno succeeded Leo in the Empire, a vic- ked and a beastly ty- uer. Basiliscus the ty- rant ouercame him, became Emperour 2. yeares, and pro- claymed his sonne</i>	<i>Letus a lear- ned man, was burned by Honorius the Arian. Anton. chron.</i>			<i>Stewan b. of Antioch after the depositiō of Peter: but the Antiochi- as dispatched him with a cruell death. Euag. lib. 3. cap. 10.</i>			<i>Petrus Mag- nus b. of Alexan- dria was an heretike Euag.</i>

Anno Domini.	The Raigne of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretikes.
485.	Marcus Cæsar. This Basiliscus sent letters every where, and condemned in them the council of Chalcedon. But he was faine by reason of the schisme that arose therof at Constantinople to call in his letters, and not long after Zeno came with great power, and ouerthrew him, slue him, his wife and children. This Zeno raigned 17. yeares, and died of the falling sicknes. <i>Euag. lib. 2. cap. 17. lib. 3. cap. 1. 3. 4. 7. 8. 29.</i>	Dionysius with Maiorica her sonne suffered infinite torments for the faith in Christ. <i>Anton. chron. Iulgentius florished about this time. Palmer. chron. Hesychius wrote a learned Commentarie vpon Leuiticus. Conrad. Lycost.</i>	A councill held at Tarraco in Spaine in the time of Felix, laid downe certaine Canons for the reformation of the clergy. tom. 2. concil. All the bishops of Africk came together by the commaundement of Honoricus the Arian, where his heretic was confirmed, and 444. godly bishops exiled. <i>Anton. chron. part. 2. tit. 11.</i>	Mariyrius was bishop of Ierusalem after Anastasius. <i>Euag. lib. 3. cap. 16.</i>	Calandio was b. of Antioch after the death of Stephen: he accused both the letters of Basiliscus and of Timothee. <i>Euag. lib. 3. cap. 10. Petrus Craspeus after the deace of Calandio was restored vnto the bishopricke. Euag. lib. 3. cap. 16. Palladius was b. of Antioch after Petrus. <i>Euag. lib. 3. cap. 23.</i></i>	Felix the 2. of that name was b. of Rome after Simplicius an Anno 485. where he continued 9. yeares. <i>Euag. lib. 3. cap. 18. 1. 9. 10. Anton. chron.</i>	Taluthens <i>Euphrosius</i> by Zeno called from exile, & restored to his bishopricke. <i>Euag. lib. 3. cap. 11. Iohn succeeded Timothee, he made sute in his predecessors dayes, that the Emperour would graunt him the non paying of the next incumbent, &amp; swore he would not take it himselfe: whē the sea was void, he gaue the electors inome, forgoth his oath, and became bishop himselfe, therefore the Emperour deposed him. <i>Euag. lib. 3. cap. 12.</i></i>	Honoricus king of the Vandals, was an Arian, & exiled 334. bishops Honor. catalog heret. But saith Anton. cluon. He exiled of the cleargie and laitie, to the number of 4975. persons. <i>Euag. lib. 4. ca. 14.</i> The East churches were wonderfully infected, and at great dissentio about the heretics of Nestorius Eutiches, and Dioscorus. <i>Euag. lib. 3. cap. 31.</i>
491.	Anastasia succeeded Zeno in the Empire. He tooke not onely the Empire after him, but also his wife. While he saw the great sedition that raigned in the church he called the people together, and told them he would be Emperour no longer, but the people seeing this, quieted themselves, requested him to continue their Emperour, so he did and died shortly after when he had raigned 27. yeares, three months, and three dayes. <i>Euag. lib. 3. cap. 29. 44.</i>	Egeppus a great Diuine, florished about this time. <i>Sabel.</i>  Boetius a christian Philosopher endured great persecution vnder Theodorica the Arian. <i>Volat.</i>	A Synod of 70. b. was called together at Rome by Gelasius, where the Canonically Scriptures were cleared from such as were Apocrypha. tom. 2. concil. A Synod met at Epauinis & decreed, that no cleargie man should either hunt or haue: that throughout the province such diuine seruice as the Metropolitane liked of, should be retained, to a. conc.	Salustius was b. of Ierusalem after Mariyrius. <i>Euag. lib. 3. ca. 30.</i>	Flauianus was b. of Antioch after Palladius, but Anastasius the Emperour deposed him for sedition. <i>Euag. lib. 3. cap. 33. 30. 31.</i>	Gelasius was b. of Rome after Felix. Anno Do. 394 where he continued 4. year. tom. 2. concil.	Petrus Mogus is againe restored by Zeno, vpon condition that he will renounce his heretic. <i>Euag. lib. 3. cap. 12.</i>  Athanasius succeeded Peter in the bishopricke of Alexandria. <i>Euag. lib. 3. cap. 13.</i>	The monks of Constantinople were heretikes of Eutiches opinion. <i>Euag. lib. 3. cap. 31.</i> Certaine Athanikes were found at Rome in the time of Gelasius: they were banished & their books burnt to ashes. <i>Palmer. chron.</i> The monks of Syria were heretikes, came in a heate to Antioch, made there an insurrection, so that a great number of the in stead of earth were buried in the river Orontes. <i>Euag. lib. 3. ca. 31.</i>

Anno Domini.	The reign of the Emperors.	The Fathers of the Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Hereticks.
	some do write of him, that he should command not a Trinitie, but a quaternitie to be worshipped, and therefore was smitten with a thunderbolt, and so died. P. diac. Blond.	Remigius a bishop of Fraunce flourished about this time. Volu.	A council held at Rauenna in presence of Theodorius debated the schisme that rose about the election of a b. of Rome, and chose Symachus Palmer. chron. Sixe synods were held at Rome in the time of Symachus, touching the election of a b. of Rome, and the preferuon of Church goods. tom. 2. concil. A council held at Ilerda in Spaine, decreed that such as sue the child in the wombe with potions & simperfaues should be banished the Communion the space of 7. yeares, that clergie men being damned should purge the felues tom. 2. concil. A council held at Valentia in Spaine decreed that the Gospel should be read after the Epistle tom. 2. concil. A council held at Aurelia in the time of Hormisdas decreed, that Lent should be solemnly kept before Easter, the Rogation weeke with the Ember dayes about the ascensio, tom. 2. concil. A council held at Gerunda in Spain decreed, that euery province should obserue one order of diuine seruice	Helias was b. of Ierusalem after Salustius Euag. lib. 4. cap. 36.	Seuerus was b. of Antioch after the deposition of Flavianus. Before he was priest he was a counsellor & pleaded law at Berytus: after he was made Bishop he fell into the heresie of Eutyches. Euag. lib. 3. cap. 33. 34	Hormisdas was b. of Rome after Symachus anno Dom. 516. where he continued 9. yeares. Anto. chro.	Symachus was b. of Rome after Anastasius 15. yeares to. 2. concil.	Olympius an Arian bishop as he bained him selfe at Carthage, and blasphemed the blessed Trinitie, was suddenly smitten fro heauen with 3. firebrands and burned quicke, Palmer. chron. Seuerus bishop of Antioch was of Eutyches opinion. Iulianus the Emperor in the 1. yere of his reigne caused his tounge to be pulled out of his mouth, because he reuiled the council of Chalcedon, & preached railing sermons. Euag. lib. 4. cap. 4. Dentorius an Arian b. of Constantinople as he baptized one Barbas he vied this forme: I baptize Barbas in the name of the Father, through the Sonne, in the holy Ghost. Thoud. collect.
519.	Iulianus a Thracian succeeded Anastasius, he fauored the council of Chalcedon. He dispatched through wiles a great number of tyrants whom he suspected. When he had reigned 8. yeares, nine moneths, and three dayes, he proclaimed Iulianus his fellow Emperour, with him foure moneths, the died. Euag. lib. 4. cap. 1. 2. 3. 9.	Brigida a maide, whose reculations are at this day extant, flourished about this time. Palm. chron.	A council held at Valentia in Spaine decreed that the Gospel should be read after the Epistle tom. 2. concil. A council held at Aurelia in the time of Hormisdas decreed, that Lent should be solemnly kept before Easter, the Rogation weeke with the Ember dayes about the ascensio, tom. 2. concil. A council held at Gerunda in Spain decreed, that euery province should obserue one order of diuine seruice	Petrus b. of Ierusalem after Helias. Euag. lib. 4. cap. 36 the general council held at Constantinople wrote vnto him what they had done. tom. 2. concil.	Paulus was b. of Antioch after Seuerus. Euag. lib. 4. cap. 4. Eusebius succeeded Paulus, he died in the earthquake which was at Antioch the 7. yere of Iulianus. Euag. lib. 4. cap. 4. 5.	John succeeded the former Iohn. Euag. lib. 3. ca. 23.	Theodosius was b. of Alexandria after Iohn, Iulianus deposed him for maintaining the heresie of Eutyches. Euag. lib. 4. ca. 9. 11. 36.	<i>Benedictus the first founder of the order commonly called S. Benedict's dyed, Iohn Volaterr. li. 21. Anno Dom. 518 He was the first and the only deuiser of a seuerall trade of liues with in the first 600. yeares after Christ: and because he presumed to inuent a new way which at the godly Fathers before him neuer thought of I laid him here down for a schismaticke. &amp; conched him in the catalogue of hereticks.</i>

Anno Domini.	The reign of the Emperours.	The Fathers of the Church.	The Councils.	The Bishops of Ierusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Heretiques.
525.			that baptism should be ministred only at Easter & Whitsontide and at other times if needfull so required: that the Lords prayer should be said at morning & euening prayer. to 2. concil. A Council held at Cæsar Augusta accused Iulianus as received the Sacrament & ate it not in the church. tom. 2. concil. The 2. council held at Toledo decreed, that all what fouer the cleargie held <i>de iure</i> should returne vnto the Church after their decease. to 2. concil. In the time of Iohn 2. b. of Rome. A general council was called at Constantinople in the 27. yere of Iulianus the Emperor, & in the time of Vigilius b. of Rome where they condemned the heresies of Anthimus b. of Constantinople, Seuerus b. of Antioch, Peter Caspian, Theodorus and Zonaras: they allowed the 4. former general councils: decreed that Marie should be called the mother of God & condemned Origen. tom. 2. concil. Euag. lib. 4. cap. 37. A 2. and 3. council held at Aurelia laid downe many godly decrees. to 2. concil. The council of Auergne was held in the time of Vigilius. tom. 2. concil.	Euphremius a noble man succeeded Euphrasius in the bishoprick of Antioch. Euag. lib. 4. cap. 6.	John was b. of Rome after Hormisdas. anno Dom. 525. and continued there 2. yeares and 10. moneths. Palm. chron. Felix 4. was b. of Rome after Iohn, and continued 4. yeares. Anton. chron. Bonifacius 2. was b. of Rome after Felix 2. yeares. Anton. chron. tom. 2. concil. Iohn 2. was b. of Rome after Bonifacius 2. yeares. to 2. concil. Agapitus was b. of Rome after Iohn 2. one yere. Anton. chron. Siluerius was b. of Rome after Agapitus one yere. to 2. concil. Vigilius was b. of Rome after Siluerius anno. Do. 539. where he continued 18. yeares. Palm. chron. Euag. lib. 4. cap. 37. Pelagius was b. of Rome after Vigilius, anno Dom. 557. where he continued 11. yeares. to 2. concil.	Zoilus was b. of Alexandria after Theodorus. Euag. lib. 4. ca. 11. holy bodie was nothing chaunged for all the framing thereof in the mothers womb, and for all the natural and voluntarie affections. Euag. lib. 4. ca. 38. This is that Iulianian whose lawes are to much made of throughout the world. Anthimus b. of Constantinople was of Eutyches the heretiques opinion, and therefore deposed by Iulianus & condemned in the general Council of Constantinople. Euag. lib. 4. cap. 9. 11. Andrias an Italian went about the country leading in his hand a blind red dog, told mens fortunes, but he brought them into great misfortune, by deceiuing them with hereticall fables. Europ. Ab. Vlperg		
538.	Iulianianus succeeded Iulianus in the empire. He was courteous, cruell, & carelesse of that which was good. The Emperesse his wife fauored the hereticall opinion of Eutyches. He himselfe fell vnto a blasphemous opinion, which is to be scene in the catalogue of the heretikes, he reigned 38. years, 8. moneths, died and went straightdown to hell, as Euagrius thinketh. Euag. lib. 4. ca. 9. to 29. 31. 38. 40. lib. 5. cap. 1.	Priscianus the great Grammarian lived in the dayes of Iulianian. Palmer. chron. Bayanuphis a religious man was of great fame in the time of Iulianianus. Euag. lib. 4. cap. 32. Menas Patriarch of Constantinople flourished about this time. to 2. concil.						
557.								

Anno Domini	The reigns of the Emperors.	The Fathers of Church.	The Councils.	The Bishops of Jerusalem.	The Bishops of Antioch.	The Bishops of Rome.	The Bishops of Alexandria.	The Patriarchs.
506.	Justinus the second of that name succeeded Iustinianus in the Empire. He lived wantonly, fared deliciously, sold benefices unto ignorant priests. He craftily compelled the death of Justinus his cousin. In the end he fell into a frenzie, uttered lamentable speeches, and bequeathed the Empire unto Tiberius. he reigned twelve years and tenne moneths. <i>Euagr. lib. 5. cap. 1. 2. 3. 7. 8. 11. 13. 23.</i>		The 4. & 5. Councils of Aurelia were called together in the time of Pelagius the first. tom. 2. Concil. A 2. Council held at Tours in Fraunce. tom. 2. Concil. A Council called at Paris touching Church goods. tom. 2. Concil. A Coucel was called at Hupalis in Spaine, touching the Church goods in the time of Pelagius the second. tom. 2. Concil. The third Council of Toledo condemned the Arian heresie tom. 2. Concil. The 1. and 2. Synods called at Lios for the removing of schisme raised in the Church. tom. 2. Concil. The 1. and 2. Synods called at Matilcona, reformed ecclesiasticall matters. tom. 2. Concil.		<i>Eustachius</i> b. of Ierusalem. <i>Euagr. lib. 4. cap. 32.</i>		<i>John</i> the third was bishop of Rome after Pelagius, and continued twelve years. tom. 2. Concil. <i>Benedictus</i> was bishop of Rome after <i>John</i> the third, anno Dom. 576. where he continued 4. years tom. 2. Concil. <i>Pelagius</i> the second was b. of Rome after <i>Benedictus</i> , & continued tenne years. tom. 2. concil.	<i>John</i> succeeded <i>Apollinaris</i> in the see of Alexandria. <i>Euagr. lib. 5. ca. 16.</i>
577.	Tiberius became Emperour after that Justinus the second fell into frenzie. He was a godly man: he reigned seven years and eleven moneths. <i>Euagr. lib. 5. cap. 11. 13. 23.</i>					<i>Gregorius</i> was b. of Rome after Pelagius, anno Dom. 590. and continued 13. years. tom. 2. concil. He sent <i>Anastasiu</i> into England, to convert the Saxons that were pagans to the faith. Flor. histor.	<i>Eulogius</i> succeeded <i>John</i> in the bishoprick of Alexandria, who, as <i>Jerophanus</i> reporteth, continued 25. years. <i>Euagr. lib. 5. cap. 6.</i>	
583.	Mauricius the Emperour succeeded Tiberius in the Empire.			<i>John</i> b. of Ierusalem. <i>Euagr. lib. 5. cap. 16.</i>				
595.	12. Mauricy.							

*Hitherto (gentle Reader) haue I runne ouer in this Chronographie the principall things which are to be considered within the first sixe hundred years after Christ, as farre forth as these Authours, whose histories I translated, haue continued their times. Euagrius the last of these Historiographers ended the twelfth yeare of Mauricius the Emperour, and there I rest with him, leauing the times following (which are wonderfully corrupted) to such as are disposed to discourse of them. This trauell haue I taken, that the truth of the purest age after Christ might appeare, and the state of the most auncient Churches might be knowne of such as in these dayes seeke to ouerthrow the state, bring the religion to contempt, the Christians to a lawlesse securitie, hoping that by the view of orderly discipline, things which be amisse may be redressed accordingly. I wish thee health, knowledge of the truth, feare of God, faith to beleue in him, thy soules health, & saluation in the end.*

*Farwell.*

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*Laus Deo.*